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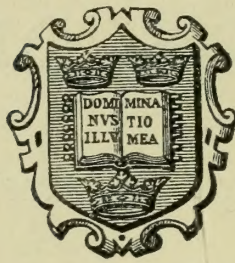
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HOMER'S ODYSSEY

MERRY AND RIDDELL

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HENRY FROWDE



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HOMER'S ODYSSEY

EDITED

WITH ENGLISH NOTES, APPENDICES, ETC.

BY

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OXFORD

SECOND EDITION, REVISED

VOL. I

BOOKS I—XII

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PREFACE TO FIRST EDITION.

THE duty of editing the first twelve books of the *Odyssey* was entrusted some years ago by the Delegates of the Clarendon Press to the Rev. James Riddell, M.A., Fellow and Tutor of Balliol College. The Delegates had every reason to congratulate themselves upon securing the services of an editor, whose refined taste and subtle appreciation of the genius of the Greek language placed him in the first rank among the Scholars of his time, and gave him, in some respects, a unique position.—Mr. Riddell died in the autumn of 1866, when he had just entered on his 44th year, and had not long commenced this task:

‘Ablatum mediis opus est incudibus istud.’

I may be allowed to speak of his death not only as a loss to the world of letters, but as a personal bereavement of no ordinary kind to those who enjoyed his intimacy. In undertaking to go on with the work which my dear friend, and former tutor, had begun, I have felt no common responsibility. It will be my best reward if I am able to think that the volume now finished would have given him satisfaction.

Mr. Riddell's notes extend over the first three books, together with the seventh and eighth. He had just begun his commentary upon the fourth, when his work was cut short.

As these notes were not completed and ready for the Press when he died, the Delegates were good enough to entrust them to me just as they were, with full power to make such

alterations and additions as the continuation of the work might seem to demand. Nor have I been unwilling to avail myself of this freedom, especially as the last few years have been singularly rich in researches on Homeric criticism, exegesis, and etymology.

The elaborate commentary of Nitzsch upon the first twelve books of the *Odyssey* must of necessity be in the hands of every editor; and this is so generally understood, that a more specific acknowledgment of the use which I have made of it will not be needed. It is, in fact, indispensable. But I also owe an especial debt of gratitude to the edition of Ameis (in the *Schulausgaben* of Teubner). The number of parallel passages supplied therein, and the references to other authorities, and to classical periodicals, are so valuable for any exegetical edition, that I have made the freest use of them, and I desire here to express my obligation. Fäsi's Commentary, re-edited by Kayser (*Weidmann'sche Buchhandlung*) is, though short, extremely judicious. His decisions upon doubtful passages are always careful and trustworthy. I have made continual reference to the 7th edition of Seiler's *Lexicon* (*Wörterbuch über die Gedichte des Homeros und der Homeriden*, Leips. 1872). Though not to be compared for elaborate fullness with the *Lexicon Homericum* projected by Ebeling and Plahn, and now in course of publication by Teubner, Seiler's *Lexicon* is remarkable for intelligent arrangement, and happy selection of passages; nor are the footnotes and references to modern authorities less important.

Besides the *Lexicons* and *Grammars* in ordinary use, I have derived much information on Homeric Geography, Mineralogy, Botany, etc., from Buchholz (*Homerische Realien*, vols. 1, 2, Leips. 1871, etc.); and I have frequently consulted L. Preller's *Griechische Mythologie*. On points of etymology, reference has constantly been made to G. Curtius, *Griech. Etymol.* edn. 2; and Krüger's *Greek Grammar* has supplied many illustrations of Homeric accidence and syntax.

I have endeavoured in other cases to acknowledge the

sources to which I have been indebted for any special information. But it must remain only too probable that in putting together notes which had been jotted down at different times, the due acknowledgment has not always been made.

The text approaches very nearly to that of La Roche, in his critical edition (*Homeri Odyssea, ad fidem libb. optim. ed. J. La Roche, Leips. Teubn. 1867, 8*). I have not ventured however to follow him in reproducing the accentuation of Herodian, and to write *ἄνδρά μοι*, or *ἐνθά κε*, etc. His apparatus of MS. readings is so full and so well arranged, as to be now the best standard of critical evidence; and to it I must refer my readers. I can lay no claim to the special knowledge necessary for determining, or attempting to determine, the relative value of Homeric MSS.; but I have noted the principal variants, with the most important modern emendations and conjectures, where the settling of the reading seemed to bear upon the interpretation of the text.

I have also introduced a great number of the various readings given by the Scholiasts and Eustathius, as having a peculiar interest of their own, though not being always of the highest importance. For Eustathius I have used the edition of Stallbaum, and for the Scholia that of Dindorf (Clarendon Press, 1855). A very valuable book, to which frequent reference is made in the critical notes, is *Die Homerische Textkritik im Alterthum*, also by J. La Roche; a book which contains much information about the views of the Grammarians on points of Homeric prosody, orthography, etc.

There can be no work more interesting to a student than the editing of Homer: yet, perhaps, no work more disheartening. When one calls to mind the names of the eminent men of letters, philologists, and critics, who have worked, and are working, in this field, one is painfully sensible of something like presumption in coming before the public as a commentator. But it seems not unreasonable to hope that the acknowledged difficulty of the task may claim indulgence for an effort to produce a useful book.

I have to thank the Lords of the Admiralty for their courtesy in permitting me to engrave a fac-simile of the coast of Ithaca and Cephalonia from their Chart.

My friend, the Rev. Edwin Palmer, M.A., Fellow of Corpus Christi College, and Professor of Latin in the University of Oxford, has been kind enough to read through all the proof sheets, and to make many valuable suggestions to me.

I have not ventured to increase the bulk of the present volume by any Prolegomena.

W. W. M.

LINCOLN COLLEGE, OXFORD.

October 1876.

PREFACE TO SECOND EDITION.

THE Text and Commentary have been carefully revised ; and some considerable changes introduced. Reference has been constantly made to Mr. Monro's Homeric Grammar (Oxford, Clarendon Press, 1882) ; a work altogether indispensable to the student of Homer. I desire to express my grateful acknowledgments for kind help from various friends ; especially from Mr. C. B. Heberden, Fellow of Brasenose, and Mr. D. S. Margoliouth, Fellow of New College, whose criticisms and suggestions have been of great service.

LINCOLN COLLEGE, OXFORD.

November 1885.

ΟΔΥΣΣΕΙΑΣ Α.

Θεῶν ἀγορά. Ἀθηνᾶς παραίνεσις πρὸς Τηλέμαχον.

Ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ
 πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε·
 πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,
 πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμὸν,
 ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων. 5
 ἀλλ' οὐδ' ὧς ἐτάρους ἐρρύσατο, ἰεμένος περ·

3. νόον] νόμον Zenodotus, which seems to be a word foreign to Homeric Greek. Schol. M. 6. ὧς] So Aristarch. Herodian. etc., see note below, and La Roche, *Homerische Textkrit.* p. 380 foll.

1. ἔννεπε is the assimilated form of ἔνσεπε (from stem σεπ), as the Aeolic aorist ἔτεννα stands for ἔτενσα. We may compare the Lat. word *insece*, which is actually used in the translation of this line by Livius Andronicus, 'Virum mihi, Camena, insece versutum.'

μοι is enclitic, = 'prithē'; as distinguished from the emphatic dative εἰπέ καὶ ἡμῖν, l. 10. For the order observed as to the place and succession of Enclitics in Homeric Greek, see Monro, *Homeric Grammar*, Append. E.

Μοῦσα = Μοντια, Μονσα, from root μεν, 'to think.' In l. 10 the muse is called θύγατερ Διός, as in Il. 2. 491 Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο θυγατέρες. They are represented as nine in number in Od. 24. 607, but their names are first given in Hesiod.

πολύτροπον, 'of many devices,' *versutus*. This epithet of Odysseus recurs only Od. 10. 330; but it has many equivalents in Il. and Od., e. g. πολύμητις, πολύφρων, πολυμήχανος, ποικιλόμητις, the general sense of which seems to fix its meaning. Cp. the phrase by which Odysseus characterises himself, Od. 9. 19 εἴμ' Ὀδυσσεὺς Λαερτιάδης ὃς πᾶσι δόλοισιν | ἀνθρώποισι μέλω. Nitzsch explains it as equivalent to πολύπλαγκτος, and takes the words ὃς μάλα πολλὰ πλάγχθη as its epexegetis. Cp. inf. 300

πατροφονῆα .. ὃς οἱ πατέρα κλυτὸν ἔκτα, Od. 18. 1 πτωχὸς πανδήμιος ὃς κατὰ ἄστν πτωχεύεσκε, Il. 5. 63; 9. 124; 11. 475; 12. 295; 13. 452; which suggests that the Homeric usage is, in some cases, to repeat some portion of the word, at least, in the epexegetical clause. See Lehrs, *Rhein. Mus.* 1864, p. 303, and Nitzsch, *De Odysseae Exordio*, Hannov. 1824.

2. ἔπερσε. Explained by Od. 22. 230 σῆ δ' ἦλω βουλῇ Πριάμου πόλις. Cp. Od. 9. 504. Cic. ad Fam. 10. 13 'Homerus non Aiace nec Achillem, sed Ulixem appellavit πτολιπόρθιον.'

3. νόον ἔγνω, i. e. 'learned what their spirit was like.' The Schol. well compares Od. 6. 119 ὧ μοι ἐγὼ τέων αὔτε βροτῶν ἐς γαῖαν ἰκάνω; ἢ ῥ' οἳ γ' ὕβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, | ἦε φιλόξεينوι, καὶ σφιν νόος ἐστὶ θεοῦδης;

4. ὃ γε. This combination is frequent in Homer, to resume the original subject of the sentence (Epanalepsis); cp. inf. 26. 31; 2. 132; 3. 90; Il. 10. 514, etc.

5. ἀρνύμενος. From root αρ = gain, as in μίσθ-αρ-νος, not connected with αἶρω. To ἄρ-νν-μαι belong the common aorists ἡράμην, ἡρόμην. Translate—'seeking to win.'

6. οὐδ' ὧς, 'not for all that.' For the accentuation cp. Apollon. *Lex. Hom.*

αὐτῶν γὰρ σφετέρησιν ἀτασθαλίησιν ὄλοντο,
νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἡελίοιο
ἦσθιον· αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἡμαρ.
τῶν ἀμόθεν γε, θεᾶ, θύγατερ Διὸς, εἶπε καὶ ἡμῖν.

10

Ἔνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν ὄλεθρον,
οἴκοι ἔσαν, πόλεμόν τε πεφευγότες ἡδὲ θάλασσαν
τὸν δ' οἶον, νόστου κεχρημένον ἡδὲ γυναικὸς,
νύμφη πότνι' ἔρυκε Καλυψῶ, δῖα θεάων,
ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι.
ἀλλ' ὅτε δὴ ἔτος ἦλθε περιπλομένων ἐνιαυτῶν,

15

7. αὐτῶν] So Aristonic. and majority of MSS. Al. αὐτοί. See Schol. on Il. 10. 204.
10. ἀμόθεν] Al. ἀμόθεν. See Curtius, Gk. Etymol. pp. 352, 614.

δασυνόμενον δὲ καὶ περισπώμενον τὸ ὥς τὸ
ὁμοίως [Villois. ὅμως] δηλοῖ· ἀλλ' οὐδ' ὥς
ἐτάρους ἐρρύσατο.

περ. See on inf. 316.

8. κατὰ . . ἦσθιον. On the distinction between the adverbial use of prepositions with verbs, and the separation, called by grammarians Tmesis, see Curtius, Greek Grammar Explained, p. 201; Hoffmann, Die Tmesis in der Ilias; Monro, H. G. §§ 175, 176.

Ὑπερίονος. Hesiod, Theog. 374, makes Ἡέλιος the son of Ὑπερίων, and (v. 1011) calls him Ἡ. Ὑπεριονίδης. So Od. 12. 176 we have Ὑπεριονίδαο ἄνακτος. But this does not prove that Ὑπερίων is a shortened form for Ὑπεριονίδης, as Eustathius holds; for even the form Ὑπεριονίδης is not necessarily a patronymic, as we find, cp. Eustath., Ἡρακλείδης for Ἡρακλῆς, Σιμιχίδης for Σίμιχος (Lobeck, Aj. 190). Cp. also the form Οἰδιπόδης. Nitzsch regards Ὑπεριονίδης as non Homeric, holding Od. 12. 176 to be spurious: he leans to the view that Ὑπερίων is a quasi-patronymic for ὕπερος = child of the height [of heaven]; like οὐρανίωνες, for which Euripides (Phoeniss. 823) writes οὐρανίδαι, meaning only *caelicolae*. See by all means Lobeck's note on ἀλιαδᾶν Ajax 880.

10. τῶν. This gen. is governed by εἶπε as Od. 11. 174 εἶπε δέ μοι πατρός.

ἀμόθεν γε. It is left to the muse to decide at what point the minstrel shall take up the story. Cp. Od. 8. 500 ἐνθεν ἔλων ὥς, κ. τ. λ. Translate—'from any point thou wilt.' With ἀμόθεν cp. οὐδαμοῦ, ἀμῶς, ἀμῇ. Curtius, s. v., compares the Gothic *sums* = any one.

καὶ ἡμῖν, sc. that we—the poet and his audience—may know as well as thou; ὑμεῖς γὰρ [Μοῦσαι] θεαί ἐστε, πάρεστε τε, ἴστε τε πάντα Il. 2. 485, or, that we may be told, as thou hast told others: cp. Ar. Nub. 357 οὐρανομήκη ῥήξατε κάμοι φωνὴν ᾧ παμβασίλειαι. Aristarchus considers the καὶ superfluous, and so the Schol. on Theocr. 4. 54 ὁ ΚΑΙ περισσὸς ὥσπερ καὶ παρὰ Ὀμήρῳ. τῶν ἀμόθεν γε, θεᾶ, θύγατερ Διὸς, εἶπε καὶ ἡμῖν.'

11. Ἔνθα, 'Now.' The express mark of the point of time at which the Odyssey begins, viz. the end of the seventh year of the sojourn of Odysseus in Calypso's isle.

αἰπύς. Nitzsch interprets this of any form of death the danger of which suddenly comes and is as suddenly escaped. It seems more graphic to render it 'headlong' or 'sheer,' violent death being regarded as a plunge from some height. Cp. Soph. O. T. 877 ἀπότομον ᾤρουσεν εἰς ἀνάγκαν, and the phrase 'In tam praecipiti tempore' Ov. Fast. 2. 398.

13. κεχρημένον, 'desiring,' 'requiring;' perhaps, through the notion of having a thing in constant use, till it becomes indispensable; cp. Il. 19. 262. This sense is generally quoted as strictly Epic, but it is found in later Greek also, as κέχρησαι Eur. I. A. 382; -ἡμεθα Med. 334; -ῆσθε Theocr. 26. 18.

16. ἔτος ἦλθε. From the sack of Troy to the return of Odysseus ten years elapsed, which were thus made up:—The voyage from Troy to the isle of Circe, the twelvemonth's sojourn

τῷ οἱ ἐπεκλώσαντο θεοὶ οἰκόνδε νέεσθαι
 εἰς Ἰθάκην, οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων,
 καὶ μετὰ οἷσι φίλοισι. θεοὶ δ' ἐλέαιρον ἅπαντες
 νόσφι Προειδάωνος. ὁ δ' ἀσπερχὲς μενέαινεν 20
 ἀντιθέφ' Ὀδυσῇ πάρος ἦν γαῖαν ἰκέσθαι.

there (Od. 10. 467), and the journey thence to the isle of Calypso take up the first two years. The stay with Calypso lasted seven years (7. 259), which leaves one year for the voyage thence and return to Ithaca. The appearance of the suitors at the court of Ithaca coincided with the seventh year (2. 89); the return of Menelaus and the revenge of Orestes upon Aegisthus with the ninth (4. 82; 3. 306).

ἔτος . . ἐνιαυτῶν. ἐνιαυτός is the 'space of a year;' ἔτος is a year as one in a series of years, which make up time or any given period of time. One ἐνιαυτός has nothing to distinguish it from another, while it is the essence of ἔτος to be first, second, etc., so that no two ἔτη are the same. ἐνιαυτός is what we express by 'twelvemonth;' ἔτος is this or that particular year, a natural epoch, while ἐνιαυτός is an arithmetical quantity. Thus our passage is parallel to Virgil's 'Veniet lustris labentibus aetas' Aen. 1. 283, not to 'Triginta magnos volvendis mensibus orbes' ib. 269. Cp. Aristoph. Ran. 347 χρονίους ἐτῶν παλαιῶν ἐνιαυτούς. Curtius connects *Fétos* and Lat. *vetus* with the Skt. *vatsa-s*, 'a year.'

18. οὐδ' ἔνθα = *ne tunc quidem*, the apodosis to ἀλλ' ὅτε δὴ sup. 16. Cp. Od. 10. 18; 19. 489.

πεφυγμένος. Elsewhere used with an accusative, as Od. 9. 455; Il. 6. 488 μοῖραν πεφυγμένον. Il. 22. 219 πεφυγμένον ἄμμε γενέσθαι. But, as Nitzsch points out, the shade of meaning is different in the two constructions. The use with the accusative denotes escape from an evil which was imminent, but which never actually came; the genitive implies that the sufferer was already involved in the evil. Cp. Soph. Phil. 1044 τῆς νόσου πεφευγένας.

19. καὶ μετὰ οἷσι φίλοισι. The sense of this clause can only be determined by that of the preceding, which is certain. The ἀέθλοι denote the struggle which Odysseus had to wage with influences adverse to his return, not that

which awaited him in Ithaca; for (1) it is the former on which our attention is fixed by the earlier part of this same sentence, and on which we are still kept dwelling in the succeeding one; and (2) the genitive (see above) implies that the dangers had already arrived, while ἔνθα answers to ὅτε δὴ ἔτος ἦλθε, sc. when the time came for his return, not, when he had returned. It follows that καί cannot be rendered 'even,' nor does it connect the clause before which it stands with οὐδ' ἔνθα, but with πεφυγ. ἀέθλων, in the sense of 'and,' or, more accurately, 'or.' 'And' is less natural, as (1) we should expect πεφυγμένος τε ἀέθ., and (2) the two ideas thus brought together have only an accidental connection. For καί in the sense of 'or,' after a negative, cp. Od. 3. 349 ᾧ οὐ τι χλαῖναι καὶ ῥήγεα πόλλ' ἐνὶ οἴκῳ, Od. 6. 182 οὐ μὲν γὰρ τοῦ γε κρείσσον καὶ ἄρειον. Translate—'Not even then was he safe out of danger or among his friends.' Nitzsch on the other hand, following the Venet. Schol. to Il. 16. 46, regards the words οὐδ' ἔνθα . . φίλοισι as parenthetical, and makes the apodosis begin with θεοὶ δ' ἐλέαιρον. A modification of this view is given by La Roche (Hom. Untersuch. 1869), who places the apodosis at θεοὶ δ', but treats the clauses οὐδ' ἔνθα, καὶ μετὰ as belonging to the protasis, and still under the government of ἀλλ' ὅτε δὴ, and not as parenthetical.

Köchly follows Bekker in rejecting vv. 18, 19. 'qui quam importune sententiarum cohaerentiam interpellant et Bekkerus dilucide demonstravit nec novissimos fugit editores quamquam ex suorum librorum ratione illam offensionem interpretando occultantes' (Diss. 1. p. 11); for he maintains that the point of time denoted here is the actual return of Odysseus to Ithaca, which is incompatible with the words πάρος ἦν γαῖαν ἰκέσθαι: and several critics of the same school concur in striking out vv. 23-26.

'Αλλ' ὁ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἑόντας,
 Αἰθίοπας, τοὶ διχθὰ δεδαΐαται, ἔσχατοι ἀνδρῶν,
 οἱ μὲν δυσομένου Ὑπερίονος, οἱ δ' ἀνιόντος,
 ἀντιῶν ταύρων τε καὶ ἀρνειῶν ἐκατόμβης. 25
 ἔνθ' ὃ γε τέρπετο δαιτὶ παρήμενος· οἱ δὲ δὴ ἄλλοι
 Ζηνὸς ἐνὶ μεγάροισιν Ὀλυμπίου ἀθρόοι ἦσαν.
 τοῖσι δὲ μύθων ἦρχε πατήρ ἀνδρῶν τε θεῶν τε·
 μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο,
 τὸν ῥ' Ἀγαμεμνονίδης τηλεκλυτὸς ἔκταν' Ὀρέστης· 30
 τοῦ ὃ γ' ἐπιμνησθεὶς ἔπε' ἀθανάτοισι μετηύδα·

23. Αἰθίοπας] Schol. on Il. 6. 154 gives Αἰθίοπες. Cp. Strabo I. 30, 33.
 27. ἐνὶ μεγάροισιν] Didymus on Od. 2. 94 gives in all places ἐνιμεγάροισι as
 the reading of Aristophanes. Aristarch. divides the words. See La Roche, Hom.
 Textkrit. p. 391. ἀθρόοι] Ἀρίσταρχος δασύνει, εἰσὶ δὲ οἱ ἐψίλωσαν ἄμεινον δὲ
 πείθεσθαι Ἀριστάρχῳ. Herodian. on Il. 14. 38; ἐδάσυνον οἱ Ἀπτικοί. Eustath.
 251. La Roche writes ἀθρόος to avoid the concurrence of two aspirates: see his
 Hom. Textkrit. p. 180.

23. διχθὰ δεδαΐαται. This division corresponds in the main with that of Herodot. 7. 69, 70 οἱ ὑπὲρ Αἰγύπτου . . οἱ ἀπὸ τῶν ἡλίου ἀνατολέων Αἰθίοπες.

24. δυσομένου. This is the participle of the form in use δύσεται, a weak aorist as a Thematic tense (Monro, H. G. § 41), Similarly ἐπιβησόμενος, Il. 5. 46, should be referred to ἐπεβησόμεν and not to ἐπιβήσομαι. It may be asked whether any difference in meaning can be noted between the aoristic participle and the present ἀνιόντος in the same line. Classen (Homerisch. Sprachgebr. Frankf. 1867) reminds us that the *present* tense is in common use when reference is made to sunrise, cp. ἄμ' ἡελίῳ ἀνιόντι Od. 12. 429, ἄμ' ἡοὶ φαυνομένηφιν 4. 407: the *aorist*, in describing sunset, ἄμ' ἡελίῳ καταδύντι Od. 16. 366, ἐς ἡέλιον καταδύντα Od. 3. 138; 9. 161, 556, etc., the notion being that the action of sunset and the succeeding darkness is marked off by sharper limits—the last visible ray—than the growing light of dawn and sunrise.

The genitive is, probably, *local*, as Ἄργεος Od. 3. 251, τοίχου τοῦ ἑτέρου Od. 23. 90, but it may partly depend on the demonstrative οἱ, i. e. those belonging to the Westward, etc.

25. ἀντιῶν, 'to take part in.' The context settles the tense as future, not the form of the word, which might be

present or future. For the whole question about these forms in -αω and -ωω, see Monro, H. G. § 55, and App. D. We find ἀντιῶσαν coupled with ἐπιχομένην evidently as a present, Il. 1. 31, and joined with a future κεῖσ' εἶμι καὶ ἀντιῶ Il. 13. 752. The uncontracted form of the future, ἀντιάσω, is found Od. 22. 28.

28. τοῖσι, the Schol. interprets by ἐν τούτοις τοῖς θεοῖς, others compare it with Ovid's 'Surgit *ad hos*' Met. 12. 2. It is better described as a *dativus commodi*, 'for them'; 'with a word 'for their ear.' Cp. Od. 3. 69; 5. 202; 22. 261; 24. 490.

29. ἀμύμων. That which is perfect in any way is described as unsusceptible of blame. Cp. Il. 13. 127 φάλαγγες καρτεραὶ . . ἄς οὗτ' ἂν κεν Ἀρης ὀνόσαιτο μετελθών. So ἀμύμων here refers to some special excellence, such as gentle birth or personal beauty and has not necessarily any moral significance, but is almost titular, like our epithet 'gallant.' Cp. Od. 19. 332 ὃς δ' ἂν ἀμύμων αὐτὸς ἔη καὶ ἀμύμονα εἶδῃ, which means something like the modern phrase—a gentleman by birth and a gentleman in feeling: cp. διὰ Κλυταιμνήστρη 3. 266.

30. τηλεκλυτός is used of Orestes by a prolepsis. The vengeance he would wreak was to be the ground of his fame.

‘Ω πόποι, οἶον δὴ νυ θεοὺς βροτοὶ αἰτιόωνται.
 ἐξ ἡμέων γάρ φασι κάκ’ ἔμμεναι· οἱ δὲ καὶ αὐτοὶ
 σφῆσιν ἀτασθαλίῃσιν ὑπὲρ μόρον ἄλγ’ ἔχουσιν,
 ὥς καὶ νῦν Αἴγισθος ὑπὲρ μόρον Ἀτρεΐδαο 35
 γῆμ’ ἄλοχον μνηστῆν, τὸν δ’ ἔκτανε νοστήσαντα,
 εἰδὼς αἰπὺν ὄλεθρον· ἐπεὶ πρό οἱ εἶπομεν ἡμεῖς,
 Ἑρμείαν πέμψαντες, εὐσκοπον ἀργειφόντην,
 μῆτ’ αὐτὸν κτείνειν μήτε μνάσθαι ἄκοιτιν·
 ἐκ γὰρ Ὀρέσταο τίσις ἔσσεται Ἀτρεΐδαο, 40
 ὀππότεν ἂν ἡβήσῃ τε καὶ ἧς ἰμείρεται αἵης·

34. ὑπὲρ μόρον] See note below. Aristoph. Aristarch. and Ptolem. Ascalonita give ὑπέρμορον. 38. πέμψαντες] πέμψαντε δυνικῶς Ἀριστοφάνης καὶ Ζηνόδοτος. Schol. H. ἀργειφόντην] Didymus gives this with the iota only, sc. ἀργιφόντην. Etym. Magn. 137. 2. See note below. 41. ἡβήσῃ τε] ἡβήσειε Cod. Vindob. 5. Al. ἡβήσει τε. Cp. Schol. H. μέλλοντα ἀντὶ ἐνεστῶτος ἐπήγαγε. Ed. August. omits τε.

32. οἶον, exclamatory; ‘to think how!’

34. ὑπὲρ μόρον. Better so written than joined into a compound adverb. Cp. Herodot. 9. 43 πολλοὶ πεσέονται ὑπὲρ Λάχεσιν τε μόρον τε. In Il. 20. 336 the phrase ὑπὲρ μοῖραν occurs; the adverbial ὑπέρμορα is found Il. 2. 155. This is a sort of popular solution of the difficulty in reconciling divine power with human free-will. There was a certain amount of inevitable fate ordained as each man’s lot, but this fate could be aggravated or hastened by human misconduct. Cp. Milton, Par. L. 3. 86 ‘Without least impulse or shadow of fate.’

37. εἰδὼς αἰπὺν ὄλεθρον, ‘though he knew it would be his utter destruction.’ Cp. the converse of the phrase τὸν δ’ οὐκ εἰδότεν ὄλεθρον ἀνήγαγε Od. 4. 535.

πρό, adverbial, ‘before’; of time. The word ἡμεῖς is emphatic, to show that the gods, in spite of the reproaches of mortals, were not the cause of this catastrophe.

38. ἀργειφόντην. It seems likely that the *o* in φόντης is the common Aeolic change for *a*. This agrees with the interpretation of Schol. Lips. ad Il. 2. 104 ὁ ταχέως καὶ τρανῶς ἀποφαινόμενος. We also find in Alcman (apud Athenaeum 11. 499) τυρὸν ἐτύρησας μέγαν ἄτρυφον ἀργιφόνταν, of a bright, white, cheese. And according to the Etym. Magn. ἀργειφόντης was an epithet

of the Sun-God. The word then refers back to an old myth which connects Hermes with the phenomena of the dawn or the brightness of day. Another view, making Hermes the Wind-God, who drives his fleecy flock of clouds, interprets ἀργειφόντην, as ‘sky-clearing’; like ἀργέστης Νότος. And this picture of Hermes as a careful shepherd gives a new point to εὐσκοπον. A later age succeeds which is ignorant of these earlier legends, and a new etymology and new associations are invented for a word which has lost its original meaning, and thus we come to such interpretations as the Scholiasts reproduce—ἡ τὸν ἀργὸν καὶ καθαρὸν φόνου, ἡ τὸν φονεύσαντα Ἄργον τὸν πολυόματον ὃς ἐφύλασσε τὴν Ἰῶ, ἡ τὸν φονέα τῆς ἀργίας, κ.τ.λ. The Latin word Argiletum gives a good analogy to this etymological process.

40. τίσις Ἀτρεΐδαο, ‘vengeance for the murder of Atreus’ son,’ sc. Agamemnon. So ποινή Πατρόκλοιο Il. 21. 28. Others join Ὀρέσταο Ἀτρεΐδαο, but it is contrary to Homeric custom to use the grandfather’s name for a patronymic except in the case of Achilles. For the transition from the *obliqua* to the *directa oratio* cp. infra 276, 374; 12. 160; 17. 527.

41. ἰμείρεται, old form of the aorist conjunctive with short vowel. Cp. ἄλεται Il. 11. 192; φθίεται 20. 173. See Curtius, Verb. p. 311, foll.

ὥς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο
 πεῖθ' ἀγαθὰ φρονέων· νῦν δ' ἄθρόα πάντ' ἀπέτισε.'

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
 'ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρείοντων, 45
 καὶ λίην κείνός γε εἰκότι κείται ὀλέθρῳ·
 ὥς ἀπόλοιτο καὶ ἄλλος ὅτις τοιαῦτά γε ῥέξοι.
 ἀλλὰ μοι ἀμφ' Ὀδυσῇ δαΐφρονι δαίεται ἦτορ,
 δυσμόρῳ, ὃς δὴ δηθὰ φίλων ἀπο πῆματα πάσχει
 νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλός ἐστι θαλάσσης. 50
 νῆσος δενδρῆεσσα, θεὰ δ' ἐν δώματα ναίει,

47. ὥς] Bekk. writes ὡς, retaining colon after ὀλέθρῳ. Dind. gives ὡς with only comma preceding. 51. ἐν] The rhythm suggests ἐνί.

43. ἄθρόα, his death was the one lump sum, as it were, paid as the price of his adultery and assassination.

44. γλαυκῶπις. The description of Athena as the war-goddess Il. 1. 200 δεινῷ δέ οἱ ὅσσε φάανθεν is parallel to this epithet. The notion contained in it is not that of colour but of brightness and flashing splendour. So Schol. on Apoll. Rhod. 1. 1280 διαγλαύσσουσιν ἀντὶ τοῦ φωτίζουσι ἢ διαλάμπουσι, ὅθεν καὶ ἡ Ἀθηνᾶ γλαυκῶπις, καὶ γλήνη ἡ κόρη τοῦ ὀφθαλμοῦ, παρὰ τὸ γλαύσσειν ὃ ἐστι λάμπειν. καὶ Εὐριπίδης ἐπὶ τῆς σελήνης ἐχρήσατο γλαυκῶπις τε στρέφεται μήνη.

46. εἰκότι (Virg. Aen. 4. 696 'merita nec morte peribat') to be joined directly with καὶ λίην, 'yea, verily with a fitting doom.'

47. ὅτις ῥέξοι. Use of the optative in general statements. Cp. Od. 6. 286, where the mood changes to subjunctive by way of specializing the general sentence. This line was quoted by Scipio Africanus on the death of Tiberius Gracchus.

48. δαΐφρονι, 'skilled.' It seems quite impossible to accept the common view supported by Buttm. that δαΐφρων in the Iliad has the sense of 'warlike' from δαΐς = battle; and in the Odyssey of 'prudent' from δαῖναι. Especially as even in the Il. (11. 482) it is used as an epithet of Odysseus. Δαῖναι is the only word to which it should be referred, and the circumstance of the poem will suggest the subjects in which the wisdom or know-

ledge is shown. A warrior is one of those who are δεδαηκότες ἀλκῆν, a man of peace is learned in counsel and expedients, and the arts of peace generally.

50. ὅθι τε. The addition of the particle τε, identical with Lat. *que*, to pronouns and adverbs seems to indicate a constant action rather than an isolated act, a reference to whole classes, rather than to individuals. As instances, we may compare Il. 1. 1 μῆνιν . . ἡ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκεν, with Il. 5. 876 κούρην οὐλομένην ἢ τ' αἰὲν ἀήσυλα ἔργα μέμηλε, and Od. 1. 327 νόστον λυγρὸν ὃν ἐκ Τροίης ἐπετείλατο, with ibid. 341 ἀοιδῆς λυγρῆς ἢ τέ μοι . . κῆρ τείρει, in which passages a single fact is contrasted with habitual action. The generalising force of the particle is seen in such phrases as Od. 5. 438 κύματος ἑξαναδὺς τὰ τ' ἐρεύγεται ἡπειρόνδε = *ex eo genere fluctuum qui*. Compare too the use of οἶός τε Od. 5. 422; 13. 223; 14. 63; 15. 379. So ὅσος τε Od. 10. 517. On the whole, if we seek for a distinction between this compound relative and the simple relative, we may say that the former often introduces a *characteristic* of the antecedent, whether, as in the present case, and in v. 52, the antecedent stands alone in its possession of the said characteristic, or whether, as in Il. 5. 876, it is one of a class, all the individuals of which possess it. See Monro, H. G. §§ 266 foll.; 331 foll.

51. νήσῳ . . νῆσος. For this anacoluthon cp. Il. 6. 396 θυγάτηρ μεγαλήτορος Ἡετίωνος Ἡετίων ὃς ἔναϊε. Il.

"Ατλαντος θυγάτηρ ὀλοόφρωνος, ὅς τε θαλάσσης
πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς

10. 436 τοῦ δὴ καλλίστους ἵππους ἴδον
ἡδὲ μεγίστους· λευκότεροι χιόνος, κ.τ.λ.
ἐν, adverbial = 'therein.'

δῶματα ναίει, as Od. 4. 811.

52. ὀλοόφρωνος, 'malign.' Lit. 'of mischievous intent.' The word frequently denotes the qualities for which a wizard is feared; so we find it applied to Aeetes, Circe's father, Od. 10. 137; and to Minos, for his evil designs against Theseus, 11. 322. Compare the expression ὀλοφῶνεια εἰδῶς, used of the magician Proteus, Od. 4. 460, and ὀλοφῶνεια δῆνεα Κίρκης 10. 289. The reason of its being applied here to the giant Atlas is more general but still similar; it is implied in ὅς τε θαλάσσης πάσης βένθεα οἶδεν: preternatural knowledge makes its possessor suspected of the inclination as well as the power to use it hurtfully. F. G. Welcker (Götterl. 1. 479) interprets the epithet here of the guilt of Atlas in having led a rebellion of the Titans excited by Hera, which was put down by Zeus with the help of Athena and Apollo (Hygin. Fab. 150): and he gives as a comment on ὅς τε . . . οἶδεν a legend in Pausanias (9. 20. 3) that Atlas sat at Tanagra (πολυπραγμονῶν τὰ τε ὑπὸ γῆς καὶ τὰ οὐράνια. Nägelsbach (quoted by Buchholz, Hom. Real. iii. 1. § 8) connects the myth of Atlas with the western voyages of the Phœnician traders beyond the pillars of Hercules, who jealously concealed (cp. Καλυψώ = the concealer) the distant sources of their wealth from other voyagers. He sees in the epithet ὀλοόφρων an allusion to the greediness and piracies of this seafaring folk. Atlas, with Calypso, in the West will then answer to Proteus and Eidothea (Od. 4. 384 foll.) in the East, and we may compare the *Protei columnae* (Virg. Aen. 11. 262) with the *Herculis columnae* at the Straits of Gibraltar.

53. The account of Atlas is thus given in Hesiod. Theog. 517:—

"Ατλας δ' οὐρανὸν εὐρὺν ἔχει κρατερῆς
ὑπ' ἀνάγκης
πέiraσιν ἐν γαίῃς, πρόπαρ Ἑσπερίδων
λιγυφώνων,
ἔστηώς, κεφαλῇ τε καὶ ἀκαμάτῃσι χέ-
ρεσσιν.
ταύτην γάρ οἱ μοῖραν ἐδάσσατο μη-
τίετα Ζεὺς·

and again, *ibid.* 746:—

Τῶν πρόσθ' Ἰαπετοῖο πάϊς ἔχει· οὐρα-
νὸν εὐρὺν

ἔστηώς, κεφαλῇ τε καὶ ἀκαμάτῃσι χέ-
ρεσσιν

ἄστεμφέως, ὅθι Νύξ τε καὶ Ἥμέρη
ἄσσον ἰοῦσαι

ἀλλήλας προσέειπον.

The locality here intended seems to be the far West, where the sun sinks and whence the darkness proceeds; cp. Od. 10. 82. Aeschylus P. V. 348 follows the same account, describing Atlas as ὅς πρὸς ἑσπέρους τόπους | ἔστηκε, κίον' (dual?) οὐρανὸν τε καὶ χθονὸς | ὥμοις ἐρείδων. Cp. also P. V. 430 οὐράνιον τε πόλον νῶτοις ὑποστεγάζει. Humboldt (quoted by Paley in his note on Hesiod) thinks that the Atlas of the early poets was the Peak of Teneriffe, of which vague accounts had been brought by Phœnician mariners. The word αὐτός is emphatic = 'all by himself.' The interpretation of ἀμφὶς ἔχουσι is uncertain. It may be rendered 'which support at either side,' sc. at E. and W.; as if the gigantic Atlas, by the enormous breadth of his shoulders, or with the vast span of his outstretched hands, supported pillars wide enough apart to sustain either extremity of the vault of heaven. This accords best with two passages in Pausanias (5. 18. 1) ἐπὶ τῶν ὤμων κατὰ τὰ λεγόμενα οὐρανὸν τε ἀνέχει καὶ γῆν, and (5. 11. 12) οὐρανὸν καὶ γῆν ἀνέχων παρέστηκε. In this case ἔχουσι can only refer properly to οὐρανὸν, γῆν must be added by a Zeugma, the general idea of stability running through the two expressions; but the οὐρανός has its stability from the κίονες, that of the earth is in itself. A simpler way is to render ἀμφὶς ἔχουσι of vertical not of horizontal distance, 'which keep asunder;' the earth lies below, the heaven extends above, and between the two stands Atlas with his pillars keeping them apart.

The myth of Atlas is rationalised in two ways: (1) geographically, to which interpretation we owe the bestowal of the name of Atlas (ἄ-τλας, 'the upholder') on the cloud-capped range of Garamantian or Nasamonian mountains; and (2) physically, where Atlas represents the power which holds all

μακρὰς, αἱ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι.
 τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει, 55
 αἰεὶ δὲ μαλακοῖσι καὶ αἰμυλίοισι λόγοισι
 θέλγει, ὅπως Ἰθάκης ἐπιλήσεται· αὐτὰρ Ὀδυσσεὺς,
 ἰέμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι
 ἧς γαίης, θανέειν ἰμείρεται. οὐδέ νυ σοί περ
 ἐντρέπεται φίλον ἦτορ, Ὀλύμπιε. οὐ νύ τ' Ὀδυσσεὺς 60
 Ἀργείων παρὰ νηυσὶ χαρίζετο ἱερὰ ῥέζων
 Τροίῃ ἐν εὐρείῃ; τί νύ οἱ τόσον ὠδύσαο, Ζεῦ;
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 'τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.

the universe in its place (Arist. de Caelo 2. 1; Metaph. 4. 23), or the axis on which the heavens turn (Arist. de Anim. Motu, 3). Cp. Welcker, Götterlehre, I. 752.

56. λόγοισι, such as are suggested in 5. 208, foll.

58. καὶ καπνόν, 'were it but the smoke.' Cp. Ov. Epp. ex Pont. 1. 3. 33 *optat Fumum de patriis posse videre focis*; καπνὸν πόλεως ὑπερθρώσκοντα Eur. Hec. 823.

59. περ. The variation of meaning in this particle is exactly analogous to that of ἐμψης. Though etymologically they would rather mean 'very much,' 'by all means,' they are more often used with a qualifying or concessive force = 'at any rate,' 'at least,' which is reflected upon them from the word with which they are used or the context in which they occur. Cp. Od. 2. 199. Monro, H. G. § 353.

60. οὐ νύ τ' Ὀδυσσεὺς. The word elided is τοι, i. e. σοι governed by χαρίζετο, cp. infra 347. So μ' for μοι Od. 4. 367; Il. 9. 673. The hiatus before οὐ νύ τ' Ὀδ. is common in the bucolic caesura, especially after a pause in the sense.

62. ὠδύσαο. A play upon the name Ὀδυσσεὺς, which, according to this etymology, might be translated 'a man of wrath'; with the double signification of enduring the wrath of the gods, or dealing wrath to his enemies. Cp. Od. 19. 275; 407 foll. Roscher (Curt. Stud. 4. 196 foll.), referring to the forms Ὀδύξης, Ulixes, supposes the stem to be *duks*, Lat. *dux*.

64. ἕρκος ὀδόντων. The ancient commentators generally understood this phrase of the lips. It is better to take it of the teeth themselves, which look like a fence when the lips open to speak. See note in Butcher and Lang's Translation on an Icelandic equivalent for the phrase. That the words were so understood in classical times may be inferred from the line in Solon (Bergk 25. 1) παῖς . . ἔτι νήπιος ἕρκος ὀδόντων φύσας ἐκβάλλει. Ameis quotes from Gell. N. A. 1. 16 *vallum dentium*, and from Pliny N. H. 11. 181 *cor munitum pectoris muro*. For the genitive cp. πύργου ῥῦμα Soph. Aj. 159; φόβου πρόβλημα ib. 1076. The construction σὲ ἕρκος ὀδ. φύγεν is generally called the σχῆμά καθ' ὅλον καὶ μέρος, cp. Il. 20. 44 Τρῶας τρόμος ὑπήλυθε γυνία. Od. 19. 356 ἢ σε πόδας νύψει. Also Od. 11. 578; 18. 391; Il. 2. 171; 5. 98; 12. 400. On the passage τὸν δὲ σκότος ὅσσε κάλυψεν, Hermann says there is a confusion between τὸν δὲ σκότος κάλυψεν and τοῦ δὲ ὅσσε σκότος κάλυψεν, but the construction is rather a true instance of Homeric epexegetis, where the subsequent word adds a nearer definition, as in Il. 21. 37 ὁ δ' ἐρινεὸν ὀξεί χαλκῷ τάμνε νέους ὄρηκας. As a rule the general word comes first, the specific one second, but the other order is found, as in Il. 21. 180 γαστέρα γάρ μιν τύψε. The same construction is used with two datives. Cp. μηκέτ' ἐπειτ' Ὀδυσῆι κάρη ὤμοισιν ἐπέη Il. 2. 259, δίδου δέ οἱ ἥνια χερσίν Il. 8. 129. See Monro, H. G. § 141.

πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην, 65
 ὅς περὶ μὲν νόον ἐστὶ βροτῶν, περὶ δ' ἱρὰ θεοῖσιν
 ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν ;
 ἀλλὰ Ποσειδάων γαιήοχος ἀσκελὲς αἰὲν
 Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν,
 ἀντίθεον Πολύφημον, ὅου κράτος ἐστὶ μέγιστον 70
 πᾶσιν Κυκλώπεσσι· Θόωσα δέ μιν τέκε νύμφη,
 Φόρκυνος θυγάτηρ, ἀλὸς ἀτρυγέτοιο μέδοντος,
 ἐν σπέσσι γλαφυροῖσι Ποσειδάωνι μιγεῖσα.
 ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων
 οὗ τι κατακτείνει, πλάζει δ' ἀπὸ πατρίδος αἴης. 75

70. ὅου] ὅο. See note below. ἐστὶ] Bekker ἔσκε from Schol. V. 72. μέ-
 δοντος] Aristoph. μέδοντι. Schol. H. Q. Vind. 133 ad Od. 13. 96.

65. ἔπειτα = 'after all this.' This ἔπειτα is the forerunner of the so-called εἶτα indignantis of later Greek. It is worth noticing that whereas afterwards ἔπειτα only retained its literal sense expressive of sequence of time, it has in Homer the more artificial sense as well of sequence in reasoning. Cp. infra 84.

66. βροτῶν is to be taken with περὶ-ἐστὶ as Od. 18. 248 ἐπεὶ περίεσσι γυναικῶν. In the second clause περί is adverbial to ἔδωκε. Trans. 'Who is beyond mortals in wisdom, and beyond [all others] gave sacrifices to the gods.' Cp. Il. 1. 258 οἱ περὶ μὲν βουλήν Δαναῶν περὶ δ' ἐστὲ μάχεσθαι.

68. γαιήοχος, according to the older commentators, 'earth-surrounding.' It is doubtful whether this meaning can be assigned to ἔχειν, so that it has been proposed to render, 'earth-supporting,' carrying out the notion of the earth resting on the sea. Autenrieth prefers 'lord of earth.'

70. Πολύφημον, the accusative attracted to the case of the ὃν preceding.

ὅου. Curtius seems right in describing this form as only an incorrect way of writing ὅο. It only occurs twice, here and in Il. 2. 325 ὅου κράτος, ὅου κλέος. He describes ὅο as an intermediate form of the genitive between -οιο and -ου. On the same view Ahrens would write Αἰόλοο Od. 10. 36, 60. Cp. Il. 2. 518 ; 15. 66, 554 ; 22. 313 ;

Od. 14. 239. Cp. Monro, H. G. § 98 ; and Curt. Explan. Gk. Gram. p. 64.

ἐστὶ. Bekker's ἔσκε rests on slight authority. The tense would either mean that the Cyclops was dead or had lost the might he once had.

71. Κυκλώπεσσι. We have a choice of interpretations here, (1) in the eyes of all the Cyclops, or (2) among all the Cyclops. Cp. Od. 11. 485 ; 16. 265, where κρατεῖν is similarly used with a dative. Analogous to this is the phrase ἀφνειὸς Πυλίοισι μέγ' ἔξοχα Od. 15. 227. See Ellendt. (Bemerkung. über Hom. Sprachgeb. Königsberg, 1863) who maintains that such datives are the regular object dative after the verb, μέγα κρατεῖς νεκίεσσι Od. 11. 485 (where see note), λαῶν οἷσιν ἀνασσε Od. 2. 234, γιγάντεσσι βασιλέεν Od. 7. 59, εἰνάκισ ἀνδράσιν ἦρξα Od. 14. 230. However we explain the dative it must be carefully distinguished from the use of the genitive after such words, nor could we couple μέγιστον Κυκλώπεσσι in the same sense in which a superlative is followed occasionally by a genitive expressing competition and comparison. See Fäsi's note.

72. ἀτρυγέτοιο. See on Od. 5. 140.

74. ἐκ τοῦ δὴ = 'from that time forward.'

75. οὗ τι κατακτείνει. This may either be taken as the pres. tense of attempt ; or, better, as a parenthetical clause = 'though he does not slay him' ; 'without, indeed, slaying him.'

ἀλλ' ἄγεθ', ἡμεῖς οἶδε περιφραζώμεθα πάντες
νόστον, ὅπως ἔλθῃσι· Ποσειδάων δὲ μεθήσει
ὃν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων
ἀθανάτων ἀέκητι θεῶν ἐριδαινέμεν οἶος.'

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 80
'ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρείόντων,
εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσι,
νοστήσαι Ὀδυσῆα δαΐφρονα ὃνδε δόμονδε,
'Ερμείαν μὲν ἔπειτα, διάκτορον ἀργειφόντην,
νῆσον ἐς Ὀγυγίην ὀτρύνομεν, ὅφρα τάχιστα 85
Νύμφη ἐυπλοκάμῳ εἶπη νημερτέα βουλήν,
νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται.
αὐτὰρ ἐγὼν Ἰθάκηνδ' ἐσελεύσομαι, ὅφρα οἱ υἱὸν
μᾶλλον ἐποτρύνω, καί οἱ μένος ἐν φρεσὶ θείω,
εἰς ἀγορὴν καλέσαντα κάρη κομόωντας Ἀχαιοὺς 90

83. δαΐφρονα] Eustath. and many MSS. give πολύφρονα, which La Roche adopts.
85. Ὀγυγίην] ἐν τῇ κατ' Ἀντίμαχον Ὀγυλίην γράφεται. Schol. H. M. P. Q.
88. Ἰθάκηνδ'] The readings vary between Ἰθάκην and Ἰθάκηνδε, ἐσελεύσομαι, ἐπελεύσομαι and διελεύσομαι. Cobet, Mnemosyn. 1. 51 reads ἐπιείσομαι. 90. κάρη κομόωντας] The phrase occurs twenty-six times in Homer. In the Venetus A. the words are always separated: Eustath. 165. 14 notices both ways of writing it. Cp. κάρη ξανθός Od. 15. 133; κεφαλὰς κομῶσαι Hdt. 4. 168.

76. ἡμεῖς οἶδε, 'we [that are] here.'
ὅδε, like Lat. *hic*, points to that which is nearest to the speaker. Cp. inf. 185; 2. 47; 4. 26, 235.

78. ἀντία πάντων. It makes the best antithesis to join ἀντία πάντων ἐριδαινέμεν οἶος, 'to contend by himself against all,' and to take ἀθ. ἀέκητι θεῶν as a separate clause enhancing the force of πάντων by showing of whom the πάντες consisted.

82. εἰ μὲν δὴ. The return to this protasis is ἔπειτα 84.

84. διάκτορος. Eustath. ad l. interprets this as ὁ διάγων τὰς ἀγγελίας. Buttm. Lexil. p. 230 combats this, and refers the word to διάκω, i.e. διώκω, making it = runner, cp. διάκονος. Nitzsch retains the derivation from διάγω, in the sense of πέμπειν, 'to conduct.' Cp. the act of Hermes in withdrawing Ares from the battle, Il. 5. 390; and conducting Heracles on his quest of Cerberus, Od. 11. 625.

85. Ὀγυγίην. On the possibility of reconciling Homeric geography with

actual fact see note on Od. 5. 34.

ὀτρύνομεν, aorist subjunctive with short vowel, as ἰμείρεται, supra 41.

86. ἐυπλόκαμος does not mean only 'fair-haired' like ἡνκομος, but points to the beauty of her *coiffure*; πλόκαμοι are ringlets or plaits. Cp. Il. 14. 176 χερσὶν πλοκάμους ἔπλεξε φαεινούς.

νημερτέα βουλήν νόστον. 'That which is infallibly purposed,' viz. that Odysseus shall return. Cp. Od. 20. 245 οὐχ ἡμῖν συνθεύσεται ἥδε γε βουλή Τηλεμάχοιο φόνος.

88. αὐτὰρ ἐγὼν points the contrast to Ἑρμείαν μὲν supra 84.

Ἰθάκηνδ' ἐσελεύσομαι = 'will go to the island and into the town.' See critical note.

ὅφρα. The existence of the correlative τόφρα, like ἕως and τέως, seems to settle the question that these particles are related to the pronominal stem ὁ. ὅφρα may be for ὅφι-ρα, a combination of ρα with ὁ-φι a locative of ὁ.

90. καλέσαντα. Cp. Schol. ad Il.

παῖσι μνηστήρεσσιν ἀπειπέμεν, οἳ τέ οἱ αἰεὶ
 μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἑλικας βοῦς.
 πέμψω δ' ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,
 νόστον πευσόμενον πατρὸς φίλου, ἣν που ἀκούσῃ,
 ἥδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν.' 95
 Ὡς εἰποῦς' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,

91. μνηστήρεσσιν ἀπειπέμεν] Cobet, Miscell. Crit. p. 419 would read μνηστήρεσσ' ἀποειπέμεν. 93. Σπάρτην] Zenodot. Κρήτην. Some MSS. add after 93 Κεῖθεν δ' ἐς Κρήτην τε παρ' Ἰδομενῆα ἄνακτα' ὅς γάρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων. 95. ἔχῃσιν] λάβῃσιν Rhianus.

1. 542 ἡ δὲ φράσις συνήθης ἀπὸ δοτικῆς εἰς αἰτιατικὴν ἔρχεσθαι, i. e. from dative to accusative. See note on Od. 6. 60, and 10. 566.

Ἀχαιοὺς. This is properly the name of the dominant tribe in N. Greece and the Peloponnese. They were also found in Ithaca (Od. 1. 324), and in Crete (Od. 19. 175); but the word was used as the common designation of the Greek race. They wore the hair altogether unshorn (κάρη κομ.). Cp. the description of the Abantes, Il. 2. 542 ὀπιθεν κομόωντες.

91. ἀπειπέμεν, 'to speak out his mind.' Here the word is used without a following accusative, as Il. 9. 431 μάλα γὰρ κρατερῶς ἀπέειπεν, but the full expression μῦθον ἀπηλεγέως ἀποειπεῖν occurs below (373) and Il. 9. 309. These passages confute Nitzsch's interpretation of 'renouncing,' 'breaking off with' the suitors. Cp. Aesch. Agam. 934 εὖ τόδ' ἐξεῖπον τέλος.

92. ἀδινά, 'thick-thronging.' A descriptive epithet of sheep and goats. This is better than Buttm.'s view, 'that ἀδινός is here a particular epithet for a particular case; the cattle which the suitors slaughtered were always (αἰεὶ) driven thither in herds or numbers,' Lexil. p. 35. It is of course true, as Buttm. says, that it is not necessary for ἀδινά to be a generally descriptive epithet because εἰλίποδας is one, but the interpretation given in the note keeps closer to the fundamental meaning assigned by Buttm. himself to ἀδινός, sc. 'compactness.' See on Od. 4. 721.

εἰλίποδας. Buttmann's interpretation, 'heavy-treading,' seems doubtful on three grounds. (1) It is probable that the senses assigned by him to the root should be transposed, and that the

meaning of 'roll' is primary, and that of 'thrust' secondary; (2) we do not find it applied in the sense of 'thrusting' to the simple vertical pressure of a dead weight. (3) The meaning he gives to εἰλίπους does not suit its use in other contexts, as Eupol. Com. 5, where it is applied to women, and the passage quoted by Buttm. himself (Hippocr. de Artic. 7) where the epithet is applied to oxen because their joints are loose set (χαλαρά). The explanation of the Schol. is nearer the truth, ὡς ποιῶντες τὴν τῶν ποδῶν κίνησιν ὥσπερ ἐλικοειδῆ, meaning that each foot as it is set forward describes a segment of a circle; a movement made necessary by its being so slightly lifted. Translate, 'shambling;' and cp. Lobeck, Path. Elem. 2. 362, who speaks of 'illa pedum posticorum fluctuatio, qua boves ab aliis animantibus differunt.' εἰλίποδες as an epithet of oxen thus forms a graphic contrast to the word ἀερίποδες applied to horses, Il. 3. 327.

ἑλικας. Two interpretations are given by Apoll. Lex. Hom. ἦτοι τὰ κέρατα ἐλικοειδῆ ἐχούσας ἢ ὡς ἐνιοὶ ἀπὸ τοῦ κατὰ τοὺς πόδας ἐλιγμοῦ. The former seems to be supported by the phrase in Hymn. ad Mercur. 192 βόας. . . κεράεσσιν ἐλικτάς. Cp. Od. 12. 348, 355. Others refer ἐλιξ to root σελ, as in σέλας, and render, 'bright;' either of colour or sleekness. Or, if we compare the epithet ἀμφιέλισσαι, which, as applied to ships, means 'well-rounded,' we may interpret ἑλικες as meaning 'well-rounded,' i. e. 'fat,' 'goodly' kine.

93. Πύλον ἡμαθόεντα, see on Od. 3. 4.

95. ἵνα μιν κλέος ἔχῃσι, sc. ὡς κοπιᾶσαντα ὑπὲρ τοῦ πατρὸς, Eustath. Cp. Il. 17. 143 ἥ σ' αὐτῶς κλέος ἐσθλὸν ἔχει.

ἀμβρόσια, χρύσεια, τά μιν φέρον ἡμὲν ἐφ' ὑγρὴν
ἡδ' ἐπ' ἀπίεονα γαῖαν ἅμα πνοιῆς ἀνέμοιο.

[εἶλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χαλκῷ,
βριθὺ, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν 100
ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.]

βῆ δὲ κατ' Οὐλύμποιο καρήνων αἶξασα,
στῇ δ' Ἰθάκης ἐνὶ δῆμῳ ἐπὶ προθύροις Ὀδυσῆος,
οὔδοῦ ἐπ' αὐλείου· παλάμῃ δ' ἔχε χάλκεον ἔγχος,
εἰδομένη ξείνῳ, Ταφίων ἡγήτορι, Μέντῃ. 105

εὔρε δ' ἄρα μνηστῆρας ἀγήνορας. οἱ μὲν ἔπειτα
πессοῖσι προπάροιθε θυράων θυμὸν ἔτερπον,
ἡμενοι ἐν ῥινοῖσι βοῶν, οὓς ἔκτανον αὐτοί.
κήρυκες δ' αὐτοῖσι καὶ ὀτρηροὶ θεράποντες

97, 98. Not found in ed. Massil. and criticised by Aristonic. on Il. 24. 341, 342, as suitable there, and in Od. 5. 44, but inappropriate here. 97-101. προηθετοῦντο οἱ στίχοι, i. e. a pre-Aristarchean rejection. Schol. M. T. 99-101. ἀθετοῦνται μετ' ἀστερίσκων ὅτι ἐν τῇ ἐ' τῆς Ἰλιάδος καλῶς. Schol. M. V. v. 99 occurs in Il. 10. 135. Cp. ἡ τοῦ δόρατος ἀνάληψις πρὸς οὐδὲν ἀναγκαῖον Schol. M. T. but see inf. 104.

97. ὑγρὴν. Ameis ad loc. gives a list of such feminine adjectives used substantivally, from which the following specimens are taken, ἄκρη Od. 5. 513, ἀμβροσίη 4. 445, ξεφυρίη 7. 119, ἴση 9. 42, σχεδίη 5. 33.

99. See on Od. 5. 43.

101. κοτέσσεται, = κοτέσθαι.

ὀβριμοπάτρη. Bekker and others write ὄμβριμος instead of ὀβριμος on the authority of some later MSS. The word is probably connected with βρί-θω, βρι-αρός, βαρύς, etc., with the prosthetic ὀ, as in Ὀβριάρεως for Βριάρεως (Lobeck El. 1. 80). See Curtius, Gk. Etym. pp. 466, 653.

103. ἐπὶ προθύροις οὔδοῦ ἐπ' αὐλείου, 'in the outer porch at the threshold of the court.'

105. Ταφίων. The Ταφίων νῆσοι were a number of islets off the Leucadian coast, the largest of which was Taphos (Meganisi). They were inhabited by Teleboans and Taphians (cp. Hesiod Scut. Herc. 19 ἀνδρῶν ἡρώων Ταφίων ἰδὲ Τηλεβοάων), who were a race of pirates. Cp. Suidas s.v. Τάφιος = ὁ ληστής. In Od. 1. 181 they are called φιλήρετμοι. The eponymous founder of the Taphian race was Taphos or Taphios, son of Pterelus. Etym. M. 748.

106. εὔρε δ' ἄρα. This does not mean that she was looking for them, but that she 'came on them' there. Lat. *offendit*. The word ἔπειτα will then signify, not the next thing that took place, but the next thing she observed.

107. πессοῖσι. Athenaeus quotes (1. 29) a description of this game as played by the suitors, ὁκτῶ γὰρ καὶ ἑκατὸν ὄντες οἱ μνηστῆρες διετίθεσαν ψήφους ἐναντίας ἀλλήλαις, ἴσας πρὸς ἴσας τὸν ἀριθμὸν, ὅσοι περ ἦσαν καὶ αὐτοί. Γίνεσθαι οὖν ἑκατέρωθεν τέσσαρας καὶ πεντήκοντα. Τὸ δ' ἀνὰ μέσον τούτων διαλιπεῖν ὀλίγον κενόν. ἐν δὲ τῷ μεταίχμιῳ τούτῳ μίαν τιθέναί ψήφον, ἣν καλεῖν μὲν αὐτοὺς Πηνελόπην· σκοπὸν δὲ ποιεῖσθαι εἴ τις βάλλοι ψήφῳ ἑτέρᾳ· καὶ κληρουμένων τὸν λαχόντα στοχάζεσθαι ταύτης. Εἰ δέ τις τύχοι καὶ ἐκκρούσειε πρόσω τὴν Πηνελόπην, ἀποτίθεσθαι τὴν ἑαυτοῦ εἰς τὴν τῆς βληθείσης καὶ ἐξωσμένης χώραν, ἐν ᾗ πρότερον ἦν. καὶ πάλιν στάντα τὴν Πηνελόπην, ἐν ᾗ τὸ δεύτερον ἐγένετο χωρίῳ, ἐντεῦθεν βαλεῖν [τὴν ἑαυτοῦ]. Εἰ δὲ τύχοι ἄνευ τοῦ μηδεμιᾶς τῶν ἄλλων ψαῦσαι νικᾶν, καὶ ἐλπίδας ἔχειν πολλὰς γαμήσειν αὐτήν. Τὸν δὲ Εὐρύμαχον πλείστας εἰληφέναι ταύτῃ τῇ παιδιᾷ καὶ εὖελπιν εἶναι τῷ γάμῳ.

109. κήρυκες. It would seem that

οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ, 110
οἱ δ' αὖτε σπόγγοισι πολυτρήτοισι τραπέζας
νίζον καὶ πρότιθεν, τοῖ δὲ κρέα πολλὰ δατεῦντο.

Τὴν δὲ πολὺ πρῶτος ἶδε Τηλέμαχος θεοειδῆς,
ἦστο γὰρ ἐν μνηστῆρσι φίλον τετιημένος ἦτορ,
ὁσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσὶν, εἴ ποθεν ἐλθὼν 115
μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θείη,
τιμὴν δ' αὐτὸς ἔχοι καὶ κτήμασιν οἷσιν ἀνάσσοι.

111. The reading given in the text seems to have been that of Aristarchus. But Kayser (see Ameis, Anhang ad loc.) supposes that he wrote νίζον ἰδὲ πρότιθεν. Eustath. gives προτίθεντο ἰδέ. Cp. Schol. E. M. ἄμεινόν φησιν 'Ἡρωδιανὸς, ἀναγιγνώσκειν πρότιθεν τοῖ δέ. 117. κτήμασιν] κτήμασιν ἐν ταῖς εἰκαιόταις. Αἱ εἰκαιόται (sc. ἐκδόσεις) like αἱ κοιναί, represent the uncritical editions from which

a distinction must be made between κήρυκες οἱ δημοεργοὶ ἔασιν Od. 19. 135 and the private κήρυκες attached to the retinue of kings and chieftains. Talthybius, the κῆρυξ of Agamemnon (Il. 1. 321), became the eponymous founder of a herald-caste; εἰσὶ δὲ καὶ ἀπόγονοι Ταλθυβίου, Ταλθυβιάδαι καλεόμενοι, τοῖσι αἱ κηρυκῆϊαι αἱ ἐκ Σπάρτης πᾶσαι γέρας δέδονται (Hdt. 7. 134). The κήρυκες were of noble or even royal blood; their epithets are ἀγανοὶ (Il. 3. 268) or θεῖοι (4. 192). Their duties were,—the summoning of assemblies (Il. 2. 50, etc.), treating with enemies (Il. 7. 274), preparing for sacrifices (Od. 20. 276), waiting at sacrificial banquets, to which duty the private κήρυκες (as here and inf. 143, etc.) must have added that of general attendance at feasts where their masters were present. Gladstone (Hom. Stud. 3. 69) remarks that they are 'the only executive officers that are found in Homer.' Thus the office of the private κῆρυξ approached that of the θεράπων, cp. Od. 18. 423 κῆρυξ Δουλιχεὺς, θεράπων δ' ἦν Ἀμφινόμοιο. See Buchholz, Hom. Realien. vol. ii, p. 1, §§ 12–14. The θεράπωντες were at least freeborn, often of noble descent, and they stood in the relation to the chieftains of squires to knights in more modern days. Patroclus is θεράπων to Achilles (Il. 16. 244), Meriones to Idomeneus (Il. 23. 113). In the Odyssey their duties are naturally more closely connected with household life, and resemble those of pages.

110. οἱ μὲν, sc. κήρυκες, οἱ δέ, sc. θεράπωντες.

112. τοῖ δὲ . . . δατεῦντο. Cp. δοῖω θεράποντε δαήμονε δαιτροσυνάων Od. 16. 253. πρότιθεν, 'set tables in front of the seats,' cp. Od. 10. 354 προπάροιθε θρόνων ἐτίταινε τραπέζας. This is equivalent to the expression used by Tacitus (Germ. 22) *separatae singulis sedes et sua cuique mensa*. That this was not the universal practice appears from Od. 17. 93 foll., where two sit at one table; or Il. 9. 216, where one table serves for all the guests.

115. ὁσσόμενος (from ὄσσομαι (i.e. ὀκ-jo-μαι), Curt. Gk. Etym. 407). The first meaning of ὄσσομαι is simply 'to see,' cp. Od. 7. 31; the secondary, 'to have one's thoughts set on,' 'to see in one's mind's eye,' generally with θυμός or θυμῷ. Cp. Od. 20. 80 ὄφρ' Ὀδυσῆα ὀσσομένη καὶ γαῖαν ὑπο στυγερῇν ἀφικοίμην.

116. μνηστήρων τῶν μὲν, 'of the suitors here,' in strong contrast to αὐτός. This position of the demonstrative pronoun is analogous to a use in Attic Greek of οὗτος. Cp. οἱ τῶν ἱκανωτάτων καὶ εὖ καὶ κακῶς ποιεῖν λόγοι, οὗτοι καὶ μάλιστα ἐνδύονται ταῖς ψυχαῖς (Xen. Cyr. 2. 1. 13), but it is mostly found when a relative clause follows; cp. ἄνδρα τὸν ὅς Od. 10. 74, πόλιν τὴν . . . ὅθι Il. 4. 41, συνθεσίων τῶν ἄς Il. 5. 320, but cp. Il. 7. 461 τείχος ἀνορρήξας τὸ μὲν εἰς ἅλα πᾶν καταχεῦναι, | αὐτὸς δ' ἡῖόνα μεγάλην ψαμάθοισι καλύψαι. Cobet, Miscell. Crit. 422, on the analogy of Od. 20. 225, would read ἀνδρῶν μνηστήρων.

117. τιμὴν. Nitzsch reckons under the 'prerogatives' of the Homeric king,

τὰ φρονέων, μνηστῆρσι μεθήμενος, εἴσιδ' Ἀθήνην.
βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ
ξείνον δηθὰ θύρησιν ἐφεστάμεν· ἐγγύθι δὲ στὰς 120
χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

‘Χαῖρε, ξεῖνε, παρ’ ἄμμι φιλήσεται· αὐτὰρ ἔπειτα
δείπνου πασσάμενος μυθήσεται ὅττεό σε χρή.’

ᾧ δ' εἰπὼν ἡγείθ', ἡ δ' ἔσπετο Παλλὰς Ἀθήνη. 125
οἱ δ' ὅτε δὴ ῥ' ἔντοσθεν ἔσαν δόμον ὑψηλοῖο,
ἔγχος μὲν ῥ' ἔστησε φέρων πρὸς κίονα μακρὴν

Aristarchus dissented. Αἱ εἰκαιότεραι are mentioned twelve times, Il. 9. 324; 15. 50; 18. 376; 19. 95, 189; 21. 587; 22. 301; Od. 1. 117; 2. 182; 5. 232; 14. 428; 19. 83. Five of these readings Aristarch. is distinctly said to have rejected. See La Roche, H. T. 97. Schol. M. Αἱ δώμασιν.

(1) the royal estate, τέμενος Il. 6. 193–195; 9. 578; Od. 6. 293; (2) tribute and fees, λιπαραὶ θέμιστες Il. 9. 156; (3) special gifts, δωτίνῃσι θεὸν ὥς τιμήσουσι ibid.; (4) daily maintenance at the public cost, Il. 17. 249; (5) invitations to feasts, Od. 11. 185. Cp. Il. 12. 310 Γλαῦκε, τίη δὴ νῶϊ τετιμήμεσθα μάλιστα ἔδρη τε κρέασιν τε ἰδὲ πλείοις δεπάεσσιν ἐν Λυκίῃ, πάντες δὲ θεοὺς ὥς εἰσορώσιν; καὶ τέμενος νεμόμεσθα, κ. τ. λ.

119. νεμεσσήθη δέ, where in Attic syntax we should find νεμ. γάρ.

122. καί μιν φωνήσας . . . προσηύδα. Classen (Homer. Sprachgeb. 117 foll.) reckons forty-four instances of this formula (omitting lines of doubtful authority and two passages from Od. 24 and Il. 24), and notes that it is used either to mark the first commencement of a speech, or the resumption of one that has been interrupted, or to give a peculiar solemnity or emphasis to the words that follow.

φωνήσας = ‘lifting up his voice,’ φωνεῖν is intransitive in Homer. The only exception occurs in Od. 24. 535 (a later addition) πάντα δ' ἐπὶ χθονὶ πίπτε, θεᾶς ὕπα φωνησάσης, which is a palpable imitation of Il. 2. 182 ξυνέηκε θεᾶς ὕπα φωνησάσης, where however the accus. depends on ξυνέηκε. The later epic poets, as Ap. Rhod. (3. 673), employ it as a transitive verb, sc. φώνησέν μιν, and so the Attic writers, Sop^h. Aj. 73, 1047; El. 329; Phil. 229, etc. In the present

line both μιν and ἔπεα are governed by προσήυδα. Similarly, προσέειπον occurs thirty-two times with the double accusative, and always in Tmesis, cp. Il. 2. 156; 8. 426; 13. 306; Od. 4. 803; 6. 21, etc., etc. With this construction cp. ἔπος τέ μιν ἀντίον ἦνδα Il. 5. 170, τί με ταῦτα παρατροπέων ἀγορεύεις Od. 4. 465, πεπνυμένα βάσεις Ἀργείων βασιλῆας Il. 9. 58. See especially La Roche, Hom. Studien, §§ 95 b, 112. 1, 2.

123. φιλήσεται, ‘shalt be entreated well.’ In primitive society the showing of friendliness precedes the feeling of friendliness; and, again, of this act the most definite form is hospitality; cp. ξείνισσα καὶ ἐν μεγάροιοι φίλησα Il. 3. 207, ἐπεὶ φιλέεσθε παρ’ αὐτῇ Il. 13. 627. So Od. 4. 29 ἄλλον πέμπωμεν ἱκανέμεν ὅς κε φιλήσῃ, 8. 208 τίς ἂν φιλέοντι μάχοιτο, 10. 14 μῆνα δὲ πάντα φίλει με. But the other meaning of φιλεῖν is not excluded. Cp. φιλέεσκε γὰρ αἰνῶς inf. 264.

124. ὅττεό σε χρή. For this epic use of χρή in the sense of *opus est* with genitive and accusative cp. Od. 21. 110 τί με χρή μητέρος αἶνου, 3. 14 οὐ σε χρή αἰδοῦς. Compare with this the use of χρεώ τινά τινος, sc. ἵκει, γίγνεται, ἐστί, Od. 5. 189 ὅτε με χρεῶ τόσον ἵκοι, 4. 634 ἐμὲ δὲ χρεῶ γίγνεται αὐτῆς, Il. 21. 323 οὐδέ τί μιν χρεῶ ἔσται, Od. 4. 707 οὐδέ τί μιν χρεῶ. The same construction is found in Eurip. Hec. 976 τίς χρεῖα σ' ἐμοῦ; see La Roche, Hom. Stud. p. 247 foll.

δουροδόκης ἔντοσθεν ἐνξόου, ἔνθα περ ἄλλα
 ἔγχε' Ὀδυσσῆος ταλασίφρονος ἵστατο πολλὰ,
 αὐτὴν δ' ἐς θρόνον εἶσεν ἄγων, ὑπὸ λίτα πετάσσας, 130
 καλὸν δαιδάλεον· ὑπὸ δὲ θρήνυς ποσὶν ἦεν.
 παρ δ' αὐτὸς κλισμὸν θέτο ποικίλον, ἔκτοθεν ἄλλων
 μνηστήρων, μὴ ξείνος ἀνιηθεὶς ὀρυμαγδῶ
 δείπνῳ ἀδήσειεν, ὑπερφιάλοισι μετελθὼν,
 ἥδ' ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο. 135

134. δείπνῳ] Apoll. Sophish. 9. 11, δείπνου.

128. *δουροδόκης ἔντοσθεν*. The interpretation of Eustath. seems simplest, that the *δουροδόκη* was *εἰς κίονα ἐγγεγλυμμένη*, as if the spearshafts rested in the flutings of the column; an interpretation which does not suit well with the epithet *ἐνξόου*. Rumpf, Aed. Hom. I. 29, regards it as a rack against the wall in the space between two engaged columns at the entrance to the *μέγαρον*. This interpretation he prefers, because in Od. 16. 40 Telemachus gives up his spear and *ἔστησε φέρων πρὸς κίονα μικρὴν* (Od. 17. 29) *before* he crosses the stone threshold at the entrance of the hall. For *ἄλλα*, meaning 'besides,' 'as well,' see on inf. 133.

130. That *λίτα* is an accusative singular seems settled by the use of *λίτι* as the dative, Il. 18. 352; both cases must be referred to a nom. *λῖς*, cp. *λῖς πέτρῃ* Od. 12. 64; though Eustath. ad loc. takes it as a metaplastic accusative from a nominative *λιτόν*. Nitzsch follows the interpretation of F. A. Wolf (Analect. 4. 501), taking the word as an accusative plural from an old neuter *λί=λίσσόν*. Cp. Thucyd. 2. 97 *ὅσα ἔφαντά τε καὶ λεία*, i. e. unembroidered. Whichever interpretation we adopt it will be better to take the words *ὑπὸ—πετάσσας* as parenthetical, so that the two adjectives *καλὸν δαιδάλεον* should go with *θρόνον*, to which they are appropriate. With the same stem (*λίτ*) are connected Lat. *glītus*, and Gk. *γλοιός*, *γλίσχρος*. See Curtius, Gk. Etym. 330.

132. *κλισμὸν*. *κλισμοὶ μὲν εἰσιν οἱ ἔχοντες κλιντήρα ἐξέχοντα πρὸς τὴν τῶν ὤμων ἀνάπανσιν. ἐν αὐτοῖς γὰρ ἐπερείδουσι τοὺς ὤμους οἱ καθήμενοι. οἱ δὲ μὴ ἔχοντες ταῦτα, θρόνοι*. Schol. E. P. Q. If

the distinction between the two words can be preserved, it, probably, amounts to this, that the *θρόνος* had a straight, and the *κλισμός* a sloping back. In practice, the *θρόνος* stood higher than the *κλισμός*, and is the word used for a chair of state.

ἔκτοθεν ἄλλων μνηστήρων, 'apart from the others, the suitors.' This exexegetic use of a noun after *ἄλλος* is not uncommon in Homer. Cp. Od. 5. 105 *ἄλλων . . τῶν ἀνδρῶν*, 10. 485 *ἄλλων . . ἑτέρων*. The process seems reversed in such a phrase as *ἅμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι* Od. 6. 84; cp. Soph. Aj. 516 *ἄλλη μοῖρα*, Phil. 38 *ἄλλα ῥάκη*. Livy 4. 41 *plaustra iumentaue alia*. Ameis quotes as parallels Od. 2. 412; 8. 368; 15. 407, 449; 18. 416; 19. 601; 20. 324; Il. 2. 191; 13. 622.

134. *ἀδήσειεν*, 'should feel loathing,' properly that which comes from satiety. With *ἄδην* cp. Lat. *satur, satis*. For the quantity and orthography of *ἄδην*, *ἄδην*, *ἄδδην* cp. *κᾶλός*, *κᾶλός*, *κάλλος*, the variation arising from the influence of the Jod after the δ or λ sometimes being assimilated to the preceding consonant, sometimes only lengthening the vowel, and sometimes disappearing altogether. See Curtius, Gk. Etym. 572.

ὑπερφίαλος, like *ὑπερφυής*, and the Aeschylean *ὑπέρφει*, has the sense of *overgrown* (from root *φυ*), which easily passes into that of *overweening*. With the change of vowel cp. *φυτόν* with *φίτυ*, *μόλυβδος* with *μόλιβδος*, *λύγος* with Lat. *lig-are*. Curtius, Gk. Etym. 468. J. Schmidt says *ὑπερφίαλος* may come from **ὑπερφέφαλος*, like Boeot. *κλίος*, *ρίοντας*, instead of *κλέφος*, *ρέφοντας*, or *θιάσος* instead of *θέφασος*.

χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
καλῇ χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος,
νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
σῖτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,
εἷδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων·
δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν αείρας
παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα·
κῆρυξ δ' αὐτοῖσιν θάμ' ἐπώχετο οἰνοχοεύων.

140

Ἔς δ' ἦλθον μνηστῆρες ἀγήνορες. οἱ μὲν ἔπειτα
ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε.
τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
σῖτον δὲ δμῳαὶ παρενήνεον ἐν κανέοισι,

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140. Many editors reject: see note below. 141, 142. Wolf, followed by most modern editors, rejects these lines, on the authority of Athenaeus 5. 193, because κρειῶν πίνακας is a mere repetition of εἷδατα. Eustath. defends them.

136. Join προχόῳ φέρουσα and χέρνιβα ἐπέχευε, sc. χερσίν.

138. νίψασθαι, 'for washing.' See, by all means, the discussion on the form, original meaning, and Homeric uses of the Infin. in Monro, H. G. §§ 231 foll.

Notice here the manner of washing: the guest holds his hands over a basin, while water is poured upon them. νίπτειν, as distinguished from λούειν, is to wash a part of the body or of any object; as distinguished from βάπτειν (only once used, Od. 9. 392), it describes the application of water to a thing instead of dipping it into water. πλύνειν is only used of inanimate things (see Trench, New Test. Synonyms).

παρὰ . . ἐτάνυσσε, 'drew up to the seat.'

140. εἷδατα πόλλ' ἐπιθείσα, 'after she had set on many dainties, giving freely of such things as she had by her.' The housewife (ταμίῃ (τέμ-νω) who gives the portion of meat to the household) does the best she can for the unexpected guest; the εἷδατα are probably the leavings from a former meal. Cp. κρειῶν πίνακας παρέθηκε συβώτης | ὀπταλέων, ἅ ῥα τῇ προτέρῃ ὑπέλειπον ἔδοντες Od. 16. 49.

παρεόντων is equivalent to the ἔνδον ἐόντων of Od. 7. 166; 15. 77, 94; 21. 178. The objection to this line, in the

present passage, is that it is found elsewhere in the Odyssey to describe such hasty preparations as can be made for an unexpected guest. But here, as the following lines show, the full preparation for a banquet is now just ready. To this it may be answered, that this separate provision, which Telemachus had to make for his guest, serves to point the unfriendly relations between the young prince and the suitors.

141. αείρας, sc. from the carving board. The meat was there cut into slices and the guests helped themselves, and ate with their fingers. But πίνακας does not mean 'slices,' as some would interpret; but 'platters.'

143. αὐτοῖσιν, sc. for the guest and for Telemachus who sat at meat with him: equivalent to the σφι of the preceding line. The dative should be joined with οἰνοχοεύων.

147. παρενήνεον, Od. 16. 51. The simple form νήνεον occurs Il. 23. 139, 163; but here Wolf, Bekker, Spitzn, and Dindorf read νήεον, as Bekker (ed. 2) does in the present passage and in ἐπενήεον Il. 7. 428. νήνεον certainly is read Ap. Rhod. 1. 1123, but it may be a later form. Still there is no difficulty in supposing a reduplicated form of νέω, sc. νήνεω, though we have tenses from a present νηέω in Od. 19. 64; Il. 9. 137, 358; Od. 15. 322; Ap. Rhod. 1. 403; 3. 1208.

κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο.
οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο 150
μνηστῆρες, τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμήλει,
μολπή τ' ὀρχηστὺς τε· τὰ γάρ τ' ἀναθήματα δαιτός.

148. This verse is suspected; as being out of place after l. 110. In some MSS. the order of 147, 148 is inverted.

148. ἐπι-στέφ-εσθαι. This word Curtius (Gk. Etym. 194) rightly refers to the same root as Lat. *stipa-re*, στέφειν being properly analogous in meaning to πικάζειν. But *stipare* is not far from the common signification of στέφειν: cp. *stipatores, qui circumdant corpora regum* (Fest. p. 314). For Virgil's mistaken rendering of the phrase cp. Geo. 2. 528; Aen. 1. 725; 3. 525. Translate, 'they brimmed the bowls with drink.' The genitive follows the analogy of the construction after verbs of 'filling.' So ἐπιστεφίας οἶνοιο Od. 2. 431.

150. ἐξ ἔρον ἔντο. The psychology of this expression demands some remark and explanation. Besides the common application of it to food and drink, with which cp. Il. 11. 642 ἀφέτην δίψαν, we find the following less common usages of it, Il. 13. 636 πάντων μὲν κόρος ἔστι, καὶ ὕπνον καὶ φιλότῃτος | μολπῆς τε γλυκερῆς καὶ ἀμύμονος ὀρχηθμοῖο, | τῶν πέρ τις καὶ μᾶλλον ἐέλδεται ἐξ ἔρον εἶναι | ἢ πολέμου, and Il. 24. 226 αὐτίκα γὰρ με κατακτείνειεν Ἀχιλλεύς, | ἀγκὰς ἐλόντ' ἐμόν υἱόν, ἐπὴν γόοι ἐξ ἔρον εἶην. Reserving the particular explanation of these, we may notice generally that, to Homer, the soul, or rather the person, the man, is passive as to desire (just as he is τὸ thought; θυμός is most like an active principle): and so the ἔρος in the phrase before us is conceived of not as an emotion arising in the man, but rather as a property of the object presented. On this view, the beginning of actual fruition of the object would represent itself as the admission of the ἔρος into the person (cp. ἴλαον ἔνθεο θυμὸν Il. 9. 639): whence we may understand that what is denoted by the dismissal of the ἔρος is cessation from fruition—not cessation simply, but cessation at the natural limit; the 'satisfaction of the natural want' as we should

say. Dismissal of the ἔρος is at once succeeded by the presence of κόρος, cp. Il. 13. 636, quoted above; Od. 4. 103 αἰψήρως δὲ κόρος κρυεροῖο γόοιο.

There is pleasure in the whole process of fruition, up to the natural limit (whence we even have, Od. 4. 102 γόφ φρένα τέρπομαι): but the pleasure is greatest at the moment which is signalled by the attainment of the limit; and hence the form of expression, as above, ἐέλδεται ἐξ ἔρον εἶναι. That an ἔρος is connected with γόος, as Il. 24. 228, only shows how early man's own feelings discovered to him that there is a luxury in grief. The use of ἐξίεσθαι, in the phrase before us, has its exact contrary in one of the uses of the (non-Homeric) προσίεσθαι. That the middle voice is not indispensable in our phrase, appears from two of the passages quoted above, ἐξ ἔρον εἶναι and ἀφέτην δίψαν. Virgil's 'Postquam exemta fames et amor compressus edendi' (Aen. 1. 216; 8. 184), is criticised by Nitzsch as a poor rendering.

151. τοῖσιν μὲν. The return to this comes inf. 156 αὐτὰρ Τηλέμαχος.

152. μολπή. The Schol. interprets this word as ἡ μετ' ὧδῃς παιδιά. The view taken by Aristarchus was '*semper apud Homerum dictum esse de ludo et maxime de lusu saltationis, non de cantu.*' (Lehrs, de Aristarch. Stud. 138) '*Docuit primitivam vocis significationem esse potius ludendi; quod ex vocabulo μέλπηθρα* (Il. 13. 233) *apparere, item in pilea Nausicaae* (Od. 6. 101), *denique in quibusdam exemplis saltationis lusum offerentibus.*' Cp. Il. 7. 241; 16. 182; 18. 572; Od. 23. 145. The present passage, however, inclines in the direction of a less strict interpretation. μολπή suggests the music and the song of Phemius, and, in verse 421, the suitors ἐς ὀρχηστὺν τε καὶ ἱμερόεσσαν ἀοιδὴν τρεψάμενοι τέρποντο. On the whole

κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέα θῆκε
 Φημίω, ὅς ρ' ἤειδε παρὰ μνηστῆρσιν ἀνάγκη.
 ἦ τοι ὁ φορμίζων ἀνεβάλλετο καλὸν αἶδειν,
 αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν Ἀθήνην,
 ἄγχι σχὼν κεφαλὴν, ἵνα μὴ πευθοίαθ' οἱ ἄλλοι·

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Ἕείνε φίλ', ἦ καί μοι νεμεσήσεται ὅττι κεν εἴπω;
 τούτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ ἀοιδῇ,
 ῥεῖ', ἐπεὶ ἀλλότριον βίοτον νήποινον ἔδουσιν,
 ἀνέρος οὗ δὴ που λεύκ' ὅστέα πύθεται ὄμβρῳ
 κείμεν' ἐπ' ἠπείρου, ἣ εἶν ἀλλ' κῦμα κυλίνδει.
 εἰ κείνόν γ' Ἰθάκηνδε ἰδοίατο νοστήσαντα,
 πάντες κ' ἀρησαίατ' ἐλαφρότεροι πόδας εἶναι

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question, Lehrs decides, '*Haec omnia cum considero Aristarcho in μολπή cantus significationem excludenti assentiri dubito. Sed hoc tenebimus μολπή et ἀοιδῇ, μέλπεσθαι et αἶδειν non prorsus idem esse, sed sic dici cantum quatenus lusus et delectatio est.*'

τὰ γὰρ τ' ἀναθήματα δαιτός. The τὰ is attracted to the gender of the predicate. When the Schol. renders ἀναθήματα as πληρώματα, κοσμήματα. ἡ μεταφορὰ ἀπὸ τῶν τοῖς θεοῖς ἀνατιθεμένων, the first word chosen is nearer the truth; the second gives a post-Homeric sense. ἀναθήματα is not here equivalent to ἀγάλματα, but is used rather in the sense of 'accompaniments,' 'accessories.' For ἀνατιθέναι in the sense of to 'attach' cp. Il. 22. 100 ἐλεγχεῖν ἀναθήσει with μῶμον ἀνάψαι Od. 2. 86. So Homer speaks of the φόρμιγξ as δαιτὶ συνήρορος Od. 8. 99, δαιτὸς ἐταίρην Od. 17. 270.

155. ἀνεβάλλετο, 'struck up.' The regular word for the prelude to a song. So of the φόρμιγξ Pindar, Pyth. 1. 6 ὅταν φροιμίων ἀμβολὰς τεύχης. Analogous in use is ἀνακρούεσθαι, cp. Theoc. 4. 31 κηῦ μὲν τὰ Γλαύκας ἀγκρούομαι. A few chords probably were all that were played, as at the opening of the modern *Recitative*. Cp. Ov. Met. 5. 339 *praetentabat pollice chordas*. Bergk, Griech. Lit. I. p. 433, seems to refer ἀναβάλλεσθαι to the preparatory 'flinging back' of the head; as the singer braces himself for full and unimpeded utterance.

157. σχὼν, as distinguished from ἔχων,

of which it represents the first moment, 'putting his head near;' so inf. 4. 70.

158. νεμεσήσεται. The apologetic tone of Telemachus comes from the unwillingness to broach any painful subject at meals; see on 4. 193 foll.

159. τούτοισιν, 'those suitors yonder.'

160. ῥεῖα, 'lightly,' i.e. without care or trouble.

νήποινον, see inf. 363.

162. ἣ εἶν ἀλλ'. ὅστέα the subject of πύθεται, becomes the object of κυλίνδει, the sentence would naturally run ἡ κύματι κυλίνδεται.

163. On the question as to the meaning of εἰ here see Monro, H. G. § 312, 'The distinction between *wish* and *supposition* in the case of Clauses with εἰ is mainly a question of punctuation; which must be decided by the general sense of the context. If the apodosis follows closely, the clause with εἰ is necessarily subordinate, and instead of an independent *wish*, we have a mere *supposition*, made in order to lead up to the clause of *consequence*.' So, here, render εἰ 'if;' and not 'would that!'

164. ἐλαφρότεροι ἢ ἀφνειότεροι. In this use of the double comparative, where two qualities are contrasted in the same subject, the latter adjective is assimilated in degree of comparison to the former: or we may say that the idea of comparison is spread over the whole sentence; cp. the converse of this in Eur. Alc. 182 σώφρων μὲν οὐκ ἂν μάλλον, εὐτυχὴς δ' ἴσως, where we should expect μάλλον εὐτυχὴς or εὐτυ-

ἢ ἀφνειότεροι χρυσοῖό τε ἐσθῆτός τε. 165
 νῦν δ' ὁ μὲν ὥς ἀπόλωλε κακὸν μόνον, οὐδέ τις ἡμῖν
 θαλπωρῇ, εἴ πέρ τις ἐπιχθονίων ἀνθρώπων
 φῆσιν ἐλεύσεσθαι· τοῦ δ' ὤλετο νόστιμον ἦμαρ.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
 τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆες; 170
 ὅπποις τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται
 ἤγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;
 οὐ μὲν γάρ τί σε πεζὸν ὀίομαι ἐνθάδ' ἰκέσθαι.
 καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ,
 ἥνέον μεθέπεις, ἦ καὶ πατρώϊός ἐσσι 175

167. θαλπωρῇ] γρ. ἐλπωρῇ κατ' ἐνίους τῶν ἀξιολόγων πάνυ Schol. E. M. 168. φῆσιν] So La Roche and Bekk., following Schol. on Il. i. 129. Al. φήσει, φησίν.
 170. εἰς] The reading of the Alex. Grammarians varied between εἰς and εἴς. Eustath. 1407. 51 εἰ δίχα τόνου ἐστίν, ὅπερ ἀρέσκει τοῖς ἀκριβεστέροις, ῥῆμά ἐστιν ἐγκλιτικὸν ἀπὸ τοῦ εἰμί. See Cramer, Anecd. Ox. 4. 349 εἰμί, εἰς, ὀξυτόνως· εἶμι, εἴς, περισπωμένως. Nauck reads ἐσσ'. 171-173] ἐν τισιν οὐκ ἐφέροντο Schol. H. M.; the verses appearing to be considered more appropriate in Od. 14. 188-190, where see Schol. 172. εὐχετόωντο] Al. εὐχετόωνται. 175. ἥε... ἦ] For the rules for accenting ἦ and ἦ see note below.

χεστέρα. For similar constructions cp. Hdt. 3. 65 ἐποίησα ταχύτερα ἢ σοφώτερα, Plut. de Audit. 2 ἔστι δὲ λογικώτερα μᾶλλον ἢ παθητικώτερα, Cic. pro Mil. 29 *libentius quam verius*.

166. ἀπόλωλε μόνον, so ἀπ. ὄλεθρον Od. 9. 303.

168. φῆσιν. See Monro, H. G. § 292, 'If the principal is a future (or implies reference to the future) the pure subjunctive with εἰ indicates that the speaker expressly avoids contemplating an actual case arising;' and cp. the reference there given. The force of δέ in τοῦ δ' ὤλετο seems to be strongly adversative. 'Though many predict his return, yet notwithstanding his hopes of return are gone.'

169. ἀτρεκέως, connected with τρέπω, the κ representing π, as in ἄ-τρακ-τος, and in Lat. *torqueo*.

170. τίς πόθεν. This is to be taken not as two distinct questions but as two blended into one. Cp. Soph. Phil. 1090 τοῦ ποτε τεύξομαι σιτονόμου μέλεος πόθεν ἐλπίδος; Eur. Hel. 86 τίς πόθεν; Soph. Aj. 1185 τίς ἄρα νέατος ἐς πότε λήξει ἐτέων ἀριθμός; Ameis quotes Plin. Paneg. 2. 3 *ex ipso genere gratiarum agendarum intellegatur, cui quando sint*

actae. Similar, but not identical in form, are Hdt. 1. 35 ὠνθρωπε τίς τ' ἐὼν καὶ κόθεν ἦκων; Virg. Aen. 8. 114 *qui genus? unde domo?* Propert. 1. 22. 1 *qualis et unde genus, qui sint mihi, Tulle, penates quaeris*.

171. ὅπποις. Here a clause of indirect question, as if immediately in construction with κατάλεξον, breaks in. The direct question is resumed in πῶς.

172. εὐχετόωντο. The past tense limiting the reference to the time when he was on shipboard with the crew.

173. πεζόν. A touch of naïve humour, in the mouth of an islander. For expressions in a similar tone cp. inf. 215, 'It's a wise child that knows its own father;' 5. 100, the rueful account given by Hermes of his long voyage, *ibid.* 119; 8. 552; and for humour of a more ironical cast, Od. 4. 511.

174. ἐτήτυμος, a reduplicated form of ἐτυμος, cp. ἐτέος, to be referred to the root ἐσ, the substantive verb; so ἐτήτ. = 'that which really is.'

175. ἥε νέον μεθέπεις, 'whether thou art but now a visitor.' The rules laid down by the grammarians, especially by Herodian, for the accentuation of ἦ, are as follows:—

ξείνος, ἐπεὶ πολλοὶ ἴσαν ἄνερες ἡμέτερον δῶ
ἄλλοι, ἐπεὶ καὶ κείνος ἐπίστροφος ἦν ἀνθρώπων.'

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
'τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.
Μέντης Ἀγχιάλιοι δαΐφρονος εὖχομαι εἶναι
νιὸς, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.
νῦν δ' ὦδε ξὺν νηὶ κατήλυθον ἥδ' ἐτάροισι,

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177.] 'καὶ κείνος non κακείνος Aristarchus. pariterque alibi constanter quum in hoc pronomine tum in adverbiiis καὶ κείθε, καὶ κείθεν, καὶ κείσε non κακείθε, κακείθεν, κακείσε.' Dind.

(1) The *disjunctive* ἦ (ὁ διαζευκτικός or παραδιαζευκτικός) is always oxytone. Schol. V. on Il. 10. 174 ἦ . . ἄμφω τοὺς συνδέσμους ἐγκλιτέον· διαζευκτικοὶ γὰρ εἰσι.

(2) The *asseverative* ἦ (διαβεβαιωτικός) is always circumflexed. Herodian on Il. 1. 77 τὸ δὲ 'ἦ γὰρ ὀίομαι' περισπωμένη τάσει ἀναγνωστέον· διαβεβαιωτικός γὰρ ὁ σύνδεσμος.

(3) The *interrogative* ἦ in direct questions (ἐρωτηματικός) is always circumflexed. Herodian on Il. 20. 17 ἦ· ἐρωτηματικός ὁ σύνδεσμος καὶ ἅπαξ εἰλημμένος κατὰ μίαν διάνοιαν· διὸ περισπαστός.

(4) The second ἦ in a double question, whether direct or indirect, is always circumflexed (ἦ or ἦε διαπορητικός or ἀπορηματικός). Herodian on Il. 1. 190 ἦ . . ἦε· τὸν μὲν πρότερον σύνδεσμον βαρυνονητέον, τὸν δὲ δεύτερον περισπαστέον· διαπορητικὴ γὰρ ἡ σύνταξις καὶ οὕτως ἐν τῇ καθόλου. See La Roche, Hom. Textkrit. 265. The reason for the circumflex accent in the second clause in a question probably is that the second clause is really the principal one, and this fact is marked by the stronger accent. See Monro, H. G. § 340.

176. ἴσαν. Nitzsch follows the interpretation given by Eustath. ἔγνων, ἔμαθον, and takes the word as a pluperfect from οἶδα. It is far better to take it as an epic imperfect from εἶμι = 'used to come to our house.' The construction is found in Od. 18. 194 εὔτ' ἂν ἦ χορόν, and is analogous to the use of ἰκάνειν, ἀφικεῖσθαι with accusative.

177. ἐπεὶ καὶ κείνος, 'for that he too was a visitor of men.' Cp. Od. 17. 486 ἐπιστροφῶσι πόληας.

182. ὦδε. Aristarchus insists that in Homer ὦδε never means 'here,' but always 'so.' Apollon. Lex. 872 ὦδε· κατὰ Ἀρίσταρχον οὐδέποτε συνήθως ἡμῖν (that is τοπικῶς) κείται, ἀλλ' ἀντὶ τοῦ οὕτως τάσσεται. Buttmann combats this, quoting passages which seem to him to refute it: Il. 18. 392 πρόμολ' ὦδε, 12. 346 ὦδε γὰρ ἔβρισαν Δαναοί, Od. 2. 28 νῦν δὲ τίς ὦδ' ἤγειρε; 17. 544 τὸν ξείνον ἐναντίον ὦδε κάλεσσον, and the present passage νῦν δ' ὦδε σὺν νηὶ κατήλυθον. With such phrases it will suffice to compare στήθ' οὕτως ἐς μέσσον Od. 17. 447, ἀμφίπολοι στήθ' οὕτω ἀπὸ προθεν Od. 6. 218, ἔρρ' οὕτως Il. 22. 498. What οὕτω can express can equally well be expressed, *mutatis mutandis*, by ὦδε. ὦδε is related to οὕτως, as ὅδε is related to οὗτος. Now ὅδε refers to that which is nearest to the speaker; οὗτος to that which is at a greater distance from him, or nearer to the person addressed. Thus ὅδε is related to ἐμός (cp. ἀνὴρ ὅδε as a periphrasis for ἐγώ), and οὗτος to σός (cp. ὦ οὗτος as an address = ὦ σύ). The meaning of ὦδε and οὕτως in Homer will be often best expressed by a gesture, e. g. πρόμολ' ὦδε = 'come in this way,' the hand beckoning in the direction of the speaker's self; στήθ' οὕτω = 'stand in that way,' the hand waving in the direction of a more distant spot. This might readily account for the interpretation assigned in later times to ὦδε, as if it meant 'here.' With ὦδε κατήλυθον in the present passage cp. τόδ' ἰκάνει inf. 409 with note. See Lehrs, Aristarch. 70, and an elaborate analysis of Funk's dissertation on ὅδε and οὗτος in Philologus 27. 3, p. 508 foll.

πλέων ἐπὶ οἶνοπα πόντον ἐπ' ἄλλοθρόους ἀνθρώπους,
 ἐς Τεμέσῃν μετὰ χαλκὸν, ἄγω δ' αἶθωνα σίδηρον.
 νηὺς δέ μοι ἦδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόληος, 185
 ἐν λιμένι 'Ρεῖθρφ, ὑπὸ Νηίῳ ὑλήεντι.
 ξεῖνοι δ' ἀλλήλων πατρώιοι εὐχόμεθ' εἶναι
 ἐξ ἀρχῆς, εἴ πέρ τε γέροντ' εἶρηαι ἐπελθὼν
 Λαέρτην ἥρωα, τὸν οὐκέτι φασὶ πόλινδε
 ἔρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πῆματα πάσχειν 190
 γρηὶ σὺν ἀμφιπόλῳ, ἣ οἱ βρῶσιν τε πόσιν τε
 παρτιθεῖ, εὐγ' ἄν μιν κάματος κατὰ γυῖα λάβῃσιν
 ἐρπύζοντ' ἀνὰ γουνὸν ἀλωῆς οἶνοπέδοιο.

185, 186.] προηθετοῦντο ὑπὸ Ἀριστοφάνους, κατ' ἓνα δὲ τῶν ἀντιγράφων οὐδ' ἐφέ-
 ροντο Schol. H. M. Q. R. 186. ὑπὸ Νηίῳ] ὑπονηίῳ Apion. cp. Eustath. 140 οἱ
 μὲν ὑφ' ἐν ἀναγιγνώσκουσι, λέγοντες ὑπονηίον τὸν λιμένα.

183. πλέων. A monosyllable by synizesis.

οἶνοψ may possibly mean 'glittering,' 'gleaming,' like αἶθοψ used as an epithet of οἶνος. But the older commentators combine in rendering it 'dark.' So Eustath. 116. 3 οἶνοψ, μέλας, κυάνεος, πορφύρεος ὅτι εἰκε τὸ παλαιὸν ὁ οἶνος μέλας εἶναι τὴν χροάν, 'white' wines, according to him, being the creation of later luxury.

184. Τεμέση (cp. *Temesaca aera* Ov. Met. 7. 207), of which the later name was Τέμψα, is put by Strabo, I. 6. 6, 255, in Bruttium, and assigned to Ausonian colonists. But probably Τεμέση is here to be identified with Τάμασος or Ταμασσός, in the middle of the island of Cyprus, famous for extensive copper mines. The word copper (*cyprium*) is really = *aes Cyprium*.

185. ἦδε, *deictic*, i. e. explained by a gesture = 'here,' 'yonder.'

ἐπ' ἀγροῦ is not a common expression for a ship drawn up on the beach, for ἀγρός is cultivated land, and there is nothing in the use of ἐπὶ to forbid our rendering it 'beside,' or 'off;' so that the ship might still be afloat. On the other hand, the parallel passage, Od. 16. 324, is strong—οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἴκοντο, | νῆα μὲν οἱ γε μέλαιναν ἐπ' ἡπείροιο ἔρυσσαν. Here ἐπ' ἡπείροιο is an equally unusual expression with ἐπ' ἀγροῦ, but of course the meaning is made perfectly clear by

the use of ἔρυσσαν, and ἐπὶ must mean 'upon.' Again ἡπειρος is as distinct from the *beach* (see II. 1. 485) as ἀγρός is. We may perhaps explain the difficulty by supposing that the ship lay not on the open shore, but on the margin of the creek that served as a harbour, and so, well within the coast line. Such a spot as might be described as ἡπειρος or ἀγρός. In Od. 16. 383 a person between the harbour and the town is said to be ἐπ' ἀγροῦ νόσφι πόληος. The word 'Ρεῖθρον seems to carry out this idea of the creek.

186. 'Ρεῖθρφ. See appendix on Ithaca.

188. ἐξ ἀρχῆς, 'from of old.' Cp. Od. 2. 254; II. 438.

εἴ πέρ τε εἶρηαι, as we say, 'if you'll only go and ask.'

190. ἐπ' ἀγροῦ πῆματα πάσχειν, 'lives a hard life on his farm;' not with any reference here to sorrowing for his lost son. See Od. 24. 226 foll.

191. ἀμφιπόλῳ. Her name was Σικελή Od. 24. 366.

192. παρτιθεῖ, i. e. παρατίθησι. Parallel to the forms of the -μι conjugation we sometimes find others that must be referred to a present in -ω, as διδοῖ for δίδωσι, ἴεις and ἴει for ἴης, ἴησι, etc.

Join κατὰ-λάβῃσιν, and for μιν . . γυῖα cp. sup. 64.

193. γουνός. The existence of such names as Γοννοκόνδυλος Livy 39. 25, and Γοννοῦσσα Lycophr. 906, as towns of the Perrhaebi, gives some support to

νῦν δ' ἦλθον· δὴ γάρ μιν ἔφαντ' ἐπιδήμιον εἶναι,
 σὸν πατέρ'· ἀλλὰ νυ τὸν γε θεοὶ βλάπτουσι κελεύθου.
 οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀδυσσεὺς, 196
 ἀλλ' ἔτι που ζῶδς κατερύκεται εὐρέι πόντῳ,
 νήσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν,
 ἄγριοι, οἳ που κείνον ἐρυκανόωσ' ἀέκοντα.
 αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὥς ἐνὶ θυμῷ 200
 ἀθάνατοι βάλλουσι καὶ ὥς τελέεσθαι οἶω,
 οὔτε τι μάντις ἐὼν οὔτ' οἰωνῶν σάφα εἰδώς.
 οὔ τοι ἔτι δηρὸν γε φίλης ἀπὸ πατρίδος αἴης
 ἔσσεται, οὐδ' εἴ πέρ τε σιδήρεα δέσματ' ἔχῃσι
 φράσσεται ὥς κε νέηται, ἐπεὶ πολυμήχανός ἐστιν. 205
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 εἰ δὴ ἐξ αὐτοῖο τόσος πάϊς εἷς Ὀδυσῆος.
 αἰνῶς μὲν κεφαλὴν τε καὶ ὄμματα καλὰ ἔοικας
 κείνῳ, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ' ἀλλήλοισι,

208. αἰνῶς μὲν] So Aristarch. and Aristoph. Commonly written αἰνῶς γάρ.

the etymology which refers γουνός to γόνυ, rather than to γόνος in the sense of *sovereign* land. γουνός will then be related to γόνυ in the same way as κνημός to κνήμη, and will mean a 'bend' or 'knoll.' Cp. γουνὸν Ἀθηναίων ἱερῶν whence Pindar's (Isth. 3. 43) ἐν γουνοῖς Ἀθανᾶν, which is more likely used of an upland or rising-ground than of fertile soil, which was not the characteristic of Attica. ἀλῶή, used properly of a threshing-floor, which, though flat in itself, would probably lie at an elevation, is here employed only of a plot of ground. Translate, 'the upland plot of his vineyard;' literally, 'the knoll of the plot of vineyard.'

194. δὴ γάρ ἔφαντο, 'for they *did* say that he was on the spot.'

195. βλάπτουσι, 'hinder him from his journey.' Cp. Od. 4. 380 πεδάα καὶ ἔδησε κελεύθου, Aesch. Ag. 120 βλαβέντα λοισθίων δρόμων. βλάπτειν is to be referred to a root *mlā* (cp. μαλακός, βλάξ), containing the sense of 'weakening,' or 'wearing out.'

198. χαλεποὶ . . ἔχουσιν. The clause that gives the reason is simply co-ordinated to the preceding; in prose we

should expect ὑπὸ χαλεπῶν ἀνδρῶν ἐχόμενος.

201. βάλλουσι, perhaps of a sudden thought, stronger than ἐνὶ θυμῷ τιθέναι inf. 320.

203. δηρὸν. Curtius (Gk. Etym. 501) connects δη-ρό-ν with the adverb δῆν, originally δφαν, or δφην, and appearing in Alcman in the form δοάν. δφαν or διφαν is probably an accusative form from stem διφα, signifying 'day;' Lat. *die*, for *dive*. The transference of a word that properly signifies 'a day-long,' to a general expression of duration, is seen in the use of the Lat. *dīu*.

204. ἔχῃσι. The subject to this is δέσματα. One feels the want of an expressed object to ἔχῃσι, so Cobet would write εἴ πέρ γε, 'him.'

207. εἰ δὴ . . Ὀδυσῆος, 'if verily, big as thou art, thou canst be son of Odysseus himself.'

208. αἰνῶς, of 'startling' likeness, as in Il. 3. 158 αἰνῶς εἰς ᾧπα ἔοικε.

209. θαμὰ τοῖον. We find τοῖον used in the sense of οὕτως as a mere adverb Il. 4. 488; 5. 7; 22. 241; Od. 3. 496. As qualifying a noun σιγῇ τοῖον Od. 4. 776; 7. 30. As qualifying an adjective

πρίν γε τὸν ἐς Τροίην ἀναβήμεναι, ἔνθα περ ἄλλοι 210
 Ἀργείων οἱ ἄριστοι ἔβαν κοίλῃς ἐνὶ νηυσίν·
 ἐκ τοῦ δ' οὔτ' Ὀδυσῆα ἐγὼν ἴδον οὔτ' ἐμὲ κείνος.'

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἡὔδα·
 'τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
 μήτηρ μὲν τ' ἐμέ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγὼ γε 215
 οὐκ οἶδ'. οὐ γάρ πώ τις ἐδὼν γόνον αὐτὸς ἀνέγνω.
 ὥς δὴ ἐγὼ γ' ὄφελον μάκαρός νύ τευ ἔμμεναι υἱὸς
 ἀνέρος, δὴν κτεάτεσσιν ἐοῖς ἐπὶ γῆρας ἔτετμε.
 νῦν δ' ὅς ἀποτμότατος γένετο θνητῶν ἀνθρώπων,
 τοῦ μ' ἔκ φασι γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεεῖνεις.' 220

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 'οὐ μὲν τοι γενεήν γε θεοὶ νώνυμνον ὀπίσσω

211. ἐνί] So written in some good MSS. for the common ἐπί. Cp. Od. 2. 18, 27; 3. 131; 13. 317. βαίνειν ἐπὶ νηυσίν is used in a different sense, Il. 5. 327. 215. ἐγὼ γε] On the question between ἐγὼγε and ἐγὼ γε see Lehrs, Quaest. Ep. 132. 222. νώνυμνον] So Wolf for the ordinary νώνυμον.

or adverb θάνατος. . ἀβληχρὸς μάλα τοῖος Od. 11. 135; 23. 282, πέλαγος μέγα τοῖον Od. 3. 321, ἐπεικέα τοῖον Il. 23. 246, κερδαλέον δὴ τοῖον Od. 15. 451, σαρδάνιον μάλα τοῖον Od. 20. 302. The word in each case is 'deictic,' expressing by the speaker's gesture the force, whether qualifying or intensifying, which it adds to the word with which it is joined. Here we might render it by the familiar phrase, 'ever so often,' 'often and often.'

ἐπεὶ introduces the reason of his being able to detect the likeness.

210. ἐς Τροίην ἀναβήμεναι, 'embarked for the land of Troy.' A shorter form of a similar phrase in Od. 4. 473 ἀναβαινέμεν ὄφρα τάχιστα | σὴν ἐς πατρίδ' ἴκοιο πλέων ἐπὶ οἴνοπα πόντον. So ἐς Σιδονίην ἀναβάντες Od. 13. 285.

ἐνθα = 'whither;' so in Il. 2. 287 ἐνθάδε is used in the sense of 'hither;' cp. οὗς ἐνθάδε νῆες ἐνεικαν Il. 9. 306.

211. With οἱ ἄριστοι cp. τὰ πρῶτα inf. 257.

213. πεπνυμένος, a perfect passive participle from πνέω, the root of which is πνυ, cp. πινυτός for πνυτός. The infinitive πεπνύσθαι is used in the same sense, 'to be wise.' The connection between the ideas of 'breathing' and 'being wise' is sufficiently suggested by

the comparison of ἀνεμος with *anima*, *animus*, and *spirare* with the later sense of 'spirit.' See Cic. Tusc. Quaest. 1. 9. 19.

215. τοῦ ἔμμεναι, 'am his.'

216. ἐδὼν γόνον, 'his parentage' in the sense of γονήν. The Schol. quotes a similar thought from Euripides, μήτηρ φιλότεκνος μᾶλλον πατρός· ἡ μὲν γὰρ αὐτῆς οἶδεν ὄνθ', ὁ δ' οἶεται, and from Menander—

αὐτὸν γὰρ οὐδεὶς οἶδε τοῦ ποτ' ἐγένετο,

ἀλλ' ὑπονοοῦμεν πάντες ἢ πιστεύομεν.

217. ὄφελον, with ὥς δὴ Od. 5. 308; 11. 548; with ὥς only Od. 14. 274; Il. 4. 315; 6. 345; with αἶθε Il. 1. 415; 24. 253. It is generally used to express a wish which has no hope of fulfilment.

μάκαρος. μάκαρ, as an epithet of the gods, means, according to its etymology (μακ-ρός, *mac-to*), 'great,' 'powerful,' and so 'blessed;' just as ἱερός (compare Skt. *ish*) first means 'strong,' and then 'sacred.' From the usage of μάκαρες θεοί, the word has passed into its ordinary signification of 'happy.'

219. νῦν δ' ὅς . . γενέσθαι = *nunc vero qui infelicissimus est hominum, eius me filium dicunt esse*.

222. νώνυμνον ὀπίσσω, 'inglorious for the time to come.' So ὀπιθεν used

θῆκαν, ἐπεὶ σέ γε τοῖον ἐγείνατο Πηνελόπεια.

ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον.

τίς δαῖς, τίς δὲ ὄμιλος ὅδ' ἔπλετο; τίπτε δέ σε χρεώ;

εἰλαπίνη ἦε γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν. 226

ὥς τέ μοι ὑβρίζοντες ὑπερφιάλως δοκέουσι

225. τίς δέ] Ἀρίσταρχος συνάπτει μετὰ τὰ πύσματα τὸν δαῖ σύνδεσμον 'τίς δαῖς, τίς δαῖ ὄμιλος' (α. 225) 'ποῦ δαῖ νηὺς ἔστηκε;' (ω. 299). The Venet. on Il. 10. 408 reads δαί, but MSS. of the Odys. δέ in both places. For examples of the hiatus δὲ ὄμιλος compare Spitzner, de Vers. heroic. 141. 226. εἰλαπίνη] Al. εἰλάπιν'.

of the future, Od. 2. 270. Cp. Il. 1. 343; 3. 411. This is the really graphic way of describing the future; *we* speak of it as what lies 'before us,' the Greeks looked upon it as what was coming up behind them, that overtook them, and then, still moving on, became 'the past,' lying before their eyes. Thus the past is called τὸ ἔμπροσθεν Plato, Phaedr. 277 D; and even more strikingly, Il. 1. 70 τὰ τ' ἐόντα τὰ τ' ἐσσόμενα πρό τ' ἐόντα.

223. τοῖον. Cp. Virg. Aen. 1. 607 *qui tanti talem genere parentes?*

225. τίπτε δέ σε χρεώ; see on 124 supra. τίπτε = *cur tandem*. The meaning is, 'what hast thou to do with all this?'

The so-called idiomatic use of the aorist ἔπλετο, where we should use the present, is really delicately accurate: the moment of time between the observation of the fact and the comment thereon throws the reference to the fact into the past.

226. εἰλαπίνη. A feast given by a single host: ἔρανος is described 375 infra ὑμὰ κτήματ' ἔδοντες ἀμειβόμενοι κατὰ οἴκους. It is doubtful whether an ἔρανος is described in Od. 4. 622 οἱ δ' ἦγον μὲν μῆλα, φέρον δ' εὐήνορα οἶνον, | σῖτον δέ σφ' ἄλοχοι καλλικρήδεμνοι ἔπεμπον (see critical note ad loc.); for the true characteristic of the ἔρανος is not that all the partakers of the feast contribute to it (though that is not excluded), but that the feast takes place at the house of each in turn. This suits better with the Attic use of ἐρανίζω Demosth. 1484. 2; Aeschin. 60. 4. The same three kinds of entertainment are mentioned together, Od. 11. 415 ἢ γάμφῃ ἔρανῳ ἢ εἰλαπίνῃ τεθαλυῇ. The ἔρανος was naturally the least splendid; it had, that is, already the same character which distinguished it later, and gives point to

the illustration of Arist. Eth. Nic. 4. 2. 20 τοὺς ἐρανιστὰς γαμικῶς ἐστιῶν, which is the characteristic of the βάνανσος. Different again were the συσσίτια of the chiefs with the king, either at his or at the public expense, indicated Od. 7. 49, 99; 8. 41; 13. 8; Il. 4. 344; 9. 70. These were provided daily, or at least frequently, as a matter of course (cp. Od. 13. 8 ὅσσοι ἐνὶ μεγάροισι γερούσιον αἶθοπα οἶνον | αἰεὶ πίνειτ' ἐμοῖσι), even in war, as appears from the Iliad; and at these, strangers like Odysseus were entertained as public guests. The feast described (if the lines be genuine) in Od. 4. 622, must be one of these συσσίτια, for it is at the king's table, and the δαιτυμόνες being always a king's guests, are distinct from the ἐρανισταί. Hence we should infer, contrary to Nitzsch, that it was no ἔρανος, of which the characteristic was that it was held at each house in turn; and it is no valid objection to this that the δαιτυμόνες contributed; for unless the king had ample means he was not expected to supply the whole entertainment. Cf. Il. 9. 70-74. The means were provided, as Hayman suggests, 'out of his receipt in kind;' whence the 'guests are said δῆμα πίνειν' Il. 17. 250. In the scansion of the line, read εἰλαπίν | η ἦε γά | μος. For the accentuation of ἦε in the latter of two questions see on 175 supra.

227. ὥς τέ μοι. There are three ways of rendering ὥς τε here: (1) as the adverb of comparison, '*videntur mihi insolenter epulari, tanquam superbientes*,' as in Il. 2. 289 ὥς τε γὰρ ἢ παῖδες νεαρὸι χῆραί τε γυναῖκες, | ἀλλήλοισιν ὀδύρονται. (2) Others take it in the ordinary sense of ὥστε in final sentences = 'so that they seem to me,' comparing Od. 3. 246 τρὶς γὰρ δὴ μὲν φασιν

δαίνυσθαι κατὰ δῶμα. νεμεσσήσαιτό κεν ἀνὴρ
αἷσχα πολλὰ ὀρόων, ὅς τις πινυτός γε μετέλθοι.

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤδα· 230
'ξεῖν', ἐπεὶ ἄρ δὴ ταῦτά μ' ἀνείρεαι ἡδὲ μεταλλᾶς,
μέλλεν μὲν ποτε οἶκος ὅδ' ἀφνειὸς καὶ ἀμύμων
ἔμμεναι, ὅφρ' ἔτι κείνος ἀνὴρ ἐπιδήμιος ἦεν·
νῦν δ' ἐτέρως ἐβόλοντο θεοὶ κακὰ μητιόωντες,
οἳ κείνον μὲν αἶστον ἐποίησαν περὶ πάντων 235
ἀνθρώπων, ἐπεὶ οὗ κε θανόντι περ ᾧδ' ἀκαχοίμην,
εἰ μετὰ οἷς ἐτάροισι δάμη Τρώων ἐνὶ δήμῳ,
ἢ ἐ φίλων ἐν χερσίν, ἐπεὶ πόλεμον πολύπενυσε.

234. ἐβόλοντο] τινὲς γράφουσιν ἐβάλοντο ἀντὶ τοῦ μετέβαλον Schol. E. H. M. Q.
'The reading in the text seems to be that of Aristarchus.' La Roche, ad loc.

ἀνάσσειν γένε' ἀνδρῶν,—ὥς τέ μοι ἀθά-
νατος ἰνδάλλεται. This passage comes
equally well under the construction in
(1). Or (3) ὥς τε may be treated as an
exclamation='how!' so Fäsi renders
ὥς in Od. 17. 449 ὥς τις θαρσαλέος καὶ
ἀναιδὴς ἔσσι προΐκτης! (1) seems pre-
ferable in all cases.

229. ὅς τις πινυτός γε μετέλθοι, 'who
should come among them with his
senses about him.'

232. μέλλεν...ἔμμεναι, 'was like to
have been;' literally (according to the
primitive meaning of the word) 'was
thinking of being.' The verb is only
capable of this meaning in the imperfect,
as we might naturally infer. Similar
instances are Il. 14. 125; Od. 4. 94.

234. ἐβόλοντο. Compare βόλεσθε
for βούλεσθε Od. 16. 387, and βόλεται
Il. 11. 319. With ἐτέρως ἐβ. cp. Il. 15.
51 βούλεται ἄλλῃ, Od. 5. 286 μετε-
βούλευσαν θεοὶ ἄλλως. Eustath. reading
ἐβάλοντο compares it with τρίς ἐξ
βαλόνσης τῆς Διὸς (sic) φρυκτωρίας, as if
the metaphor were from throwing dice.

235. περὶ πάντων ἀνθρώπων. Cp. Od.
4. 231 ἱητρὸς δὲ ἕκαστος ἐπιστάμενος περὶ
πάντων | ἀνθρώπων, 17. 388 ἀλλ' αἰεὶ
χαλεπὸς περὶ πάντων εἰς μνηστήρων |
δμῶσιν 'Οδυσσῆος περὶ δ' αὐτ' ἐμοί. The
genitive must not be taken as directly
governed by περὶ as a preposition, which
should rather be regarded as an adverb
= *imprimis*. 'Is enim genitivus, quem
apte dicimus genitivum comparationis,

e notione excellendi quae inest in par-
ticula περὶ sponte ac libenter quasi pro-
fluit. Quo fit ut isti genitivi, πάντων,
ἄλλων, facillime socientur cum particula
περὶ ubi praestantia significatur' (vide
J. Kuhl, de particulae περὶ forma et usu
Homericis). Translate, 'who have taken
him from our sight' (put him out of
sight) 'utterly, as no man ever was taken,
for were he but dead, I should not grieve
so over him.' Note here that in Homer
the opt. with αὖν or κεν is sometimes used
to express what would have taken place
in an event which has not happened
(where an Attic writer would use the
indicative with αὖν): cp. Il. 2. 81; 3.
223; 4. 223; 5. 311, etc.

238. πολύπενυσε, as we say 'wound
up.' The Schol. renders πολύπη as τὴν
τῶν ἐρίων ἤδη κατειργασμένην εἴλησιν,
and this interpretation (which makes it
the 'ball of spun yarn,' rather than the
'wool ready for spinning,' as the Lex-
icons give), suits best with the passage
Ar. Lysist. 585

—κάπειτα ποιῆσαι

πολύπην μεγάλην, κατ' ἐκ ταύτης τῇ
Δήμῳ χλαῖναν ὑφῆναι.

Cp. also Soph. Frag. 920 Dindorf,
Pollux 7. 32 τὰς δὲ ταινίας ὀλοστημό-
νους πολύπας Σοφοκλῆς ἀνόμασεν. πολύπη
may be connected with the root τέλ
as in τέλος. For a similar metaphor
cp. Ov. Heroid. 12. 3 *Tunc quae dis-
pensant mortalia fata sorores Debuerant
fusus evoluisse meos.*

τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοὶ,
 ἡδέ κε καὶ ᾧ παιδὶ μέγα κλέος ἦρατ' ὀπίσσω. 240
 νῦν δέ μιν ἀκλειῶς ἄρπυιαι ἀνηρείψαντο·
 οἷχετ' αἰστος, ἄπυστος, ἐμοὶ δ' ὀδύνας τε γόους τε

239. τῷ] Written by the Grammarians without the iota subscript, probably as a mere lengthening of τό. The Venet. A. (prim. man.) gives it so. Cp. Schol. on Il. 2. 373 περισπᾶται, καὶ τὸ ἰ οὐκ ἔχει. Photius Lex. 450 τῷ χωρὶς τοῦ ἰ ἀντὶ τοῦ διό. See La Roche, Hom. Text. 368. 242. οἷχετ'] So Bekk. with majority of MSS. and Apollon. for the common ᾧχετ'. So also Schol. B.

239. τῷ, 'in that case.' For ἦρατο see note on ἀρνύμενος sup. 5.

240. κλέος, sc. the glory, of which his tomb will be the lasting memorial.

241. ἄρπυιαι, lit. 'the snatchers,' i.e. 'the spirits of the storm.' Cp. Od. 20. 66 ὥς δ' ὅτε Πανδαρέου κούρας ἀνέλονται θύελλαι with ibid. 77 τόφρα δὲ τὰς κούρας ἄρπυιαι ἀνηρείψαντο. So also Od. 4. 727 παῖδ' ἀγαπητὸν ἀνηρείψαντο θύελλαι, and Il. 6. 346. These passages seem to exhibit the ἄρπυιαι as the impersonation of the storm-winds. Hesiod (Theog. 267 foll.) thus gives their origin and names, Θαύμας δ' Ὀκεανοῖο βαθυρρέϊται οὐγατρά | ἡγάγετ' Ἥλεκτριν' ἥ δ' ὠκείαν τέκεν Ἴριν, | ἡνυκίους δ' Ἀρπυίας, Ἀελλῶ τ' Ὀκυπέτην τε, | αἱ ῥ' ἀνέμων πνοιῆσι καὶ οἰωνοῖς ἅμ' ἔπονται | ὠκείης πετερυγέσσι μεταχρόνιαι γὰρ ἴαλλον. In Ap. Rhod. 2. 289 they are called the 'swift messengers of Zeus,' and in Hesych. Διὸς κύνες. See also Il. 16. 150. A later myth respecting them is found in Virg. Aen. 3. 210. Similar personified, but non-mythological, conceptions in Homer are Κλώθες Od. 7. 197; Κραταῖς Il. 12. 124; and even Ἐρινύς (see Curtius, Etym. s.v.) does not seem originally to be much more than the solemnly uttered evil wish of a deeply injured person, Od. 2. 135, etc.; though we have θεὰ δασπληνίς E. Od. 15. 234. If the reading ἀνηρείψαντο be genuine, it gives a meaning unlike the usual force of ἐρείπω. Fick (die Hom. Odyssee, p. 2) thinks that ἀνηρέψαντο should be read. This he would connect with the root found in Ἀρπυιαι, for which he would read Ἀρέπυιαι.

ἀκλειῶς. 'So that there are no tidings of him.' κλέος in Homer has not in itself the meaning of 'glory' or 'fame,' but simply that of 'report,'

'rumour,' 'tidings,' agreeably with its etymological connection with κλύω. Thus, inf. 283 ὅσσαν ἐκ Διὸς ἥ τε μάλιστα φέρει κλέος ἀνθρώποισι, Od. 16. 461 ἦλθες δι' Εὐμαιε' τί δὴ κλέος ἔστ' ἀνὰ ἄστν; 13. 415 ᾧχετο πεισόμενος μετὰ σὺν κλέος ἥ που ἔτ' εἴης, Il. 2. 325 τέρας . . ὅον κλέος οὐ ποτ' ὀλείται, Il. 13. 364 ὅς ῥα νέον πολέμοιο μετὰ κλέος εἰληλούθει, and (in special connection with the present passage), Od. 4. 427 παῖδ' ἀγαπητὸν ἀνηρείψαντο θύελλαι | ἀκλέα ἐκ μεγάρων. In accordance with this must be interpreted Od. 5. 311 καὶ μιν κλέος ἦγον Ἀχαιοί, Il. 22. 513 οὐδὲν σοὶ γ' ὄφελος . . ἀλλὰ πρὸς Τρώων καὶ Τρωιάδων κλέος εἶναι ('to be much talked about by'). Similarly the plural in the expression αἶεδε δ' ἄρα κλέα ἀνδρῶν Il. 9. 189; Od. 8. 73. Cp. Il. 9. 524 οὕτω καὶ τῶν πρόσθεν ἐπειθόμεθα κλέα ἀνδρῶν κ.τ.λ. Only in a few passages in the Iliad, where warlike achievements are referred to as the ground of κλέος, the meaning of 'fame' has supervened, as in Il. 4. 197 τῷ μὲν κλέος, ἅμμι δὲ πένθος, 5. 171 Πάνδαρε, ποῦ τοι τόξον ἱὲ πτερόεντες οἱστοὶ καὶ κλέος; ib. 532 φευγόντων δ' οὐτ' ἄρ' κλέος ὄρνυται οὔτε τις ἀλκή, and 7. 100 ἀκλεῆς αὐτῶς. Of course κλέος may gain the meaning of 'fame' from an epithet attached to it, such as ἄσβεστον, ἐσθλόν, εὐρύ, μέγα, τόσον, but then the meaning really resides in the epithet. The reason why the word occurs with a more advanced meaning in the Iliad, in connection with war, is that it had been far more used in this connection than in any other.

242. αἰστος, ἄπυστος, 'he has passed out of sight, out of hearing.' That is, that none knew aught of him as an eyewitness, and none had heard of him from one who had so seen him. Cp.

κάλλιπεν· οὐδ' ἔτι κείνον ὀδυρόμενος στεναχίζω
 οἶον, ἐπεὶ νύ μοι ἄλλα θεοὶ κακὰ κήδ' ἔτευξαν.
 ὅσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι, 245
 Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,
 ἡδ' ὅσοι κραναὴν Ἰθάκην κάτα κοιρανέουσιν,
 τόσσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον.
 ἡ δ' οὐτ' ἀρνεῖται στυγερὸν γάμον οὔτε τελευτὴν
 ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες 250
 οἶκον ἐμόν· τάχα δὴ με διαρραίσουσι καὶ αὐτόν.'

243. οὐδ' ἔτι] It makes better sense to read, with Hentze, οὐδέ τι. 246. Σάμῃ]
 Σάμῳ Apollodor. ap. Strabon. 10. 453.

Od. 23. 40 οὐκ ἴδον οὐ πυθόμην. See also 283 infra, where εἵπῃσι gives the equivalent action to ἰδεῖν, and ὅσαν ἐκ Διός το πυθέσθαι. So Eustath. ad loc. τὸ αἰστος ἄπυστος τὸν τελείως ἀφανῆ σημαίνει, περὶ οὗ μηδὲν ἴσῃσι τις, οὔτε αὐτὸς ἰδὼν οὔτε γνούς ἀπὸ πύστεως ἦτοι μαθήσεως· ἔστι δὲ τοῦτο καὶ ἐφερμηνευτικὸν (exegetic) τοῦ ἀκλειῶς Ἀρπυιαὶ ἀνῃρέψαντο.

245. νήσοισι, a local dative.

246. Δουλίχιον, called πολύπυρον Od. 14. 335, did not belong to the kingdom of Odysseus, but was under the government of Meges, Il. 2. 625, while in Od. 14. 336 mention is made of a βασιλεὺς Ἀκάστος. In Il. 2. 625 it is mentioned in connection with the Echinades, οἱ δ' ἐκ Δουλιχίου Ἐχινάων θ' ἱεράων νήσων, to which is added αἱ ναίουσι πέραν ἁλὸς Ἥλιδος ἅντα, which seems to throw the islands further south than they really are. Strabo (10. 458) identifies Δουλίχιον with Δολίχα, the only one of the Echinades which in his time was still fruitful, the others being silted up by the deposit from the Achelous (Thuc. 2. 102). Modern Greek story identifies Δουλίχιον with an island that has now disappeared, called Kakaba. According to others, Dulichium was a town on the mainland of Acarnania; or, following the interpretation of Hellanicus (quoted by Strabo 10. 456) who identifies it with Κεφαλληνία, we may take Dulichium to be the larger division of Κεφαλ. lying nearer to the Echinades, while Σάμῃ may be the other division farthest from Ithaca. Or, possibly (cp. Il. 2. 634), Homer thinks of Κεφαλ.

as actually consisting of two islands, named respectively Dulichium and Same.

Ζάκυνθος (Zante) is made feminine in Od. 9. 24 ὑλήεσσα Ζ. For the retention of a short vowel before the Ζ. compare οἱ δὲ Ζέλειαν Il. 2. 824, ἄστυ Ζελείης Il. 4. 103, λειμῶνι Σκαμανδρίῳ Il. 2. 467.

249. ἀρνεῖται, 'declines,' here used as the contrary, not of καταφάναι, but of συναινεῖν. So Od. 8. 42, 43 ἔρχεσθ' . . μηδέ τις ἀρνεῖσθω, 358 τεὸν ἔπος ἀρνήσασθαι, 21. 345 τόξον . . δόμεναί τε καὶ ἀρνήσασθαι.

250. δύναται. Expressing what we call a 'moral impossibility,' equivalent to 'dares not,' 'has not the heart to do it.' So Od. 13. 331 τῷ σε καὶ οὐ δύναμαι προλιπεῖν. With τελευτὴν ποιῆσαι = 'to bring matters to a conclusion,' 'to put an end to the wooing,' compare the similar expression (Od. 24. 126) ἡ δ' οὐτ' ἡρνεῖτο στυγερὸν γάμον οὔτε τελευτά.

251. τάχα. Compare Lehrs, Aristarch. p. 92 τάχα nunquam significat fortasse, sed ubique temporis adverbium est. Schol. V. ad locum αὕτη ἡ λέξις οὐ τίθεται παρὰ τῷ ποιητῇ διστατικῶς, ὥς ἐν τῇ συνηθείᾳ, ἀλλ' ἐκάστοτε ἀντὶ τοῦ ταχέως. In such a phrase as οὐ γὰρ κέν με τάχ' ἄλλος ἀνὴρ παρέπεισεν Ἀχαιῶν Il. 23. 606 (where οὐ τάχα, 'not soon,' is really equivalent to Lat. aegre, haud facile), it is easy to see how the idea of 'likely enough,' 'peradventure,' supervened. So Il. 1. 205 ἦς ὑπεροπλήσι τάχ' ἂν ποτε θυμὸν ὀλέσση = haud diu aberit tempus cum quondam sua eum perdet superbia. Similarly, in

Τὸν δ' ἐπαλαστήσασα προσηύδα Παλλὰς Ἀθήνη·
 'ὦ πόποι, ἦ δὴ πολλὸν ἀποικομένον Ὀδυσῆος
 δεύῃ, ὃ κε μνηστῆρσιν ἀναιδέσι χεῖρας ἐφείη.
 εἰ γὰρ νῦν ἐλθὼν δόμου ἐν πρώτῃσι θύρῃσι
 σταίῃ, ἔχων πῆληκα καὶ ἀσπίδα καὶ δύο δοῦρε,
 τοῖος ἐὼν οἶόν μιν ἐγὼ τὰ πρῶτ' ἐνόησα
 οἴκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενόν τε,
 ἐξ Ἐφύρης ἀνιόντα παρ' Ἴλου Μερμερίδαο

255

252. ἐπαλαστήσασα] τινὲς γράφουσι δὲ παλαστήσασα Eustath. 1415. 22.

Od. 2. 76 εἴ χ' ὑμεῖς γε φάγοιτε τάχ' ἂν ποτε καὶ τίσις εἴη = 'it would not be long before recompense was made.' But, says Lehrs, 'ex Hesiodēis iam novimus dis μὲν γὰρ καὶ τρις τάχα (fortasse) τεύξεαι' Opp. 399.

Notice με καὶ αὐτόν, equivalent to καὶ ἐμαυτόν, 'even me myself.'

252. ἐπαλαστήσασα, 'with a burst of passion.' For this frequent use of the aoristic participle of verbs expressive of mental feeling (suggestive not so much of a mere stage of progress in the narrative, as of a new state of mind in the speaker or actor) compare Classen. Homerisch. Sprachgeb. 114, and the use of such words as αἰδεσθεῖς Il. 17. 95, ταφών Il. 11. 545, θαμβήσας Od. 1. 360, ἀγασσάμενος Od. 2. 67, χολωσάμενος Od. 18. 25, ἀνιηθείς Od. 3. 117, ἀλγήςσας Il. 12. 206, ὀχθήσας Il. 1. 517; Od. 4. 30, etc. θαρσήςσας Od. 3. 76, δακρύσας Od. 1. 336. The poverty of participles in modern languages renders it impossible to give the force in a translation. See the remarks of Classen (ibid.) on an analogous use of φωνήσας, εἰπών, ἀύσας, and Monro, H. G. § 77, describes these participles as expressing 'exact coincidence with the action of the principal verb.'

254. ὃ κε . . χεῖρας ἐφείη = *qui manus inferat*. But this opt. after a principal clause of negative meaning is not exactly *final*; for it expresses the consequence only as a matter of mere supposition, as in Il. 5. 192 ἵπποι δ' οὐ παρέασι καὶ ἄρματα τῶν κ' ἐπιβαίην. See Monro, H. G. § 304 b.

255. εἰ γὰρ νῦν ἐλθὼν. Here begins the wish, which is interrupted by the description of the visit to Ephyra, and is resumed again at τοῖος ἐὼν ὁμιλήσειεν

inf. 265; the apodosis to εἰ coming in at πάντες κ' ὠκύμοροι γενοίαιτο. For, though εἰ γὰρ is rightly described as expressing a wish, it only does so because it introduces as protasis a hypothetical sentence to which the apodosis may or may not be expressed.

Cp. Od. 3. 218-224 εἰ γὰρ σ' ὥς ἐθέλοι φιλέειν . . then follows a parenthesis of four lines, the apodosis being introduced with τῷ κεν.

Od. 16. 148, 149 εἰ γὰρ πως εἴη . . πρῶτόν κεν ἐλοίμεθα.

Od. 17. 496, 497 εἰ γὰρ τέλος γένοιτο . . οὐκ ἂν τις ἴκοιτο.

Od. 18. 366-375 εἰ γὰρ ἔρις γένοιτο, subdivided into ἐγὼν δρέπανον ἔχοιμι, σὺ δὲ τοῖον ἔχοις, then the protasis resumed εἰ δ' αὖ βόες εἴην . . τετράγωνον δ' εἴη . . εἵκοι δὲ ὑπὸ βῶλος ἀρότρω, and, at last, the apodosis comes, τῷ κέ μ' ἴδοις.

Il. 13. 276-287 εἰ γὰρ νῦν λεγόμεθα, then follows a parenthesis of ten lines, then the apodosis, οὐδέ κεν ἔνθα τις ὄνοιτο, ib. 485, 486 εἰ γὰρ ὁμηλική γε γενοίμεθα . . αἰψά κεν ἦε φέροιτο.

Il. 17. 156 εἰ γὰρ νῦν ἐνείη . . αἰψά κεν ἐρυσάμεθα. In the foregoing cases an apodosis, however delayed, comes at last; but in the following, it remains unexpressed.

Od. 15. 545 εἰ γὰρ κεν σὺ μίμνῃς.

Il. 8. 538, 539 εἰ γὰρ ἐγὼν ὥς εἴην . . τιόμην δέ.

Il. 13. 825 foll. εἰ γὰρ ἐγὼν εἴην . . τέκοι δέ . . τιόμην δέ. So that εἰ γὰρ seems merely to express a wish, but it may generally be translated 'if only.'

259. Ἐφύρη. Probably an Aeolic form of Ἐφόρα (ἐφοράω, ἐφοροί), and equivalent to Ἐπωπή, 'a watchtower.' This descriptive name was naturally

ᾧχετο γὰρ καὶ κεῖσε θοῆς ἐπὶ νηὸς Ὀδυσσεὺς 260
 φάρμακον ἀνδροφόνον διζήμενος, ὅφρα οἱ εἴη
 ἰοὺς χρίεσθαι χαλκήρεας· ἀλλ' ὁ μὲν οὗ οἱ
 δῶκεν, ἐπεὶ ῥα θεοὺς νεμεσίζετο αἰὲν ἔοντας,

261. ὅφρα οἱ εἴη] ὅφρα δαείη Zenodot. γρ. ἣν πον ἐφεύροι Schol. H. M.

applicable to many places; and we find no less than eleven of the name enumerated (Pape, Dict. s.v.). But of these there are but three, or at most four, that come into the Homeric poems.

(1) The city afterwards called Corinth, Il. 2. 570; 6. 152, which of course is not intended in the present passage: (2) A town in Thessaly, known in later times as Crannon, cp. Il. 13. 301, with the interpretation of Strabo (9. 442). But for the Ephyra in the Odyssey the question lies only between (3) a town in Thesprotia, called later *Κίχυρος* (Il. 2. 659), and (4) an old Pelasgic town in Elis on the river Selleis (Strabo 7. 328; 8. 338). Nitzsch declares in favour of (3), because in this passage Athena, in the character of Mentes king of the Taphians, represents Odysseus as having touched at Taphos on his return (*ἀνιόντα*) from Ephyra to Ithaca; and in a direct line Taphos lies between Thesprotia and Ithaca; but a ship sailing round the Leucadian promontory to Ithaca would avoid Taphos altogether, and Leucas had not yet been made into an island by the channel dug across the neck, for Homer calls it *ἀκτὴ ἠπείροιο* Od. 24. 378. But if, following the Schol. on Ap. Rhod. 1. 747, we place the Taphian isles among the Echinades and so much further S., we shall get an equally good argument in favour of the Eleian Ephyra, as Taphos would then lie between Ephyra and Ithaca. Another argument in favour of the Eleian town is the mention (Il. 11. 741) of Agamede, daughter of Augeias king of Elis, as a sorceress, *ἣ τόσα φάρμακα ἤδη ὅσα τρέφει εὐρέϊα χθών*, which suits well with the description here of the *ἀνδροφόνον φάρμακον* and *θυμοφθόρα φάρμακα* in Od. 2. 329. In the latter passage, Ephyra is named along with Pylos and Sparta, as if all three places were in the Peloponnese.

Again, in Il. 3. 627, Meges son of Phyleus is said to have been the leader of the contingent from Dulichium and

the Echinades, *αἱ ναίουσι πέρην ἄλδος Ἥλιδος ἄντα*, and in Il. 15. 530, Phyleus is described as having bought a corslet, *ἐξ Ἐφύρης ποταμοῦ ἀπὸ Σελλήεντος*. The statement of the Scholiast that Ilus son of Mermerus was great grandson of Jason and Medea, and was king of Thesprotia, is given on the authority of Apollodorus. Eustath. also mentions a story which makes Medea to have lived for a while in Elis; either story doubtless being invented or acknowledged by those who maintained the claims of the Thesprotian or Eleian Ephyra respectively. See Buchholz, Hom. Real. 1. 1. p. 90.

261. *διζήμενος*. See Monro, H. G. § 16, who describes *δίξημαι* (*δι-σδη*) as a non-thematic redupl. present, the Epic equivalent of the Attic *ζητέω*. Cp. Curt. Verb. 106.

ὅφρα οἱ εἴη χρίεσθαι, 'that he might have it to anoint his arrows withal;'; so *ὅφρα οἱ εἴη πίνειν* Od. 9. 248, *εἰ δ' αὖ καὶ βόες εἶεν ἐλαυνέμεν* 18. 371; cp. 22. 216.

263. *νεμεσίζετο*, used only here with accusative. In the same sense, but without an object, the word occurs Od. 2. 138 (cp. 64) and Il. 17. 254 *νεμεσιζέσθω δ' ἐνὶ θυμῷ Πάτροκλον Τρωῆσι κυσὶν μέλπηθρα γενέσθαι*. The meaning is 'to stand in awe of;'; lit. 'to be angry with, or ashamed of, one's self before another.' So Il. 11. 648 *αἰδοῖος νεμεσιγής*, 13. 122 *αἰδὼς καὶ νέμεσις*. Ilus dared not give the poison, but, in the case of Anchialos, his deep love (*φιλέσκει γὰρ αἰνῶς*) for Odysseus overcame every other consideration. There is no mention of poisoned arrows in the Iliad; in the Odyssey (which deals less with openhand fighting than with the shifts and cunning of hunters, or pirates such as the Taphians were), the practice is thus alluded to, but in such words that it is evident there was a strong feeling against it as barbarous or impious. In Virg. Aen. 9. 770, Amycus the Trojan poisons his arrows to slay wild beasts with, and the

ἀλλὰ πατήρ οἱ δῶκεν ἑμός· φιλέεσκε γὰρ αἰνῶς.
 τοῖος ἔων μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς· 265
 πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.
 ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται,
 ἣ κεν νοστήσας ἀποτίσεται, ἦε καὶ οὐκί,
 οἷσιν ἐνὶ μεγάροισι· σὲ δὲ φράζεσθαι ἄνωγα
 ὅπως κε μνηστῆρας ἀπώσσαι ἐκ μεγάροιο. 270
 εἰ δ' ἄγε νῦν ξυνίει καὶ ἑμῶν ἐμπάζεο μύθων·
 αὔριον εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοὺς

Scythians are described by Pliny (H. N. 11. 53), as using the venom of serpents for the same purpose. Heracles according to the legend shoots Nessus with an arrow that had been dipped in the blood of the Hydra; but the wound that he inflicted on the Centaur became the cause of his own destruction.

265. τοῖος. Here the wish is resumed, after the long parenthesis that describes the visit to the Taphians. The word τοῖος takes up v. 256 πῆληκα ἔχων καὶ ἀσπίδα καὶ δύο δοῦρε.

266. πικρόγαμοι, 'would rue their wooing.' Nitzsch remarks how in sentences expressive of exasperated or excited feeling words coined for the occasion are frequent, e.g. αἶρος Od. 18. 73, κακοῖλιον 19. 260, δύσμητερ 23. 97, δύσπαρι Il. 3. 39, δυσαριστοτόκεια 18. 54. With πικρόγαμοι cp. Od. 17. 448 μὴ τάχα πικρὴν Αἴγυπτον καὶ Κύπρον ἴκηαι, the threat of Antinous.

267. θεῶν ἐν γούνασι κεῖται. Eustath. ad loc. ὅτι ἐπὶ πραγμάτων ἀποβάσεως ἀδήλου οἰκεῖον εἰπεῖν τὸ ταῦτα θεῶν ἐν γούνασι κεῖται, ἀντὶ τοῦ ἐν δυνάμει ἢ ἱκεσία θεοῦ. Now, as the phrase is used not to denote the ἀπόβασις ἀήλος, but rather something which man cannot influence by wish or prayer, we must, with Nitzsch, reject the interpretation which turns upon ἱκεσία, and which is connected with the gods' character as receivers of suppliants (who clasped them by the knees), or of gifts (which were laid on the knees of their statues). But Nitzsch's own interpretation, equivalent to Eustath.'s ἐν δυνάμει, is far-fetched, for it is unnatural to say that the strength of the body is in the knees (cp. Il. 9. 610 καὶ μοι φίλα

γούνατ' ὀρώρη, 19. 354 μὴ μοι λιμὸς ἀτερπὴς γούναθ' ἴκοιτο). Perhaps the proverb πέντε κριτῶν ἐν γούνασι κεῖται may give a clue to the meaning (Plut. Proverb. Alex. 76), by referring to the prerogative of the gods as *judges*, or *umpires*, on whose knees are placed the prizes for the successful combatants.

270. ὅπως κε . . ἀπώσσαι, 'how thou mayest,' indicative future with κε, as Il. 17. 144, etc. See on this passage Monro, H. G. § 326. 3, where he notices the impossibility of deciding whether ἀπώσσαι be a future indicative, or aorist subjunctive; and combats Prof. Goodwin's view, that the future 'differs from the subjunctive only by being a more *vivid* form of statement.' Mr. Monro takes exactly the other view, remarking that the subjunctive is akin to the imperative, and expresses the speaker's *purpose* directly; whereas the future properly expresses *sequence*, and so implies purpose only indirectly.

271. εἰ δ' ἄγε, with the varieties εἰ δ' ἄγετ' Il. 22. 381, and εἰ δέ Il. 9. 46, 262, has passed into a regular idiom, and so, though in the second person singular, may be used with a plural subject. Cp. Il. 6. 376 εἰ δ' ἄγε μοι δμῳαὶ νημερτέα μυθήσασθε. It has been generally taken as an ellipse for εἰ δὲ βούλει ἄγε, but is found introducing an apodosis in Od. 4. 832. Düntzer explains εἰ as being interjectional, like Latin *eiā!* a view maintained by Lange (De formula εἰ δ' ἄγε commentatio, Lips. 1873), who remarks that it forms a perfect parallel to the optative of Wish with εἰ. See Monro, H. G. § 321. Autenrieth refers εἰ to ἴθι, comparing the imperatives πρόσσει, ἔξει.

μῦθον πέφραδε πᾶσι, θεοὶ δ' ἐπιμάρτυροι ἔστων.
 μνηστῆρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνωχθι,
 μητέρα δ', εἴ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι, 275
 ἄψ ἴτω ἐς μέγαρον πατρὸς μέγα δυναμένοιο.
 οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἔεδνα

273. ἐπιμάρτυροι] Bekk. writes ἐπὶ μάρτυροι on the authority of Ptolem. Ascalonita; ἐπιμάρτυρες, Zenod. 275. μητέρα] μήτηρ Schol. E. H. M. Q. 'μητέρα ex scriptura vetere ΜΕΤΕΡ male intellecta ortum esse opinatur Scholiasta.' Dind.

273. μῦθον πέφραδε (imp. second aor. redupl. φράζω), lit. 'make known your say;' i. e. announce your will. For the accurate meaning of φράζω see note on Od. 8. 68; μῦθος is connected with μυ-, *mutire*, an onomatopoeic root.

ἐπιμάρτυροι. Ameis has a good note upon such words compounded with ἐπί = 'thereto,' q. v. Compare also Lehrs, Aristarch. p. 109.

275. μητέρα. This word stands naturally in the accusative, as forming the contrast to μνηστῆρας, but the construction thus begun requires to be completed with ἀπόπεμψον, as Od. 2. 113; or ἀνωγέτω ἀπονέεσθαι, as Od. 2. 195; instead of which it is made to terminate in a softer expression, involving an anacoluthon. Döderlein proposes to put a period at γαμέεσθαι, and to mark off εἴ οἱ θυμὸς ἐφορμᾶται between commas; but the regular use of ἐφορμᾶσθαι in Homer is with an infinitive, as ἐμοὶ αὐτῷ θυμὸς ἐφορμᾶται πολεμίζειν Il. 13. 74, cp. Od. 4. 713. Besides which, the abrupt commencement ἄψ ἴτω would be most harsh; and the passage given from Il. 1. 179 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισι Μυρμιδόνεσσιν ἄνασσε seems insufficient to justify such a construction, as there has already been an imperative mood earlier in the sentence. For a similar anacoluthon compare Il. 2. 681 νῦν δ' αὖ τοὺς ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον . . . τῶν αὖ ἦν ἀρχὸς Ἀχιλλεύς.

276. πατρός, sc. Icarius. Where he dwelt was an old question. Aristotle (de Poet. cap. penult.) leans to the tradition which places him in Cephallenia; οἰοῦνται γὰρ αὐτὸν Λάκωνα εἶναι ἀτοπον οὖν τὸ μὴ ἐντυχεῖν τὸν Τηλέμαχον αὐτῷ εἰς Λακεδαιμόνα ἐλθόντα· τὸ δὲ ἴσως ἔχει ὥσπερ οἱ Κεφάλληνές φασι, παρ' αὐτῶν γὰρ γῆμαι λέγουσι τὸν Ὀδυσσεά, καὶ εἶναι Ἰκάδιον ἀλλ' οὐκ Ἰκάριον. Strabo

(10. 461) makes him the brother of Tyndarus and son of Oebalus king of Sparta: he and Tyndarus, driven out by Hippocoon, fled to Acarnania. Tyndarus returned, but Icarius got part of Acarnania for himself, and there remained. Notice the quantity of δύνα-μένοιο lengthened by arsis.

277. οἱ δὲ . . . ἔεδνα. Nitzsch gives an elaborate interpretation of the passage, of which the substance is as follows. First, οἱ cannot be the suitors (as Schol.), but οἱ ἀμφὶ τὸν πατέρα (as Eustath.); for (1) in Od. 2. 196 the same words are used by one of the suitors, Eurymachus, and (2) it was the business of the bride's family to provide the γάμος. Cp. Od. 4. 3, where Menelaus is found δαινύντα γάμον πολλοῖσιν ἔτησιν, on the occasion of the marriage of his son and his daughter. But then to assign to the same family the duty of ἔδνα ἀρτύνειν involves two difficulties; (a) it seems to contravene the general custom, which was that the suitor should present the ἔδνα—should, in fact, bid for the bride, as Od. 16. 390 ἀλλ' ἐκ μεγάρου ἐκαστος | μνάσθω ἐέδνοισιν διζήμενος, Od. 8. 318 εἰς ὃ κε πατήρ ἀποδώσει ἔεδνα | ὅσσα οἱ ἐγγυάλιξα, Od. 11. 282 τήν ποτε Νηλεὺς | γῆμεν ἐὼν διὰ κάλλος ἐπεὶ πόρε μυρία ἔδνα, Od. 6. 159 ἐέδνοισιν βρίσας. And (b) it also runs counter to the custom recognised elsewhere by these same suitors; Od. 11. 117 μνώμενοι ἀντιθέην ἄλοχον καὶ ἔδνα διδόντες, Od. 15. 16 ἤδη γάρ ῥα πατήρ τε κασίγνητοί τε κέλονται | Εὐρυμάχῳ γῆμασθαι· ὃ γὰρ περιβάλλει ἅπαντας | μνηστῆρας δῶροισι καὶ ἐξώφελλεν ἔεδνα.

It may be noticed parenthetically that the suitors made two sorts of offerings; δῶρα, presents to the bride herself, cp. πολύδωρος of Andromache, Il. 6. 394; of Penelope, Od. 24. 294; and ἔδνα (consisting of cattle, whence Il. 18. 593

πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι.
 σοὶ δ' αὐτῷ πυκινῶς ὑποθήσομαι, αἶ κε πίθῃαι
 νῇ ἄρσας ἐρέτησιν ἐείκοσιν, ἥ τις ἀρίστη,

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278.] 'Versum qui p. 197 recurrit, et ex a. 292 detortus est, recte a Rhiani editione abfuisse, et ut pugnantiem cum ἔδνα nominis potestate omnino delendum esse, luculentissime ostendit Cobet, Mnem. Nov. ii. pp. 177-187.' Nauck. 279.] οὗτος δὲ ὁ στίχος ἐν τῇ κατὰ Ῥιανὸν οὐκ ἦν Schol. H. M. 'Non videtur omitti posse hic versus. Fortasse igitur loco mota est Rhiani mentio, pertinebatque ad v. 283 ἐκ Διὸς κ.τ.λ.' Cobet apud Dind. La Roche refers to v. 280. Cp. crit. note on 278 sup.

παρθένοι ἀλφεισίβοιαι) to her family: cp. Od. 18. 278 αὐτοὶ τοί γ' ἀπάγουσι βόας καὶ ἴφια μῆλα, | κούρης δαῖτα φίλοισι, καὶ ἀγλαὰ δῶρα διδοῦσι.

It is an insufficient explanation of our passage, and of Od. 2. 196, to assimilate ἔδνα here to the later προῖξ, a dowry: for (1) though we find instances in Homer of such a dowry being given, they are the exceptional cases of the father taking a fancy to some man and offering him his daughter; cp. Il. 9. 141 foll., where Agamemnon, giving a choice of his daughters to Achilles, says, φίλην ἀνάεδνον ἀγέσθω, | πρὸς οἶκον Πηλῆος, ἐγὼ δ' ἐπὶ μείλια δώσω | πολλὰ μάλ', ὅσσ' οὐ πῶ τις ἔῃ ἐπέδωκε θυγατρί, and Od. 7. 311-316, where Alcinous expresses a wish that Odysseus would take his daughter to wife, οἶκον δέ τ' ἐγὼ καὶ κτήματα δοίην—and (2) such exceptional gifts are never called ἔδνα.

The probable solution is that the ἔδνα were applied by the bride's friends, wholly or in part, to furnish her outfit and provide the wedding feast; and thus they were, so far at least, indirectly returned to the bridegroom's side. If such a restoration was sometimes in full, and sometimes in part, as has been just supposed, then the expressions φίλην ἀνάεδνον ἀγέσθω (Il. 9. 146, quoted above), and πολλὰ . . . ἔπεσθαι in the present passage admit of explanation. For we may imagine that ordinarily the father retained a part of the ἔδνα, but that he might, where the daughter was a great favourite, or the bridegroom a man of special merit, expend and so return all of it in the bride's outfit: thus she would be ἀνάεδνος, given away without any of the ἔδνα being retained.

In conformity with this interpretation ἐδνοῦσθαι θυγάτρα, Od. 2. 53, is to expend the ἔδνα or part of them upon her;

and ἐδνωτῆς κακός (Il. 13. 382) is a father-in-law who exacts large ἔδνα and returns but a small part of them. This passage from the Iliad shows also that terms might be agreed upon beforehand as to the disposal of the ἔδνα—'Ἄλλ' ἔπεν, ὅφρ' ἐπὶ νηυσὶ συνώμεθα ποντοπόροισιν | ἀμφὶ γάμφ' ἐπεὶ οὐ τοι ἐδνωταὶ κακοὶ εἰμεν.

But, after all, this interpretation seems forced; and, if we retain the line (see crit. note), it is much simpler to take οἱ δέ of the suitors, who will 'make a marriage of it,' and so bring to an end this long wooing; and 'will make ready the bride-price,' which must be expected in this case to be costly. Not till Pindar (Pyth. 3. 94; Ol. 9. 10) is ἔδνα used in the later sense of dowry.

See on the ἔδνα, Grote's Greece (ii. 113, 2nd edit.), 'Among the ancient Germans of Tacitus, the husband gave presents not to his wife's father, but to herself (Tacit. Germ. 18); the customs of the early Jews were in this respect completely Homeric; see the case of Shechem and Dinah (Gen. xxxiv. 12), and Ex. 22. 16. Grote goes on to point out the exact correspondence between the Greek ἔδνα and the *mundium* of the Lombard and Alemannic laws. See especially on the whole subject Nägelsbach, Hom. Theolog. (Autenrieth's ed. p. 255 foll.). ἔδνα or ἔ-εδ-να for σφεδ-να is referred by Curt. G. E. p. 206, to root ἄδ (σφαδ), seen in ἀνδάνω, ἔαδον, ἡδύς, *suavis*.

278. ἐπὶ παιδός. The preposition gets its meaning of 'along with,' 'accompanying,' from its proper local force of 'upon.' Fäsi quotes Apollodor. ap. Athenaeum vii. 281 τὸν ἕτερον ἐπὶ τοῦ ἐτέρου κατ' οὐρὰν ἐπόμενον. Possibly ἐπί may be taken adverbially, and φίλης παιδός be regarded as a genitive of Price, as Il. 1. 111.

ἔρχεο πευσόμενος πατρὸς δὴν οἰχομένοιο,
 ἦν τίς τοι εἶπησι βροτῶν, ἣ ὅσσαν ἀκούσῃς
 ἐκ Διὸς, ἣ τε μάλιστα φέρει κλέος ἀνθρώποισι.
 πρῶτα μὲν ἐς Πύλον ἐλθὲ καὶ εἴρεο Νέστορα δῖον,
 κείθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον 285
 ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων.
 εἰ μὲν κεν πατρὸς βίοτον καὶ νόστον ἀκούσῃς,
 ἦ τ' ἂν τρυχόμενός περ ἔτι τλαίης ἐνιαυτόν·
 εἰ δέ κε τεθνηῶτος ἀκούσῃς μηδ' ἔτ' ἐόντος,
 νοστήσας δὴ ἔπειτα φίλῃν ἐς πατρίδα γαίαν 290
 σῆμά τέ οἱ χεῦναι καὶ ἐπὶ κτέρεα κτερεῖξαι
 πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δοῦναι.
 αὐτὰρ ἐπὴν δὴ ταῦτα τελευτήσῃς τε καὶ ἔρξης,
 φράζεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν
 ὅπως κε μνηστῆρας ἐνὶ μεγάροισι τεοῖσι 295
 κτείνῃς ἢ δόλῳ ἢ ἀμφιδόν· οὐδέ τί σε χρὴ
 νηπιάας ὀχέειν, ἐπεὶ οὐκέτι τηλίκος ἐσσί.

285.] See Schol. H. M. Q. R. on Od. 3. 313 who says that Zenodotus wrote 'κείθεν δὲ Κρήτηνδε παρ' Ἰδομενῆα ἄνακτα.'

281. δὴν. See on δηρόν sup. 203.

282. ὅσσαν ἐκ Διός. So Il. 2. 93 ὅσσα δεδήει... Διὸς ἄγγελος. All that is meant is 'rumour,' of which the human origin cannot be traced, as opposed to the report of an eye-witness (ἦν τίς τοι εἶπησι βροτῶν). Ameis compares Soph. O. R. 43 εἶτε του θεῶν φήμην ἀκούσας εἴτ' ἀπ' ἀνδρὸς οἰσθά που.

ὅσσα is connected with root *ῥεπ*, (cp. ἔπος-ῥψ-); the π appearing as κ or c in Skt. *vāk*, Lat. *vox-is* 'a voice.'

283. κλέος, 'tidings,' see sup. 241.

286. ὅς, demonstrative.

δεύτατος = *novissimus*, an illogical but natural meaning for the superlative of δεύτερος in the sense of 'later';—δεύτερος ἦλθε Il. 10. 368.

291. χεῦναι... κτερεῖξαι... δοῦναι... φράζεσθαι are all used with imperatival force. This usage in Homer cannot be interpreted as an ellipse (as in later Gk. τὸν Πλάτωνα χαίρειν, sc. κελεύω), it is rather directly derived from that sense of 'purpose' which belongs to the dative form of the termination of the Infinitive.

σῆμα here will not be a tomb, for the body would not be there, but really a 'monument.'

293. αὐτὰρ ἐπὴν. This passage is inconsistent with the advice given sup. 274 foll. Nauck marks ll. 293-302 as spurious: so Hentze-Ameis.

τελευτήσῃς, ἔρξης. It is difficult to see the meaning of these two verbs. Is it ὑστερον πρότερον, like τράφειν ἢ δ' ἐγένοντο, Od. 4. 723? or does τελευτήσῃς give the 'settling of the question;' and ἔρξης the 'circumstances of its carrying out'?

297. νηπιάας. The original form of the word was probably νηπια-ja. By the force of assimilation we then get distinct vowels in different cases; e.g. νηπιέη, νηπιέη, and νηπιάας, the last vowel differentiating the preceding one. (See Curt. Explan. G. G. p. 114.)

ὀχέειν, 'to practise,' expresses a settled deliberate behaviour; so ὕβριν ἔχοντες inf. 368, πένθος ἔχοντα Od. 10. 376, cp. ἀγλαίας φορέειν Od. 17. 244. οὐκέτι τηλίκος ἐσσί, cp. Od. 17. 20 οὐ γὰρ ἐπὶ σταθμοῖσι μένειν ἔτι τηλίκος εἰμί.

ἧ οὐκ αἰεὶς οἶον κλέος ἔλλαβε δῖος Ὀρέστης
 πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,
 Αἶγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα; 300
 καὶ σὺ, φίλος, μάλα γάρ σ' ὀρόω καλὸν τε μέγαν τε,
 ἄλκιμος ἔσς, ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ.
 αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἤδη
 ἡδ' ἐτάρους, οἳ πού με μάλ' ἀσχαλόωσι μένοντες·
 σοὶ δ' αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάζεο μύθων.' 305

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΰδα·
 'ξεῖν', ἧ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,
 ὥς τε πατήρ ῥ' παιδὶ, καὶ οὐ ποτε λήσομαι αὐτῶν.
 ἀλλ' ἄγε νῦν ἐπίμεινον, ἐπειγόμενός περ ὁδοῖο,
 ὄφρα λοεσσάμενός τε τεταρπόμενός τε φίλον κῆρ, 310
 δῶρον ἔχων ἐπὶ νῆα κίης, χαίρων ἐνὶ θυμῷ,
 τιμῆεν, μάλα καλὸν, ὃ τοι κειμήλιον ἔσται

300. ὅ] The reading of Aristarchus restored by Bekk. to the text instead of the common ὅς οἱ, which is inadmissible, as οἱ always has the digamma.

298. ἔλλαβε, like ἔμμαθε, ἔσσενα, shows no etymological reason for the doubling of the letter. Probably it is due to analogy of such forms as ἔδδαισεν, ἔρρηξεν (ἐ-δφει, ἐφρηξ-). See Monro, H.G. § 67.

299. ἐπ' ἀνθρώπους, 'throughout mankind.' So Od. 23. 124 σὴν γὰρ ἀρίστην | μῆτιν ἐπ' ἀνθρώπους φάσ' ἔμμεναι, cp. Od. 7. 332.

300. ὃ . . ἔκτα. πατροφονεύς = πατροφόνος, which means ordinarily a 'parricide,' is used here as one *qui alterius patrem occidit*. The words ὃ οἱ πατέρα κλυτὸν ἔκτα form the very needful epexegetis to πατροφονῆα. So Od. 1. 1 πολύτροπον . . ὃς μάλα πολλὰ πλάγχθη (on one interpretation), Od. 2. 65 περικτίονας . . οἱ περὶ ναιετάουσι, 3. 383 ἀδμήτην . . ἣν οὐ πω ὑπὸ ζυγὸν ἤγαγεν ἀνὴρ, 9. 271 Ζεὺς ξείνιος . . ὃς ξείνοισιν ἄμ' αἰδοίοισιν ὀπηδεῖ, Il. 2. 212 ἀμετροπέης . . ὃς ῥ' ἔπεα φρεσὶν ἦσιν ἀκοσμά τε πολλά τε ἤδη, 13. 482 ἐπὶόντα . . ὃς μοι ἔπεισιν.

302. ἔσσ[ο] = the later ἴσθι.

304. οἳ . . μένοντες. Join μένοντές με. The verb, ἀσχαλ-άαν, may be compounded of the privative α and root εχ οι σεχ, cp. ἔχω, σχεδόν, σχολή. So

that its meaning would be, 'cannot endure,' 'are impatient.'

305. αὐτῷ emphasises σοὶ to contrast it with ἐγώ (303). 'Now *my* care and counsel of thee must end; I leave the rest in *thy* hands.' So Od. 8. 443 αὐτὸς νῦν ἴδε πῶμα.

309. ἐπειγόμενος . . ὁδοῖο. If (see Curt. G. E. 165) ἐπ-είγ-ομαι means 'to press after,' 'hasten after,' cp. αἰγ-ί-ς, ἐπ-αιγί-ζω, it will take a genit. after it, exactly analogous to the construction with ἐφ-ί-εσθαι. Cp. ἐπειγόμενός περ Ἄρηος Il. 19. 142.

312. κειμήλιον . . οἶα, for this reference of a single substantive to a general class (i.e. 'a keepsake—one of those sort of things which') cp. Od. 5. 422 κῆτος . . οἶά τε πολλὰ τρέφει Ἀμφιτρίτη, ib. 438 κύματος . . τά τ' ἐρεύγεται, 6. 150 θεὸς . . τοὶ οὐρανὸν ἔχουσι, 8. 365 χρίσαν ἐλαίῳ . . οἶα θεοὺς ἐπενήνοθεν, 12. 97 κῆτος . . ἃ μυρία βόσκει Ἀμφιτρίτη, 14. 62 κτῆσιν . . οἶά τε ῥ' οἰκῇ ἀναξ ἔδωκε. Similar to this is the usage that sums up the constituent members of a class under one generalising neuter, Od. 13. 60 γῆρας καὶ θάνατος . . τά τ' ἐπ' ἀνθρώποισι πέλονται, ib. 409 βάλανον

ἐξ ἐμεῦ, οἷα φίλοι ξεῖνοι ξείνοισι διδοῦσι.'

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
'μή μ' ἔτι νῦν κατέρυκε, λιλαιόμενόν περ ὁδοῖο. 315

δῶρον δ' ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνώγῃ,
αὐτὶς ἀνερχομένῳ δόμεναι οἰκόνδε φέρεσθαι,
καὶ μάλα καλὸν ἐλών. σοὶ δ' ἄξιον ἔσται ἀμοιβῆς.'

'Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
ὄρνις δ' ὥς ἀνοπαῖα διέπτατο· τῷ δ' ἐνὶ θυμῷ 320

316. ἀνώγῃ] So Bekk. from Voss, instead of the common reading ἀνώγει.
320. ἀνοπαῖα] The reading of Herodian, who regards it as an adverb. Aristarch.
read ἀνόπαια, as a substantive; Voss, whom Nitzsch follows, ἀν' ὁπαῖα (La Roche
thinks this last reading may be that of Crates), Πανόπαια Cassius Longinus [?]
(Epim. Hom. p. 83. 10).

καὶ ὕδωρ . . τά θ' ὕεσσι τρέφει ἀλοιφήν,
15. 420 εὐνῇ καὶ φιλότῃ . . τά τε φρένας
ἰπεροπεύει.

315. λιλαιόμενόν περ. This passage shows that περ is not always used in the sense of 'though,' but keeps its radical meaning, which belongs to it as an enclitic form of περί, viz. 'very much.' Cp. Il. I. 353; 23. 79; Od. 8. 187, where the use is distinctly *intensive*, as here. 'Usually, however, περ implies a sense of opposition; i. e. it emphasises something as true *in spite of* a preceding assertion as ἀχνύμενός περ, *however much vexed*, πολέες περ ἔόντες, *many as they are*; τά τε στυγέουσι θεοὶ περ *which even the gods* (gods though they are) *dread*.' Monro, H. G. § 353. And in the combination καὶ περ (generally separated in Homer, as Od. 4. 733; 5. 73; 10. 441; 14. 155; but written together, Od. 7. 224), the enclitic serves to intensify the concessive force of καὶ = 'even,' 'even though.' In ἐπειγόμενός περ, sup. 309, we have an instance of the secondary meaning. Compare the use of the Latin *quantiſ*.

317. αὐτὶς ἀνερχομένῳ, sc. on my way back from Temesa, supra 184.

δόμεναι, with imperative force.

318. ἐλών, 'having taken,' sc. from the store-room, not = ἐλόμενος, 'having chosen'; so ἔξελε, sc. φωριαμῶν, Il. 24. 220. It is better to join καὶ closely with μάλα, which it emphasizes. 'A gift very beautiful indeed.' This use of καὶ is not uncommon with adverbs of intensity, compare supra 46 καὶ λίην κείνός γε ἑοικότι κείται ὀλέθρῳ, 8. 154

κήδεά μοι καὶ μᾶλλον ἐνὶ φρεσὶν ἢ περ
ἄεθλοι, Il. 13. 638 τῶν πέρ τις καὶ
μᾶλλον ἐέλδεται ἐξ ἔρον εἶναι, Aesch.
P. V. 728 αὐταὶ σ' ὁδηγήσουσι καὶ μάλ'
ἀσμένως, Choeph. 879 καὶ μάλ' ἡβώντος
δὲ δεῖ, Eum. 373 δόξαι τ' ἀνδρῶν καὶ
μάλ' ὑπ' αἰθέρι σεμναί, Soph. Elect.
1455 πάρεστι δῆτα καὶ μάλ' ἄζηλος θέα,
Hdt. 2. 69 οἱ δὲ περὶ Θήβας καὶ κάρτα
ἡγῆνται αὐτοὺς εἶναι ἱρούς, Plat. R. P.
342 C συνεχώρησαν ἐνταῦθα καὶ μάλα
μόγισ, Sympos. 189 A ἔφη εἰπεῖν τὸν
Ἀριστοφάνη ὅτι καὶ μάλ' ἐπαύσατο.

σοὶ δ' ἄξιον ἔσται ἀμοιβῆς. This passage may be interpreted in several ways. The simplest way seems to be 'it will bring you its full value in the shape of a return.' Telemachus had a misgiving that if the guest refused his present, or postponed the receiving of it, it was because he was not prepared to 'cap it' with a return present. Athena, to reassure him, tells him he need not hesitate to give a costly gift, for she pledges herself to meet it handsomely on her return: and so Telemachus will find this gift 'no bad investment.'

320. ὄρνις δ' ὥς ἀνοπαῖα. Some of the interpretations of this much disputed passage are noted in Apollon. Lex. ἀνόπαια. ἔνιοι μὲν ὄνομα ὀρνέου· καὶ γὰρ ἐν ἄλλοις 'φήνη εἰδομένη.' ἔνιοι δὲ ἀνοπαίως ὃ ἔστιν ἀοράτως. τινὲς δὲ, ἀνὰ τὴν ὀπήν, τὴν θυρίδα.

As to the first interpretation, sc. ὄνομα ὀρνέου, according to which the Anopaea is taken to be a sort of 'sea-eagle,' it is insisted that ὄρνις without the species subjoined is found in Homer

θῆκε μένος καὶ θάρσος, ὑπέμνησέν τέ ἐ πατρὸς
μᾶλλον ἔτ' ἢ τὸ πάροιθεν. ὁ δὲ φρεσὶν ᾗσι νοήσας
θάμβησεν κατὰ θυμόν· οἶσατο γὰρ θεὸν εἶναι.

only once and that in a simile, ὡς δ' ὄρνις ἀπτήῃσι νεοσσοῖσι προφέρῃσι | μάστακ' ἐπεὶ κε λάβῃσι κ.τ.λ. Il. 9. 323; and further that the present passage is no simile, but a description of an *eidolon* of Pallas. Colour is given to this last assertion by the fact that on two other occasions Pallas disappears in the form of a bird, Od. 3. 371 ὡς ἄρα φωνήσας' ἀπέβη γλαυκῶπις Ἀθήνη | φήνη εἰδομένη· θάμβος δ' ἔχε πάντας ἰδόντας, and 22. 240 αὐτὴ δ' αἰθαλόεντος ἀνὰ μεγάραιο μέλαθρον | ἔζετ' ἀναΐξασα, χελιδόνη εἰκέλη ἄντην. But ὄρνις ὡς cannot describe an *eidolon*; it is merely a simile such as Odysseus uses of himself, Od. 12. 433 τῷ προσφῦς ἐχόμεν ὡς νυκτερίς. It is possible, if the clause before us had been less concise, that ὄρνις ὡς might have been expanded into the description of an εἶδωλον, as in the other two cases; but, as it is, it is a concentrated simile. It is worth while adding that concentration in similes seems to dispense with specification. Compare the elaborate simile Il. 15. 80 ὡς δ' ὅτ' ἂν αἶξιν νόος ἀνέρος κ.τ.λ. . . Ὡς κραιπνῶς μεμανῖα διέπτατο πότνια Ἥρη with the curt reminiscence of it Od. 7. 36 τῶν νέες ὠκέαι ὡς εἰ πτέρον ἢ ἐ νόημα, which is so abstract as to sound quite modern. La Roche (Hom. Stud. § 38) notices also that in the passages where a species is subjoined to ὄρνις, as ὄρνις αἰετός Il. 12. 200, 218; 13. 821; Od. 15. 160; 20. 242; or αἰετὸς ὄρνις Od. 15. 548; or ὄρνις κίρκος Od. 15. 525, there is a reason for such an addition, as the reference is to augury.

Some support is given to the interpretation ἀοράτως, by comparing the present passage with Od. 3. 371. Here, Telemachus merely ponders on the sudden disappearance of the goddess, ὁ δὲ φρεσὶν ᾗσι νοήσας θάμβησεν κατὰ θυμόν, but in the other passage where she is described as flying off φήνη εἰδομένη, the wonderful sight is the circumstance brought prominently forward, (3. 371) θάμβος δ' ἔχε πάντας ἰδόντας. θαύμαζεν δ' ὁ γέρων ὅπως ἶδεν ὀφθαλμοῖσιν. This according to Schol. on Il. 18. 318; 21. 417 was the view of Herodian.

For the interpretation which renders the word 'through the smoke vent,' cp. Cramer, Anec. Oxon. 1. 83 ὀπή, ὀπαία καὶ ἀνόπαια ἢ καπνοδόχη· οὕτως Ἀριστοφάνης· τοὺς γὰρ ἀρχαίους οἴκους ἐν τῇ ὀροφῇ τὰς ἀναπνοὰς ἔχειν, ἢ ἡ τετρημένη κεραμῖς. Κάσσιος δὲ Λογγῖνος 'ὄρνις ὡς ἀνόπαια,' ἔν' ἣ χελιδὼν ἀπὸ τῆς ὀπῆς κ.τ.λ. For a modification of this view see Gerlach (Philolog. xxx. p. 503 foll.), who regards ὀπαία as the intermediate spaces between the ends of the beams that support the roof. The beam-ends were, at any rate in later times, carved with triglyphs, and in the space between (*intertignium*), panels with carving (*μετόπαι*) might be inserted; but sometimes an opening was left for light, ventilation, etc., cp. Eur. I. T. 113 ὅρα δέ γ' εἴσω τριγλύφων ὅπου κενὸν δέμας καθεῖναι. This is far better than supposing the bird to have gone straight up to a hole in the roof.

But the simplest and best rendering appears to be that suggested by Eustath. from the use of the word by Empedocles (l. 302 Karsten), καρπαλίμως ἀνόπαιον. Eustath. says τὸ ἀνόπαια . . δοκεῖ τισὶ ἀντὶ τοῦ ἀνωφερῆς εἶναι, ὥρμημένοις ἐκ τῶν Ἐμπεδοκλέους εἰπόντος ἐπὶ πυρὸς τὸ καρπαλίμως ἀνόπαιον.

This rendering, 'upwards,' is further confirmed by the use of Ἀνόπαια as the name of the 'steep path' by which the defenders of Thermopylae were betrayed (Hdt. 7. 216). Mr. Margoliouth suggests that the name given to the path had some relation to the name Πύλαι (cp. the form Προπύλαια); as though the meaning was something like 'the trap-door,' and was applied by the popular wit to a way of getting into Greece without going through 'The Doors.' The name Ἀνόπαια, from ἀνω, may be compared with Ὑπερείη, the 'highland' home of the Phaeacians. See Od. 6. 4.

τῷ, 'for him,' sc. Τηλεμάχῳ.

323. οἶσατο. Notice here the force of the aorist tenses, expressing the introduction of fresh points of action. 'He noticed it—he was amazed—for the idea struck him that it was a god,'

αὐτίκα δὲ μνηστῆρας ἐπώχετο ἰσόθεος φῶς.

Τοῖσι δ' αἰοῖδος ᾄειδε περικλυτὸς, οἱ δὲ σιωπῇ 325
εἶατ' ἀκούοντες· ὁ δ' Ἀχαιῶν νόστον ᾄειδε
λυγρὸν, ὃν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη.

Τοῦ δ' ὑπερωϊόθεν φρεσὶ σύνθετο θέσπιν αἰοῖδην
κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια·

κλίμακα δ' ὑψηλὴν κατεβήσετο οἶο δόμοιο, 330

330. κατεβήσετο] The MSS. here give ἐβήσατο for ἐβήσετο. The Venetus A. almost always writes ἐβήσετο, which was probably the reading of Zenod. and Aristoph. See note below.

etc. Consult Curt. (Expl. Gk. Grammar 203 foll.) for an account of this *ingressiue* (eintretend) force of the tense. So δακρύσασα (336) is not accurately rendered by our English participle 'weeping,' which serves only as a descriptive appendage to *προσηύδα*, whereas δακρύσασα introduces a fresh point in the narration, 'She burst into tears and accosted the bard.' See Classen (Hom. Sprachgeb. p. 115 foll.).

326. νόστον . . λυγρὸν. Everything that Phemius sings for the suitors, or Demodocus for the Phaeacians, is taken from the incidents of the Trojan war, with the exception of the lay on the loves of Ares and Aphrodite (Od. 8). The bard began at any point in the Trojan story that the audience desired. We may suppose the νόστος Ἀχαιῶν to be a single lay from the cycle of adventures that marked the homeward voyages of all the Greek heroes. So then the Trojan war, ten years after its completion, had, as we should say, become matter of national history. The anger of Pallas here alluded to, was caused by the outrage offered in her temple to the priestess Cassandra, by the Oilean Ajax. But in Od. 4. 499 his death is ascribed to his insolence against Poseidon.

328. ὑπερωϊόθεν. Homer might have said ὑπερωϊῶ, 'in her chamber,' as Od. 4. 787; but besides the notion that she is in her chamber, we get the additional one that she hears the singing at that distance; cp. Il. 9. 571 ἢ δ' ἡεροφοῖτις ἐρινὺς | ἔκλυεν ἔξ Ἑρέβεσφιν, Il. 11. 603 ὁ δὲ κλισίῃθεν ἀκούσας. So 'Hear Thou from heaven' 2 Chron. 6. 23. The converse of this, expressing not the distance at which a sound is heard, but

the distance over which it travels, is found in πεύθετο γὰρ Κύπρονδε μέγα κλέος Il. 11. 21.

θέσπισ. θεός and stem σεπ, as in ἔννεπε Od. 1. 1.

330. κατεβήσετο. The greatest uncertainty exists as to the spelling of this word. In the Iliad, with the exception of 5. 352, the Cod. Venetus always gives ἐβήσετο, not ἐβήσατο, though in some passages *ā* is written over the *ē* by another hand. The testimony of the Schol. is extremely confusing. Schol. A. on Il. 2. 95 gives ἀπεβήσετο· εἰ μὲν ἀντὶ τοῦ ἀπέβαινε παρατατικοῦ, διὰ τοῦ *ā* γραπτέον, ἀπεβήσατο, οὕτως Ἐπαφρόδιτος. Schol. B. ὁ μὲν Ζηνόδοτος διὰ τοῦ *ē* γράφει, ὁ καὶ ἄμεινον, οἱ δὲ ἄλλοι διὰ τοῦ *ā*. Schol. A. on Il. 3. 262 προκρίνει μὲν τὴν διὰ τοῦ *ē* γραφὴν βήσετο, πλὴν οὐ μετατίθησιν, ἀλλὰ διὰ τοῦ *ā* γράφει Ἀρίσταρχος. Schol. A. on Il. 10. 513 ἐπεβήσετο, οὕτως Ἀρίσταρχος. The statements are of course irreconcilable. The view of Epaphroditus (quoted above), that the form should be written with *ā* if it had the force of an imperfect tense, with *ē* if that of an aorist, is not borne out by fact, though it may be noticed that βήσετο is written parallel with ἔβαινε Od. 3. 471, and ἐπεβήσετο with βαῖνε Il. 11. 517. Cp. Od. 10. 107.

The ancients treated these forms as imperfects, derived from the future stem. Cp. Cramer, Epim. 42. 21 ἐκ τοῦ βίβημι βήσω καὶ μετάγεται ὁ μέλλων εἰς ἐνεστώτα (present tense), καὶ γίνεται βήσω, ὁ μέλλοντα οὐκ ἔχει. τὰ γὰρ ἀπὸ μελλόντων εἰς ἐνεστώτα μεταγόμενα ῥήματα ἄχρι τοῦ παρατατικοῦ (imperfect tense), κλίνεται, ὡς τὸ ἄξω, ἄξετε δὲ Πριάμοιο βίην' (Il. 3. 105), ὁ παρατατικὸς

οὐκ οἷη, ἅμα τῇ γε καὶ ἀμφίπολοι δὺ' ἔποντο.
 ἢ δ' ὅτε δὴ μνηστῆρας ἀφίκετο δῖα γυναικῶν,
 στῇ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
 ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα·
 ἀμφίπολος δ' ἄρα οἱ κενὴν ἐκάτερθε παρέστη.
 δακρύσασα δ' ἔπειτα προσηύδα θεῖον ἀοιδόν·

335

‘Φῆμιε, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια οἶδας,

337. οἶδας] Bekk. writes ἦδης, as a necessary correction of the Zenodotean ἦδεις, with *varia lectio* εἶδεις. There is a consensus of MSS. in favour of οἶδας, which Eustath. 1773. 31 notices as ἅπαξ λεγ. here. In his time οἶδας not οἶσθα was the recognised reading. ‘Ipse Aristarchus quid scripserit non liquet,’ La Roche. See his Hom. Textkrit. 320.

ἔβησον, ἐβησόμεν, ἐβήσου, ἐβήσετο καὶ ἀπεβήσετο. So Herodian on ἄξετε, εἴσετε, cp. Cramer (A. O. 4. 202, 209), ὁ δὲ Ἡρωδιανὸς ἐνεστῶτός φησι ταῦτα καὶ παρατατικοῦ.

It is more correct to say that several stems form a Weak Aorist, as a Thematic tense, with ε or ο instead of ἄ. Cp. ἐδύσετο, πελάσσετον (imperat.), λέξεο, ὄρσεο, οἴσετε, ἀξέμεναι.

Here we must interpret the accusative κλίμακα as expressing the way or path along which she goes. So ἀπέσσυτο ὁδόν Il. 6. 391, ἄλλην ὁδὸν ἤλθομεν Od. 9. 261, ἴσαν λείην ὁδόν Od. 10. 103, προσέβη τρηχεῖαν ἀταρπὸν Od. 14. 1. The use is similar with καταβαίνειν, ξεστὸν ἐφολκαῖον καταβάς ib. 350. This local accusative is quite different to such usages as θάλαμον κατεβήσετο Od. 2. 337, κατέβαιν' ὑπέρωια Od. 23. 85.

331. ἀμφίπολοι. It was usual for ladies to be attended by handmaidens, when they came into the presence of men. So Helen, Il. 3. 143; Andromache, Il. 22. 450; as Penelope herself acknowledges Od. 18. 183 οἷη δ' οὐκ εἴσειμι μετ' ἀνέρας. Similarly, two attendants sleep at the door of their mistress Nausicaa, Od. 6. 18. The word ἀμφίπολοι is always feminine in Homer, and the etymology of it points to this custom; a custom which, as Ameis remarks, was continued on the Attic stage.

334. κρήδεμνον (κάρα δέω) was probably a broad piece of lawn, which was tied round the head with a ribbon, while two broad bands hung down from it

which might be drawn across, to veil the eyes and cheeks. Cp. Il. 3. 141 αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὑθόνησιν | ὠρμάτ' ἐκ θαλάμοιο.

σχομένη ‘after she had drawn.’

336. δακρύσασα, see on 323 supra.

337. Φῆμιε, πολλὰ γὰρ κ.τ.λ. It is a very characteristic feature of Homeric syntax, to arrange clauses in the simple order in which they come into the mind, instead of combining and interlacing them as in the periodic structure of later Greek. This principle shows itself very markedly in the way in which the explanatory clause precedes the clause to be explained. Such explanatory clause may be introduced with ἐπεὶ, as in Od. 13. 4

ὦ Ὀδυσσεῦ, ἐπεὶ ἵκευ ἐμὸν ποτὶ χαλκοβατὲς δῶ.

ὑπερεφές, τῷ σ' οὐ τι πάλιν πλαγ-χθέντα οἶω

ἀψ' ἀπονοστήσειν.

But here there is a real syntactical connection between the clauses, by the relational force of ἐπεὶ. Often, however, the explanatory clause is introduced quite parenthetically with γὰρ as in the present passage, as if in the passage quoted above we had found ὦ Ὀδυσσεῦ, ἵκευ γὰρ ἐμὸν ποτὶ δῶμα . . τῷ κ.τ.λ. For other instances of this construction cp. Od. 5. 29; 8. 159; 10. 190, 226, 337, 383, 501; 12. 154, 208, 320; 14. 402; 15. 545; 17. 78; 19. 350; Il. 10. 61; 15. 201; 17. 221; 23. 156, 890; 24. 334. Note here the form οἶδας (for οἶδ-θα, οἶσθα) only found in this passage, and twice in the Hymns.

ἔργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν ἀοιδοί·
 τῶν ἔν γέ σφιν ἄειδε παρήμενος, οἱ δὲ σιωπῇ
 οἶνον πινόντων· ταύτης δ' ἀποπαύε' ἀοιδῆς 340
 λυγρῆς, ἣ τε μοι αἰεὶ ἐνὶ στήθεσσι φίλον κῆρ
 τείρει, ἐπεὶ με μάλιστα καθίκετο πένθος ἄλαστον.
 τοίην γὰρ κεφαλὴν ποθέω μεμνημένη αἰεὶ
 ἀνδρὸς, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.
 Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΰδα 345
 'μῆτερ ἐμῇ, τί τ' ἄρα φθονέεις ἐρίηρον ἀοιδὸν
 τέρπειν ὅππῃ οἱ νόος ὀρνυται; οὐ νύ τ' ἀοιδοὶ

344.] Rejected by Aristarch. (here and Od. 4. 726, 816) Ἀρίσταρχος παρ' Ὀμήρῳ Θεσσαλίαν μόνην τὴν Ἑλλάδα φησὶν εἶναι Schol. on Il. 9. 395. Cp. on Il. 4. 171 ἢ διπλῇ ὅτι Ἄργος τὴν Πελοπόννησον οὐ τὴν πόλιν λέγει.

341. αἰεὶ. This shows that the song was already popular.

343. τοίην takes up the notion of ἄλαστον of the preceding line, 'so noble a soul have I lost, of a hero,' etc.; i. e. noble enough to cause a πένθος ἄλαστον by his loss. Cp. Od. 11. 548 ὥς δὴ μὴ ὄφελον νικᾶν τοιῷδ' ἐπ' ἀέθλῳ | τοίην γὰρ κεφαλὴν ἔνεκ' αὐτῶν γαῖα κάτεσχεν | Αἴανθ', and Il. 23. 15 δέοντο δὲ τεύχεα φωτῶν | δάκρυσιν τοῖον γὰρ πύθεον μῆστωρα φόβοιο.

344. καθ' Ἑλλάδα καὶ μέσον Ἄργος. This seems to have been a phrase expressing 'the whole of Greece,' analogous to the rough division given of the world by Aeschylus, Eum. 703 οὗτ' ἐν Σκίθαισιν οὐτε Πέλοπος ἐν τόποις. Ἑλλάς is properly a town in Thessalia Phthiotis, cp. Il. 2. 683 οἱ τ' εἶχον Φθίην ἥδ' Ἑλλάδα καλλιγύναικα, but it stands also for the kingdom of Peleus between the Enipeus and Asopus, and this may be said to represent southern Thessaly; see Il. 9. 395, 447; 16. 595; Od. 11. 496; 15. 80. Ἑλλάς appears as the collective name for all Greece first in Hesiod, Opp. 651 (if the passage be genuine); Pind. Ol. 13. 113; cp. Soph. El. 681. But it was often used to represent extra-Peloponnesian Greece—the north division as opposed to the southern;—and in this way the enumeration of Ἑλλάς and μέσον Ἄργος may have passed into a regular phrase, like the expression from 'Dan to Beersheba,' the north and south limit of the land

enclosing its whole length. Otherwise we may suppose that both Ἑλλάς and Ἄργος retain their original meaning as towns, but that the names of the towns really stand for the territories, as Ἀθῆναι for Attica, Od. 3. 278; Τροίη (5. 39) and Λακεδαίμων (21. 13) for their respective districts. These territories, then, represented by Ἑλλάς and Ἄργος, are put for the whole of Greece, the domain of the greatest hero and of the greatest king. Ἄργος, in Argolis on the river Inachus, was in Homer's time the capital of the kingdom of Diomedes, Il. 2. 559, 567. It was called by various epithets, e. g. Ἀχαικόν Il. 9. 141, ἱππόβοτον Il. 6. 152, Od. 3. 263; Ἴασον with special reference to its being the representative town of the Greek race, Od. 18. 246. μέσον is here added as an epithet to Ἄργος, to point out a contrast to Ἑλλάς, as if the meaning was, 'His fame spread from the most outlying province of Greece to the very heart of the Peloponnese.'

346. ἐρίηρον. See on Od. 8. 62.

347. οὐ νύ τ' [οι] .. ἐκάστῳ. Eustath. gives the sense well, οὐ κείνται ὑπὸ αἰτίαισιν οἱ ἀοιδοὶ τὰς δυσπραγίας τῶν ἀνθρώπων ἄδοντες, οὐ γὰρ διότι αὐτοὶ ἄδουσι διὰ τοῦτο τοιῷσδε ἀπέβη τὰ πράγματα, ἀλλ' ἐμπαλιν τοιῷσδε συμπεσόντα, οἱ ἀοιδοὶ ἄδουσι. Translate, 'It is not indeed minstrels that are to blame for it, but Zeus methinks is to blame, who dispenses to enterprising men severally as he will;' sc. good or bad

αἵτιοι, ἀλλά ποθι Ζεὺς αἴτιος, ὅς τε δίδωσιν
 ἀνδράσιν ἀλφιστήσιν, ὅπως ἐθέλῃσιν, ἐκάστω.
 τούτῳ δ' οὐ νέμεσις Δαναῶν κακὸν οἶτον ἀεΐδειν· 350
 τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλείουσ' ἄνθρωποι,
 ἣ τις ἀκούοντεςσι νεωτάτῃ ἀμφιπέληται.
 σοὶ δ' ἐπιτολμάτω κραδίη καὶ θυμὸς ἀκούειν·
 οὐ γὰρ Ὀδυσσεὺς οἶος ἀπώλεσε νόστιμον ἦμαρ
 ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὄλοντο. 355
 [ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
 ἱστὸν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 ἔργον ἐποίχεσθαι· μῦθος δ' ἄνδρεςσι μελήσει

356-359.] Ἀρίσταρχος ἀθετεῖ, ἄμεινον λέγων αὐτοὺς ἔχειν ἐν Ἰλιάδι (6. 490), καὶ ἐν τῇ τοξείᾳ τῶν μνηστήρων (Od. 21. 350). Ἐν δὲ ταῖς χαριεστέραις γραφαῖς οὐκ ἦσαν Schol. E. H. M. Q. R. The form of address seemed too harsh from Tele-machus to his mother.

fortune. The interpretation of the word ἀλφιστής by the grammarians, sc. συνετοί, εὐρετικοί, ἐπινοητικοί, harmonises with the etymology which refers it to root ἀλφ, seen in Gk. ἀλφ-άνω, ἀλφ-εσίβοιαι, Germ. *arh-eit* (work), Skt. *rabh*, 'to be eager,' Lat. *lab-or*. With the form ἀλφιστής cp. ὀρχιστής. The passage quoted by Curt. (G. E. 264) from Aesch. S. c. T. 770 ἀνδρῶν ἀλφιστῶν ὄλβος ἄγαν παχυνθείς shows that Aeschylus interpreted it in a similar way. The notion of men as 'hard-working,' 'gain-getting' creatures, points an appropriate contrast to θεοὶ ρεῖα ζῶντες. Others render 'men that live by bread,' deriving the word from the stem ἀλφ seen in ἀλφιτον, 'meal,' and ἔδω, 'eat,' and comparing this meaning of the word with the epithet σιτοφάγος applied to a man, Od. 9. 191, and with the phrases οἱ ἀρούρης καρπὸν ἔδουσι Il. 6. 142, ἐπὶ χθονὶ σῖτον ἔδοντες Od. 8. 222; 9. 89; 10. 101. This seems also to be the interpretation intended by Sophocles, Phil. 707 οὐ φορβὰν ἱερὰς γὰρ σπόρον, οὐκ ἄλλαν | αἶρων τῶν νεμόμεσθ' ἀνέρες ἀλφισταί.

350. οὐ νέμεσις, 'no ill-will can be felt.'

351. τὴν γὰρ ἀοιδὴν, 'For men applaud more heartily that lay which comes with greatest novelty on the hearers' ears;' literally, 'that floats

around the hearers.' In ἐπικλείουσι the preposition implies that they give their applause as soon as the lay is ended; 'they add their applause thereto.' Plato (R. P. 424 B) reproduces the lines thus, ὅταν τις λέγῃ ὡς τὴν ἀοιδὴν μᾶλλον ἐπιφρονέουσιν ἄνθρωποι,

ἥτις ἀειδόντεςσι νεωτάτῃ ἀμφιπέληται, where he writes ἀειδόντεςσι for ἀκούοντεςσι, and his reading ἐπιφρονέουσιν suggests ἐπικλύουσ' as a variant for ἐπικλείουσ'.

356. εἰς οἶκον. The word, as addressed here to Penelope, does not mean the whole house, but, as we should say, special 'quarters' in it. Here referring to the general sitting-room for the mistress of the family and her maids; cp. ἐς τ' ἐμὰ ἔργ' ὀρώσα καὶ ἀμφιπόλων ἐνὶ οἴκῳ Od. 19. 514. This room lay behind the μέγαρον, and is called θάλαμος in Od. 17. 36. The same phrase recurs in Od. 21. 354; 23. 292: and infra 360 οἰκόνδε βεβήκει, cp. Od. 4. 717 οὐδ' ἄρ' ἔτ' ἔτλη | δίφρῳ ἐφέξεσθαι πολλῶν κατὰ οἶκον ἐόντων. From the οἶκος there was an ascent to the ὑπερίον.

358. ἐποίχεσθαι, 'to ply.' This word could not properly be used of work which can be done while the work-woman sits still, as the regular usage of the verb implies moving. So στίχας ἀνδρῶν ἐποίχεσθαι Il. 15. 279,

πασι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ.]"

Ἡ μὲν θαμβήσασα πάλιν οἰκόνδε βεβήκει· 360
παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.

ἐς δ' ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶ
κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὅφρα οἱ ὕπνον
ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

Μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκίοεντα· 365

πάσας ἐπώχετο (of the seals) Od. 4. 451, νηῶν ἱκρία ἐποίχεσθαι Il. 15. 676. We must therefore take it of work at the loom (*ιστός*, see on Od. 2. 94), where the worker had to walk from side to side, following her shuttle as she threw it across. That standing was the ordinary position of women at the loom may be implied in the description in Soph. O. C. 340 of Egyptian customs in contrast to those of Greece, *θακοῦσιν ἱστουργοῦντες*. See on Hdt. 2. 35 with Stein's note. Cp. also Schol. *ἐστῶσαι γὰρ καὶ ἐπιπορευόμεναι ὕφαινον αἱ ποιοῦμεναι τὴν ἱστουργίαν*. Pindar alludes to this constant movement to and fro in *ἱστῶν παλιμβάμους ὁδοῦς* (Pyth. 9. 33, [18]).

359. τοῦ γὰρ κράτος. As the article is properly a demonstrative pronoun, with a specially deictic force, i. e. interpreted by gesture, etc., there need be no more difficulty in accepting *ἐμοί τοῦ γάρ* than *ἡμεῖς οἶδε* supra 76. We may suppose that Telemachus lays his hand on his breast, or does something equivalent, while saying 'most of all to me, for this is he to whom belongs the power in the household.' It is quite true that *ἀνὴρ ὅδε* as the equivalent for *ἐγώ* is post-Homeric, but we have *ὅδ' ἐγώ* Od. 16. 205, *ὅδ' αὐτὸς ἐγώ* Od. 21. 207, etc. Others, objecting to refer the demonstrative to the first person, make the reference to the class of which *ἐμοί* marks an individual, viz. *ἄναξ*, or the like (in the sense in which Telemachus says, infra 397, *αὐτὰρ ἐγὼν οἰκοιο ἄναξ ἔσομ' ἡμετέροιο*). Similarly in the analogous passage (Od. 11. 352) *πομπὴ δ' ἀνδρεσσι μελήσει | πᾶσι, μάλιστα δ' ἐμοί, τοῦ γὰρ κράτος ἔστ' ἐνὶ δῆμῳ*—τοῦ may be said to stand for *βασιλῆος*, understood out of *ἐμοί*. Cp. infra 392 *οὐ μὲν γάρ τι κακὸν βασιλευμένῳ αἰψά τέ οἱ δῶ | ἀφνειὸν πέλεται καὶ τιμῆστερος*

αὐτός, where *οἱ* represents *βασιλῆι*, understood from the predicate of the sentence preceding.

360. *θαμβήσασα*. The cause of her astonishment was the unexpected wisdom in her young son's words. There must have been something startling in his address to cause her *θάμβος*, and to account for her hasty withdrawal; so that we may fairly doubt the soundness of Aristarchus' criticism in rejecting vv. 356–359.

365. *ὁμάδησαν*, 'burst into uproar,' expressing the sound of many voices together (*ὁμοῦ*). Schol. *ἐθορύβησαν κοινολογούμενοι περὶ τῆς Πηνελόπης, ὅτι συνετὴ γυνή, ὅτι εὐμορφος*. Cp. infra 369.

σκίοεντα. The exact meaning of the epithet is doubtful. The rule for the meaning and derivation of Homeric adjectives ending in *-εις*, is that they come directly from nouns substantive, and express the sense of 'full of,' like Lat. *-osus*. This seems to decide against the interpretation of Eustath. *τὰ σκιώδη, τὰ κωλυτικά καύσωνος καὶ χειμῶνος*. The epithet is used of clouds, cp. Od. 8. 374; 11. 592, meaning only 'dark,' or 'dun;' and of mountains, Od. 7. 268; 11. 1. 157, in which last passage Aristarchus reads *σκιόωντα*, which would mean 'shadow-casting,' whereas *σκίοεντα* points rather to the grey misty colour of distant hills. As an attributive of *μέγαρα* here, it is a constant epithet, expressive of the faint light or rather gloom that is inseparable from large rooms only lighted at best through narrow apertures, either at the ends of the roof-beams (*ὀπαῖα*) or in the middle of the roof. The gloom of the interior of a house was all the more marked in contrast to the bright light of a Greek atmosphere.

πάντες δ' ἡρήσαντο παρὰ λεχέεσσι κλιθῆναι.
τοῖσι δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων·

‘Μητρὸς ἐμῆς μνηστῆρες, ὑπέρβιον ὕβριν ἔχοντες,
νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοητὺς
ἔστω, ἐπεὶ τόδε καλὸν ἀκούμεν ἐστὶν ἀοιδοῦ
τοιοῦδ' οἶος ὃδ' ἐστὶ, θεοῖς ἐναλίγκιος αὐδῆν.
ἡῶθεν δ' ἀγορήνδε καθεζώμεσθα κίοντες
πάντες, ἵν' ὑμῖν μῦθον ἀπηλεγέως ἀποείπω,
ἐξιέναι μεγάρων· ἄλλας δ' ἀλεγύνετε δαίτας,
ὕμᾱ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους.

370

375

366. ἡρήσαντο, must not only mean entertained a wish, but also expressed it aloud, being in short epexegetical of δμάδησαν. Telemachus alludes to their language about his mother in the words ὑπέρβιον ὕβριν ἔχοντες. The adverb παρὰ goes directly with κλιθῆναι, ‘to lie by her;’ λεχέεσσι is merely a local addition. Cp. Od. 8. 337 εὔδειν ἐν λέκτροισι παρὰ χρυσῇ Ἀφροδίτῃ.

370. τόδε καλὸν ἀκούμεν ἐστίν, ‘This is a fine thing, viz. to listen to a minstrel,’ etc. The following instances of a pronoun followed by an epexegetic infinitive, are from Ameis, τοῦτο φίλον . . νοστήσαι Ὀδυσῆα Od. 1. 82, τόδε ἄμεινον . . ἀνδρὸς βίοντι νήποιον ὀλέσθαι ib. 376, τοῦτο γέρας οἶον . . κείρασθαι κόμην Od. 4. 197, οὐ τόδε κάλλιον . . ξεῖνον χαμαὶ ἦσθαι Od. 7. 159, τό γε κέρδιον . . χρήματ' ἀγυρτάζειν Od. 19. 283; cp. also Il. 2. 119; 5. 665; 8. 7; 15. 599; 17. 406. This epexegetical use of the infinitive is hardly ever found in Homer, except in connection with the nominative or accusative. But in Od. 10. 431 we find καταβήμεναι ἐς Κίρκης οἶκον used to define κακῶν τούτων in the preceding line. But, whatever case the infinitive seems to represent in such combinations, the old datival force of the termination may still be detected; as in the present passage—‘herein is a fine thing, viz. in the listening,’ etc.

373. ἀποείπω, ‘may speak out;’ see on supra 91. ἀπηλεγέως from adjective ἀπηλεγής, cp. δυσηλεγής Od. 22. 225, is compounded of ἀπό and ἀλέγειν, with the idea of freedom from any care or restraint. For the lengthening of the initial vowel of the latter part of a

compound derived from a dissyllabic verbal stem beginning with a vowel, cp. ἱππ-ηλάτα (ἔλα), ἐπ-ήρα-τος (ἔρα), ἀν-ήμελκτος (ἄμελγ), δι-ηνεκ-ής (ἐνεκ), Monro, H. G. § 125.

374. ἐξιέναι is better taken, not as infinitive with imperatival force, but as infinitive epexegetic of μῦθον, ‘my bidding, viz. that you go.’ For the transition in the same line to the imperative in ἄλλας δ' ἀλεγύνετε δαίτας cp. Il. 15. 665

τῶν ὑπὲρ ἐνθάδ' ἐγὼ γουνάξομαι οὐ
παρέοντων
ἐστάμεναι κρατερῶς· μηδὲ τρωπᾶσθε
φόβονδε.

Il. 17. 30

ἀλλὰ σ' ἐγὼ γ' ἀναχωρήσαντα κε-
λεύω
ἐς πλῆθὺν ἰέναι· μηδ' ἀντίος ἵστασ'
ἐμείο.

But these passages are hardly parallel, and do not really shew a similar harshness of construction. Perhaps, as Kirchhoff holds, the lines here are only an awkward imitation of the passage 2. 139, etc.

ἀλεγύνετε, literally, ‘provide,’ (connected, perhaps, with λέγω=‘reckon’) refers to the custom by which all the company, except the invited guests, helped to prepare the viands. Cp. Od. 2. 300, etc. The phrase therefore represents the suitors ‘making themselves at home.’

375. ἀμειβόμενοι. See note on ἔρανος, sup. 226.

It has been suggested here to take ἀλεγύνετε as the subjunctive with short vowel, in which case it will be in the government of ἵνα and parallel to

εἰ δ' ὑμῖν δοκέει τόδε λωίτερον καὶ ἄμεινον
 ἔμμεναι, ἀνδρὸς ἐνὸς βίοτον νήποινον ὀλέσθαι,
 κείρετ'. ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἑόντας,
 αἶ' κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι·
 νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὀλοισθε.' 380

ᾠς ἔφαθ', οἱ δ' ἄρα πάντες ὁδᾶξ ἐν χεῖλεσι φύντες
 Τηλέμαχον θαύμαζον, ὃ θαρσαλέως ἀγόρευε.

Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
 'Τηλέμαχ', ἧ μάλα δὴ σε διδάσκουσιν θεοὶ αὐτοὶ
 ὑψαγόρην τ' ἔμμεναι καὶ θαρσαλέως ἀγορεύειν· 385
 μὴ σέ γ' ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων

377. ὀλέσθαι] Al. ὀλέσσαι.

ἀποείπω. But see *Monro*, H. G. p. 41
 'There are no clear instances of Thematic stems forming the subjunctive with a short vowel.'

377. νήποινον, here, as *supra* 160, 'without making compensation,' as *ποινή* may be used to represent the price or recompense paid for anything, cp. *Il.* 5. 265 υἱὸς *ποινήν Γανυμήδεος*, compensation, as we should say, 'for the loss of his services.' Similarly νήποινοι *infra* 380, will mean 'un-avenged,' i.e. 'without any compensation being exacted from me.' For in Homeric times *ποινή* was especially the payment made in lieu of private revenge (*τίσις*); cp. *Il.* 18. 498 δύο δ' ἄνδρες ἐνέικεον εἵνεκα *ποινήs* | ἀνδρὸς ἀποφθιμένοιο, see also *Il.* 9. 632.

To such *τίσις* or *ποινή* *Telemachus* would have been liable, had he violated the sanctities of hospitality by slaying the suitors under his own roof without warning. But he has now given them formal notice to quit, ἐξιέναι *μεγάρων*, and (says he) 'if after this (ἔπειτα) ye perish within my house, ye will perish without recompense due from me.' For a good account of the *ποινή* in early Greece see *Grote's Gk. Hist.* 2nd ed. vol. ii. p. 128, with notes.

378. ἐπιβώσομαι. Though the common practice in Epic is to leave more open vowels than in later Greek, we sometimes find words contracted in Homer that are uncontracted in Attic. With ἐπιβώσομαι for βοήσομαι we may

compare ἀγνώσασκε for ἀγνοήσασκε, an iterative form from ἀγνοέω, *Od.* 23. 95.

379. παλίντιτα ἔργα, 'deeds of requital.' Cp. *Od.* 17. 60 αἶ' κέ ποθι Ζεὺς ἅντιτα ἔργα τελέσση (for ἀνά-τιτα).

381. ὁδᾶξ, from root *δακ*, 'bite,' with prefixed ὁ, compare ὁδάξιν, ἀδαγμός, 'with teeth set.' With φύντες ἐν χεῖλεσι, lit. 'fastening on their lips,' compare χεῖρες ἐμπεφυκνύαι *Hdt.* 6. 91. ὁδᾶξ is not to be connected with ὁδούς, which is from a different root.

382. ὅ (= 'because,' 'in that'), in all respects analogous to the Latin *quod*, and to the similar form ὅτι, may be used either *transitively* after verbs expressive of knowing, seeing, etc., cp. *Od.* 4. 771 οὐδέ τι οἶδεν ὃ οἱ φόνος νῦν τετύκται, 13. 340 ἐνὶ θυμῷ ἦδε' ὃ νοστήσεις ὀλέσας ἄπο πάντας ἐταίρους, 20. 228; 17. 545; *Il.* 8. 32, 463; 18. 197; 19. 421; 20. 122, 466; 22. 445 etc.; or *causally*, *Od.* 11. 540 γηθοσύνη ὃ οἱ υἱὸν ἔφην ἀριδείκετον εἶναι, cp. also *Od.* 19. 543; 21. 289; *Il.* 9. 534; 20. 283. The causal sense is more common in the *Odyssey*, the transitive in the *Iliad*. In twenty-four passages out of thirty-three, ὅ is always followed by a monosyllabic pronoun, generally οἱ, once by *μεν*, twice by *μιν*. See *La Roche*, *Homer. Stud.* § 41, 13. *Monro*, H. G. §§ 269, 270.

384. ἧ μάλα . . αὐτοί. 'It must be the gods themselves that are thy teachers.'

386. σέ γε. The pronoun uttered

ποιήσκειν, ὃ τοι γενεῇ πατρώϊόν ἐστι.'

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα·

‘Ἀντίνο’, ἦ καί μοι νεμεσήσεται ὅττι κεν εἴπω;

καί κεν τοῦτ' ἐθέλοιμι Διὸς γε διδόντος ἀρέσθαι.

390

ἦ φῆς τοῦτο κάκιστον ἐν ἀνθρώποισι τετύχθαι;

οὐ μὲν γάρ τι κακὸν βασιλευμένῳ αἰψά τέ οἱ δῶ

389.] Eustath. εἰ καί μοι. Schol. M. εἴ περ μοι καὶ ἀγάσσει, which readings form the protasis to καί κεν τοῦτ' ἐθέλοιμι. Wolf ἦ for εἰ. 391. φῆς] So Aristarch. and Herodian write the 2nd person of φημί, Apollon. φῆς on analogy of τίθης. φῆς is the imperf. tense, see on Od. 7. 239.

with strong emphasis; it is not *Telemachus* whom Antinous would wish to see king in Ithaca, but *himself*. Or σέ γε may point a sneer, ‘Heaven grant that no such young fire-eater may come to the throne!’

390. Διὸς γε διδόντος. This may fairly be called an instance of the true genitive absolute in Homer. The tendency of the participial construction with the genitive is to separate itself from the syntax of the sentence, and to stand alone either in a causal sense or as marking a point of time. In such a phrase as (Il. 15. 608) ἀμφὶ δὲ πῆληξ | σμερδαλέον κροτάφοισι τινάσσετο μαρναμένοιο, the uncertainty is just felt, whether μαρναμένοιο is the genitive in close dependence on a substantive, or whether it is approaching the ‘absolute’ construction = ‘as he fought.’ Cp. again Il. 16. 581 Πατρόκλῳ δ' ἄρ' ἄχος γένετο φθιμένου ἐτάριοιο, or Il. 2. 153 αὐτῇ δ' οὐρανὸν ἵκεν | οἴκαδε ἰεμένων, Od. 9. 441 πάντων οἴων ἐπεμαίετο νῶτα ὀρθῶν ἐσταότων.

In such phrases as (Il. 4. 214) τοῦ δ' [οἰστοῦ] ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγχοι, or (Od. 5. 432) ὥς δ' ὅτε πονλύποδος θαλάμῃς ἐξελκομένοιο | πρὸς κοτυληδονόφιν πυκινὰ λείγγες ἔχονται, we feel that the expression of a point of time belongs quite as really to the participial genitives, though grammatically they may still be described as depending on ὄγχοι or κοτυληδονόφιν respectively. Classen (Hom. Sprachgeb. 171 foll.) notices, that where aoristic participles are used absolutely in the genitive they express generally a causal relation or a hypothetical sentence, while the present participle so used has more often the force of marking a point of time.

As instances of absolute aorist par-

ticiples in the genitive, he gives the following list.

(1) With simple mark of time or circumstance—

Il. 11. 458; 13. 409; 15. 328; 16. 306; 19. 74, 75; Od. 1. 16; 14. 475; 24. 535.

(2) In hypothetical or causal sense—

Il. 8. 37, 164; 9. 425, 426; 10. 246, 355, 356; 14. 521, 522; 19. 61, 62; 21. 289, 436; 22. 46, 287, 383; Od. 11. 248.

Absolute present participles in genitive,

(1) With simple mark of time or circumstance—

Il. 1. 88; 2. 550; 5. 499-501; 8. 537; 14. 100; 15. 190, 548; 18. 10, 605; 20. 404; 23. 520, 598; 24. 289; Od. 1. 403; 4. 19, 717; 5. 287; 10. 470; 11. 295; 14. 162, 293; 16. 373, 438; 18. 267; 19. 153, 518; 20. 25, 232, 311; 24. 507.

(2) With the addition of a causal or hypothetical sense—

Il. 5. 202, 864; 7. 63; 9. 573; 17. 265, 393, 532; 19. 210; 21. 522; 22. 431; 24. 243, 248; Od. 1. 390; 4. 393; 9. 390; 17. 296; 19. 196; 20. 218.

391. ἦ φῆς, ‘thinkest thou (cp. Od. 4. 171; 5. 290; 6. 200) that it is the worst thing in the world to be a king? Nay! it is no bad thing to be a king; not only is his house made rich at once, but he himself is in more honour.’ Nitzsch prefers ἦ φῆς = ‘or.’ The point in this taunt of Telemachus is that he pretends to see in Antinous’ words a kindly anxiety for him, in being anxious to spare him the troubles of sovereignty, though he himself was so eager to be king in Ithaca.

392. οἱ refers to βασιλῇ implied in βασιλευμένῳ.

ἀφνειὸν πέλεται καὶ τιμνέστερος αὐτός.

ἀλλ' ἦ τοι βασιλῆες Ἀχαιῶν εἰσὶ καὶ ἄλλοι

πολλοὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέοι ἠδὲ παλαιοὶ,

395

τῶν κέν τις τόδ' ἔχῃσιν, ἐπεὶ θάνε δῖος Ὀδυσσεύς.

αὐτὰρ ἐγὼν οἴκοιο ἀναξ ἔσομ' ἡμετέροιο

καὶ δμῶων, οὓς μοι ληίσσατο δῖος Ὀδυσσεύς.

Τὸν δ' αὐτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ἤδα·

‘Τηλέμαχ', ἦ τοι ταῦτα θεῶν ἐν γούνασι κείται,

400

ὅς τις ἐν ἀμφιάλῳ Ἰθάκῃ βασιλεύσει Ἀχαιῶν·

κτῆματα δ' αὐτὸς ἔχοις καὶ δώμασιν οἷσιν ἀνάσσοις.

μὴ γὰρ ὃ γ' ἔλθοι ἀνὴρ ὅς τίς σ' ἀέκοντα βίῃφι

κτῆματ' ἀπορραΐσει, Ἰθάκης ἔτι ναιετοώσης.

402. οἷσιν] Most MSS. οἷσιν. Al. σοῖσιν. See note below. 404. ἀπορραΐσει] Bekk., from Voss, ἀπορραΐσει', to assimilate the mood with ἔλθοι. ναιετοώσης] So Aristarch. for the ordinary ναιεταώσης, which would be an exception to the Homeric usage for verbs in -άω. Cp. Didym. on Il. 6. 415 ναιεταώσαν, Ἀρίσταρχος διὰ τὸ ὁ ναιετόωσαν. Al. ναιεταούσης.

394. βασιλῆες. ‘However, kings there are doubtless many besides me.’ Thus Antinous is called βασιλεύς Od. 24. 179; Antinous and Eurymachus βασιλῆες Od. 18. 64; similarly Alcinoos was called βασιλεύς, but there were twelve other Phaeacian βασιλῆες Od. 7. 55–65; 8. 391. For the position of the βασιλεύς in heroic times, and the hereditary succession to the throne, see Grote, vol. ii. 2nd ed. pp. 84–90.

396. τῶν κέν τις τόδ' ἔχῃσιν. ‘Some one of them may surely have this (kingship).’ The subjunctive giving the force of Telemachus’ *assent*, and not merely his statement that the fact is likely to take place. See Monro, H. G. § 275. For a rare use of the mood without *ἄν* cp. phrase καὶ νύ τις ᾧδ' εἴπησι Od. 6. 275.

397. ἡμετέροιο, ‘our house,’ not the first person plural of modern royalty, but the familiar language of one of a household. So ἡμετέρῃ μήτηρ Od. 6. 311.

398. ληίσσατο. Odysseus was not above this freebooting even after his return to Ithaca, cp. Od. 23. 356

μῆλα δ' ἃ μοι μνηστῆρες ὑπερφίαλοι κατέκειραν,

πολλὰ μὲν αὐτὸς ἐγὼ λήισσομαι.

See too on Od. 3. 73.

400. ἐν γούνασι. See note on sup. 267.

401. Join ὅς τις . . Ἀχαιῶν, and cp. Od. 5. 448 ἀνδρῶν ὅς τις.

402. δώμασιν οἷσιν. As Buttm. says (Lexil. p. 251 note) the choice between σοῖσιν and οἷσιν turns on a few passages; the question to be settled being whether ὅς (the possessive pronoun) is flexible enough to refer to first and second, as well as to third person. On the passage, Od. 9. 28 οὐ γὰρ ἐγὼ γε | ἧς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι, the Schol. remarks, οὐκ εἶπεν ἐμῆς ἵνα καθολικώτερος γένηται ὁ λόγος περὶ τῆς τῶν καθ' ἕκαστον ἀνθρώπων πατρίδος. In Il. 19. 174 σὺ δὲ φρεσὶν ἦσιν ἱανθῆς, Wolf writes φρεσὶ σῇσι, comparing it with the corresponding lines, Il. 14. 221, 264; 16. 36; etc. The passage Od. 13. 320 φρεσὶν ἦσιν ἔχων δεδαῖγμένον ἦτορ, where ἦσιν must stand for ἐμῇσιν, has been rejected from very remote antiquity. But the present passage Wolf has left untouched, retaining οἷσιν as conveying the sense of ‘own.’ Eustath. also reads οἷσιν. In Hesiod. Opp. 381, we have σοὶ δ' εἰ πλούτου θυμὸς ἐέλδεται ἐν φρεσὶν ἦσιν in nearly all MSS., and Götting retains it; but it is doubtful if the line is genuine. See an account of the whole question in Monro, H. G. § 255.

404. ἀπορραΐσει σε κτῆματα. This

ἀλλ' ἐθέλω σε, φέριστε, περὶ ξείνοιο ἐρέσθαι, 405
 ὀππόθεν οὔτος ἀνὴρ, ποίης δ' ἐξ εὔχεται εἶναι
 γαίης, ποῦ δέ νύ οἱ γενεὴ καὶ πατρὶς ἄρουρα·
 ἥε τιν' ἀγγελίην πατρὸς φέρει ἐρχομένοιο,
 ἧ ἔδν αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἰκάνει;
 οἷον ἀναΐξας ἄφαρ οἴχεται, οὐδ' ὑπέμεινε 410
 γινώμεναι· οὐ μὲν γάρ τι κακῶ εἰς ὧπα ἑώκει·

405. ἐρέσθαι] This is technically the right accent, as from aorist εἰρόμην, ἔρομαι not being in use. It is coupled with an aor. Od. 3. 70, 243; 16. 465. But the Grammarians seem to have preferred ἐρεσθαι. Herodian on Il. 16. 47; Eustath. 1045. 1; Cramer, Anecd. Ox. 4. 208. 8.

construction with the double accusative—a power which the verb gains by composition, as the simple *βαίνει* = 'to strike'—is analogous to the usage with *ἀφαιρεῖσθαι*. The older interpreters regarded it as an archaism; cp. Schol. A. on Il. 1. 275 *ὅτι ἀρχαϊκῶς τόνδ' ἀφαιροῦ οὐχὶ τοῦδε*, and Herodian is quoted as saying that the case is *αἰτιατικὴν ἀντὶ γενικῆς* (Schol. B. L. on Il. 16. 59), while Schol. V. strangely enough describes the construction as '*Ἀττικῶς*' (Schol. on Il. 22. 18; 15. 427).

This usage is found not only with *ἀφαιρεῖσθαι* (cp. Il. 1. 182, 275; 8. 108; 16. 689; 17. 177; 20. 436), but also with *ἀπανρᾶν* Il. 6. 17; 10. 495; 16. 827; 20. 290; 23. 560, 808, etc.; Od. 11. 202; 13. 270; *ἐξαιρεῖσθαι* Il. 15. 460; 16. 58; 17. 678; *συλᾶν* Il. 6. 70; 13. 201; 15. 427; 16. 499; 17. 59; 22. 258; *ἐξαίνυσθαι* Il. 5. 155; 20. 458; *ἐναρίζειν* Il. 15. 343; 17. 187; 22. 323.

To the same usage belongs the construction of verbs of 'cleansing' with a double accusative, as *λούειν* Il. 23. 41, *καθαίρειν* Il. 16. 667, *νίξεσθαι* Od. 6. 224.

ναιετάω is sometimes used of the countries or houses, by a sort of impersonation, as if they stood for the dwellers in them, compare *ναιετάουσι πόλεις* Il. 4. 45, *νῆσοι* Od. 9. 23; so *ναίειν* is used with *νῆσοι* Il. 2. 626; *δόμος* Od. 7. 29 (note); cp. Soph. Aj. 596 *ὦ κλεινὰ Σαλαμίς, σὺ μὲν πον ναίεις ἀλίπλαγκτος εὐδαίμων*. Here the word does not mean much more than 'while Ithaca stands'; though there is a tendency in meaning towards the interpretation of Schol. *ὠκισμένης οὔσης*.

406. ὀππόθεν, indirect question, ποίης, ποῦ, direct: compare supra 171.

408. ἦε . . ἧ. See on supra 175.

409. *χρεῖος ἐελδόμενος*, so *τά τ' ἔλδεται* Il. 5. 481; otherwise used with genitive as Od. 5. 210.

τόδ' ἰκάνει. This phrase occurs again, Od. 10. 75; 17. 444, 524; 19. 407; Il. 14. 298, 309; 24. 172. Fäsi rightly renders, 'he comes this coming' = 'he comes thus,' *τόδε* standing in cognate relation to the verb exactly as if the phrase had run *τὴνδ' ἀφίξιν ἰκάνει*. Cp. Od. 5. 215 *μή μοι τόδε χῶεο*, Od. 17. 401 *μήτ' οὖν μητέρ' ἐμὴν ἄζευ τό γε*. Monro, H. G. § 133, describes it as an adverbial accusative, defining the notion of the verb; comparing the use of *τί*; 'why,' i. e. 'in regard to what?' *τό* 'therefore;' *ὅ, ὅτι* 'because.'

411. *γινώμεναι*, 'for one to know him.' This suppression of the subject to the infinitive is not uncommon. Cp. Od. 4. 195 *νεμεσσῶμαι οὐδὲν κλαίειν* [sc. *τινά*], Od. 11. 159 *οὐ πως ἔστι περῆσαι πεζὸν ἔοντα*, Od. 19. 221 *ἀργαλέον τόσσον χρόνον ἀμφὶς ἔοντα* [sc. *τινά*] *εἰπέμεν*, ib. 555 *οὐ πως ἔστιν ἀποκρίνασθαι ὄνειρον ἄλλη ἀποκλίναντα*, Il. 6. 268 *οὐδέ πη ἔστιν αἵματι πεπαλαγμένον εὔχετάσθαι*. Schömann (Redetheil. p. 46 note) comments on this as showing how the thought of the subject lies in the infinitive (even though unexpressed), so that it is often referred to in the following clause. Thus *naturae lege vivere et nihil quantum in ipso sit praetermittere* Cic. de Legg. 1. 21. 56; *Ferías nedicales in eos dies conferre ius, ut ne ipsius neve publicae feriae sint* ib. 2. 22. 55. Similarly, *Alienum est a iustitia detrahare quid de aliquo quod sibi assumat* (Cic. de Fin. 3. 21. 70); where no subject is to be found for *assumat* except the one implied in the infinitive *detrahare*. Compare also *οὐκ*

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα·
 'Εὐρύμαχ', ἧ τοι νόστος ἀπώλετο πατὴρ ἐμοῖο·
 οὐτ' οὖν ἀγγελίης ἔτι πείθομαι, εἴ ποθεν ἔλθοι,
 οὔτε θεοπροπίης ἐμπάζομαι, ἣν τινα μήτηρ 415
 ἐς μέγαρον καλέσασα θεοπρόπον ἐξερέηται.
 ξεῖνος δ' οὔτος ἐμὸς πατρώιος ἐκ Τάφου ἐστὶ,
 Μέντης δ' Ἀγχιάλιοι δαΐφρονος εὔχεται εἶναι
 υἱὸς, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει.'

ᾧ φάτο Τηλέμαχος, φρεσὶ δ' ἀθανάτην θεὸν ἔγνω.
 οἱ δ' εἰς ὄρχηστὺν τε καὶ ἱμερόεσσον ἀοιδὴν 421
 τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἔσπερον ἐλθεῖν.
 τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἔσπερος ἦλθε·
 δὴ τότε κακκείοντες ἔβαν οἰκόνδε ἕκαστος.
 Τηλέμαχος δ', ὅθι οἱ θάλαμος περικαλλέος αὐλῆς 425

414. ἀγγελίης] i. e. ἀγγελίαις. Eustath. read ἀγγελίης (cp. ἐμέο πείθεσθαι Hdt. 1. 126; 5. 33). Bekk. and others read ἀγγελίη. 424.] ἔνιοι 'δὴ τότε κοιμήσαντο καὶ ὕπνου δῶρον ἔλοντο,' μεταποιεσθῆναι δὲ φασιν ὑπὸ Ἀριστοφάνους τὸν στίχον Schol. E. H. M. Q. R.

ἔστιν ὁρθῶς ἡγεῖσθαι ἐὰν μὴ φρόνιμος ᾖ Plat. Men. 97.

411. οὐ γάρ=as we should gladly have done, *for*, he was not, etc.

414. εἴ ποθεν ἔλθοι, sc. ἀγγελίη taken from ἀγγελίης. The mood expresses a mere supposition, with *little* likelihood of such tidings coming. πείθομαι is not equivalent to πέποιθα but means 'let myself be persuaded by.'

416. ἐξερέηται. ἐξερέεσθαι may be used absolutely, as Od. 4. 119; 24. 238. It is found with accusative, as here, in Od. 13. 411.

417. οὔτος is the subject, ξεῖνος ἐμὸς πατρώιος ἐκ Τάφου the predicate.

420. ἀθανάτην. Compound adjectives are often of three terminations in Homer, as ἀ-βρότη, ἀ-πειρεσίη, ἀ-σβέστη, ἀγα-κλειτή, ἀρι-γνωτή, ἀρι-ζήλη, εὐ-ξέστη, περι-ξέστη, ἀμφι-βρότη, ἀμφι-ρύτη, ἀντι-θέη, εἰν-αλίη, ἐπι-καρσίη, δουρι-κτῆτη, ἱππηλασίη. Conversely, adjectives uncompounded may be used of two terminations only, e. g. ἄγριος=ἀγρίη, κλυτός=κλυτή, πολίος=πολιή, ἴφθιμος=ἴφθιμη. Compare also θῆλυς αὐτή, ἥδὺς αὐτμή, πουλὺν ἐφ' ὑγρὴν, ὑλήεντι Ζακύνθῳ com-

pared with ὑλήεσσα Ζάκυνθος, also ὀλοώ-τατος ὁδμή Od. 4. 442.

422. μένον δ' ἐπὶ ἔσπερον ἐλθεῖν. Here ἐπὶ is an adverbial addition to ἐλθεῖν, as the next line shows. 'Waited for evening to come on.' So εἵματα δ' ἡελίοιο μένον τερσήμεναι αὐγῇ Od. 6. 98, ἧ μένετε Τρῶας σχεδὸν ἐλθέμεν Il. 4. 247.

424. κακκείοντες=κατακείοντες. According to Lobeck, (Rhemat. p. 192 foll.) κείμαι=κέμαι, from unused κέμημι of which the ω form would be κέω, and κέω or κείω might represent the shortest form of future. We find κέων Od. 7. 342, κείουσα 23. 292, κείω Od. 19. 340, κείεμεν Od. 8. 315; subjunctive κατακείομεν Od. 18. 419; imperative κατακείετε Od. 7. 188; 18. 408. Monro, H. G. § 59, speaks of a suffix γω as one form of the *desiderative* termination, quoting κακκείοντες, πι-ομένα, δραινεις.

425. ὅθι οἱ θάλαμος . . αὐλῆς. It seems better to describe αὐλῆς as local genitive rather than as a partitive genitive after ὅθι. In Il. 11. 358 ὅθι οἱ καταείσατο γαίης render, 'where his spear had lighted on the ground,' after its flight

ὑψηλὸς δέδμητο, περισκέπτῳ ἐνὶ χώρῳ,
 ἐνθ' ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.
 τῷ δ' ἄρ' ἄμ' αἰθομένας δαΐδας φέρε κεδνὰ ἰδυῖα
 Εὐρύκλει', ὦπός θυγάτηρ Πεισηνορίδαο,
 τήν ποτε Λαέρτης πρίατο κτεάτεσσιν ἐοῖσι, 430
 πρωθήβην ἔτ' ἐοῦσαν, ἑικοσάβοια δ' ἔδωκεν,
 ἴσα δέ μιν κεδνῇ ἀλόχῳ τίεν ἐν μεγάροισιν,
 εὐνῇ δ' οὗ ποτ' ἔμικτο, χόλον δ' ἀλέεινε γυναικός·
 ἣ οἱ ἄμ' αἰθομένας δαΐδας φέρε, καί ἐ μάλιστα
 δμῳάων φιλέεσκε, καὶ ἔτρεφε τυτθὸν ἐόντα. 435
 ὥξεν δὲ θύρας θαλάμου πύκα ποιητοῖο,

428. κεδνὰ ἰδυῖα] So Bekk. for κέδν' εἰδυῖα: and so perhaps Aristarchus. See Didymus on Il. 20. 12: cp. Il. 18. 380, 482; Od. 7. 92. All derivatives from root *fid* are very constant in retaining the digamma.

through the air; so that we find no real instance in Homer of ὄθι followed by a genitive, though such a construction would not be impossible on the analogy of ἄλλοθι γαίης Od. 2. 131, πῶς αὐτοῦ ἀγρῶν [?] 4. 639, πῶς πολίων Il. 3. 400. But with αὐλῆς as a local genitive we may compare ἣ οὐκ Ἄργεος ἦεν; Od. 3. 251, οἷη νῦν οὐκ ἔστι γυνὴ κατ' Ἀχαιίδα γαίαν | οὔτε Πύλου Od. 21. 107, ἐσχάτης ὀρῶ πυρᾶς νεώρῃ βόστρυχον τετμημένον Soph. El. 900. If we place the chamber of Telemachus at the corner of the αἴθουσα, which was probably only separated from the πρόδομος by a trellis-work, we shall satisfy the description of its position in the αὐλή and shall also account for its being περισκέπτῳ ἐνὶ χώρῳ, for in this position it might have a view in two or even more directions. Cp. Od. 14. 5, of the visit of Odysseus to Eumaeos—

τὸν δ' ἄρ' ἐνὶ προδόμῳ εὖρ' ἤμενον,
 ἔνθα οἱ αὐλῇ

ὑψηλὴ δέδμητο, περισκέπτῳ ἐνὶ χώρῳ,
 καλὴ τε μεγάλῃ τε, περὶδρομος,

which last word serves as explanation of περισκέπτῳ ἐνὶ χώρῳ, sc. 'with a clear view round it;' not necessarily of places on an eminence. Cp. Od. 10. 211, 253, where the expression is used of Circe's house. A similar phrase for 'clear ground' is found in Od. 5. 476 ἐν περιφανομένῳ, which certainly is not used of high ground, as it is described as

being σχεδὸν ὕδατος. Compare ἐν καθαρῷ Il. 8. 491. Döderlein's interpretation (Hom. Gloss. 2353) 'well-sheltered,' as if σκεπτός = σκεπαστός, seems refuted by the passage quoted above, Od. 14. 6, although on other grounds it appears equally impossible.

428. τῷ . . φέρε, 'carried for him.'

ἄμα is adverbial = 'going along with him,' like ἄμ' ἐπομένη.

ἰδυῖα. For this shortening of the feminine from εἰδώς, compare τεθαλυῖα Od. 6. 293, μεμᾶκνῖα Il. 4. 435, σεσᾶρνῖα fr. σεσηρῶς Hesiod. Scut. Herc. 268. Cp. Monro, H. G. § 26.

431. ἑικοσάβοια, perhaps we may supply κτεάτα, or some such word. Twenty oxen was a high price for a slave, as (Il. 23. 705) four oxen is the set value of one who πολλὰ ἐπίστατο ἔργα.

433. χόλον δ' ἀλέεινε. This sentence gives the reason for his continence, and would have been introduced in later Greek with γάρ, or a participle. Here no further connection between the sentences is marked than their mere juxtaposition or co-ordination (parataxis). For some suggestive remarks on the method of transition from parataxis to hypotaxis or subordination of clauses see Curt. Expl. Gk. Gram. p. 213.

434. οἱ . . ἔ, both refer to Telemachus, who is the subject also to ὥξεν.

ἔξετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἔκδυνε χιτῶνα·
καὶ τὸν μὲν γραίης πυκιμηδέος ἔμβαλε χερσίν.
ἡ μὲν τὸν πτύξασα καὶ ἀσκήσασα χιτῶνα,
πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖσι λέχεσσι,
βῆ ῥ' ἵμεν ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κορώνη

440

439. ἀσκήσασα, 'having smoothed.'

440. τρητοῖσι λέχεσσι. This epithet is applied to the bedstead, not to the bedding (εὐνή). The framework was 'morticed' together, the supports fitting into holes in the horizontal pieces. The epithet is used with the plural λέχεα, because it refers to the construction of the bedstead from many pieces. Cp. Od. 23. 195

καὶ τοτ' ἔπειτ' ἀπέκοψα κόμην τανυ-
φύλλον ἐλαίης.
κορμὸν δ' ἐκ ρίζης προταμῶν ἀμφέξεσα
χαλκῷ
εὖ καὶ ἐπισταμένως, καὶ ἐπὶ στάθμην
ἴθυνα,
ἐρμῖν' ἀσκήσας, τέτρηνα δὲ πάντα
τερτέρῳ.
ἐκ δὲ τοῦ ἀρχόμενος λέχος ἔξεον, ὄφρ'
ἐτέλεσσα,
ἐν δ' ἐτάνυσσ' ἱμάντα βοδὸς φοίνικι
φαιινόν.

The last line here given might seem to favour the interpretation given by some commentators, that the word *τρητός* refers to the holes in the horizontal pieces of the bedstead, used for passing cords or straps through, on which to support the bedding. But the explanation given above seems settled by a passage in Plato (*Politic.* 279 E) τῶν συνθετῶν τὰ μὲν τρητά, τὰ δὲ ἄνευ τρήσεως συνδετά.

441. βῆ ῥ' ἵμεν . . ἱμάντι. The explanation given by the Schol. here, and approved by Casp. Sagittarius apud Graev. Thesaur. 455, seems inaccurate from the introduction of modern complications. See especially Eustath. 1900, who attempts to simplify the interpretations offered on Od. 21. 46. The common use of the word *κλήσις* in Homer is the bar or bolt of the door; called in Il. 24. 453 ἐπιβλής, in the description of the pavilion of Achilles—

θύρην δ' ἔχε μούνος ἐπιβλήης
εἰλάτινος, τὸν τρεῖς μὲν ἐπιρρήσσεσκον
'Αχαιοί,
τρεῖς δ' ἀναοίγεσκον μεγάλην κληῖδα
θυράων.

This was evidently a bar of unusual size. The same thing goes by the name of *ὀχέως*, or, where there were two, *ὀχῆες* Od. 21. 47, *ὀχῆες ἐπημοιβοί* Il. 12. 456. These were especially for folding doors, *σανίδες*. In the present passage the meaning is tolerably simple. On the inside of the door, within the room, a bar or bolt, probably of wood, was made to slide backwards and forwards, horizontally. There was a hole cut in the doorpost or jamb (*σταθμός*) to receive one end of the bar, and when the bar was pushed into this hole the door was fastened.

Any one inside the room could of course move the bolt at pleasure, and fasten or unfasten the door, as the bolt was altogether on the inside of the door. In order, however, to make it possible to work the bolt from the outside, there was a hole or slit made right through the door close to the bolt, and through this slit a strap (*ἱμάς*) passed, attached to the bolt, and hanging down on the outside of the door. The strap and its slit were near the doorpost (cp. *σταθμοῖο παρὰ κληῖδα* Od. 4. 838, with *παρὰ κληῖδος ἱμάντα* Od. 4. 802), and it was so arranged that, on pulling the strap after the door was closed, the bolt was shot into the hole in the jamb; ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι, 'she drew home (ἐπὶ) the bolt by its strap.'

On the outside of the door there was a hook, called *κορώνη*, which served as a handle by which to *pull the door to* (ἐπ-ερύειν, in later Greek ἐπισπᾶσθαι).

But this was not the only use of the *κορώνη*. It was usual, where security was an object, to tie the loose end of the strap (that hung down on the outside after shooting the bolt) round this hook or handle. The more complicated the knot, the more secure the fastening. Cp. Od. 21. 241 θύρας . . κληῖσαι κληῖδι θοῶς δ' ἐπὶ δεσμὸν ἰῆλαι. So when Penelope (Od. 21. 46) goes to open the door of the *θάλαμος*, the first thing was

ἀργυρέη, ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι.
 ἔνθ' ὃ γε παννύχιος, κεκαλυμμένος οἶδς ἄωτφ,
 βούλευε φρεσὶν ᾗσιν ὁδὸν τὴν πέφραδ' Ἀθήνη.

ἢ γ' ἱμάντα θοῶς ἀπέλυσε κορώνης, for till this was done the bolt could not be moved.

So far the interpretation is tolerably clear. But a complication is introduced by the fact that κληῖς is also used in another sense, viz. the more ordinary one of 'key.' Cp. Od. 21. 6

εἶλετο δὲ κληῖδ' εὐκαμπέα χειρὶ
 παχείῃ
 καλὴν χαλκείην, κώπη δ' ἐλέφαντος
 ἐπῆεν.

So, when she reached the door, and had untied the strap from the κορώνη—

ἐν δὲ κληῖδ' ἦκε, θυρέων δ' ἀνέκοπτεν
 ὀχῆας
 ἄντα τιτυσκομένη.

It is not easy to describe the shape of the earliest form of κληῖς. The epithet εὐκαμπής, Od. 21. 6, is interpreted by Eustath. as δρεπανοειδής. This falls in exactly with the *clavis adunca trochi* Propert. 4. 14. 6, on which Paley remarks that the *clavis adunca* is 'a hooked wire,' adding that 'iron hoops

are not unfrequently to be seen at the present day, driven precisely in this manner.' Now such a hooked wire inserted at the slit through which the strap hang would easily catch at any projection, or fall into any hole in the bolt, and so could be used to pull it back from the jamb, and unlock the door. The 'Laconian key,' which must have been of an early pattern, as the Lacedaemonians were credited by the Greeks with the invention of keys, is just such a hook of flat wire with three vertical teeth rising from the hook corresponding with holes in the bolt into which the teeth fitted. Cp. Aristoph. Thesm. 421 κλειδία κρυπτὰ κακοηθέστατα Λακωνικ' ἄττα, τρεῖς ἔχοντα γομφίους, and the next improvement on this was the more complicated system of the βάλανος and βαλανάγρα. See Thucyd. 2. 4.

443. ἄωτφ. For ἄωτον from ἄημι, as Lat. *floccus* from *flo*, see Buttm. Lexil. pp. 182-189.

ΟΔΥΣΣΕΙΑΣ Β.

Ἰθακησίων ἀγορά. Τηλεμάχου ἀποδημία.

Ἦμος δ' ἠριγένεια φάνη ροδοδάκτυλος Ἥως,
 ὠρνυτ' ἄρ' ἐξ εὐνῆφιν Ὀδυσσῆος φίλος υἱός,
 εἵματα ἐσσάμενος, περὶ δὲ ξίφος ὄξυν θέτ' ὦμῳ,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 βῆ δ' ἵμεν ἐκ θαλάμοιο θεῶ ἑναλίγκιος ἄντην.
 αἶψα δὲ κηρύκεσσι λιγυφθόγγοισι κέλευσε
 κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς.
 οἱ μὲν ἐκήρυsson, τοὶ δ' ἠγείροντο μάλ' ὦκα.
 αὐτὰρ ἐπεὶ ῥ' ἤγερθεν ὁμηγερέες τ' ἐγένοντο,

5

3. περὶ δὲ ξίφος ὄξυν θέτ' ὦμῳ] περὶ δὲ μέγα βάλλετο φῆρος v. l. of Vind. 56, cp. 1. 2. 43.

1. **ροδοδάκτυλος**. If this epithet is anything more than an element in the description of the feminine beauty of Eos, we may perhaps see in it an allusion to the spreading rays of rosy light, like fingers of an open hand, which are often visible just before sunrise. εἶεν δ' ἂν Ἡοῦς δάκτυλοι κατὰ ἀλληγορίαν αἱ τοῦ ἡλίου ἀκτῖνες Eustath. ad loc.

Ἦως, the Aeolic form of which is αὔως, is the same as the Latin Aurora (i. e. *aus-osa*) and the Sanskrit *us-ar*, *ush-âsâ*, the root running through all the forms, being *us*, meaning 'to give heat, or light.' See Curt. G. E. p. 358.

2. **εὐνῆφιν**. For the various uses of the case-ending -φι(ν) see Monro, H. G. § 154 foll.

3. **εἵματα ἐσσάμενος**. It was the custom to sit up and put on at least a portion of the clothing, before leaving the bed; see Il. 2. 42; 10. 21.

5. **ἄντην**, 'in presence;' literally, if looked at 'in the face;' cp. Od. 4. 310, etc.

7. **ἀγορήνδε**. The council of kings and chiefs was called *βουλή* or *θῶκος* (cp. infra 26); the chiefs (*γέροντες*) being the recognised heads, whether aged or not, of the noblest families. In the *ἀγορή* the people attended, expressing their assent or dissent upon the measures of the council. Cp. Il. 2. 53 *βουλήν δὲ πρῶτον μεγαθύμων ἵξε γέροντων*, at which *βουλή* Agamemnon and Nestor speak; when the council breaks up, the people come flocking in *ἱλαδὸν εἰς ἀγορήν* (93). This relative position of chiefs and people resembles the account of the constitution of Crete given by Aristotle (Polit. 2. 10. 16) *ἐκκλησίας δὲ μετέχουσι πάντες· κυρία δ' οὐδένομος ἐστὶν ἀλλ' ἢ συνεπιψηφίσαι τὰ δόξαντα τοῖς γέρονσι καὶ τοῖς κόσμοις*. Eustath. on Od. 3. 127 gives a similar distinction, *ἀγορὰ μὲν γὰρ . . . σύναξις κοινὴ, βουλή δὲ ἡ κατὰ σύγκλητον*.

9. This line, which occurs again, Od. 8. 24; 24. 421; Il. 1. 57; 24. 790, is not a mere tautology if we regard the first clause as the gathering together of

βῆ ρ' ἴμεν εἰς ἀγορὴν, παλάμη δ' ἔχε χάλκεον ἔγχος, 10
οὐκ οἶος, ἅμα τῷ γε δύνω κύνες ἀργοὶ ἔποντο.
θεσπεσίην δ' ἄρα τῷ γε χάριν κατέχευεν Ἀθήνη.
τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θεῶντο·
ἔξετο δ' ἐν πατρὸς θώκῳ, εἶξαν δὲ γέροντες.
τοῖσι δ' ἔπειθ' ἥρως Αἰγύπτιος ἦρχ' ἀγορεύειν, 15
ὅς δὴ γήραϊ κυφὸς ἦν καὶ μυρία ἦδη.
καὶ γὰρ τοῦ φίλος υἱὸς ἅμ' ἀντιθέω Ὀδυσῆι
Ἰλιον εἰς εὐπωλον ἔβη κοίλῃς ἐνὶ νηυσὶν,
Ἀντιφῶς αἰχμητῆς· τὸν δ' ἄγριος ἔκτανε Κύκλωψ
ἐν σπῆϊ γλαφυρῷ, πύματον δ' ὀπλίσσατο δόρπον. 20
τρεῖς δέ οἱ ἄλλοι ἔσαν, καὶ ὁ μὲν μνηστῆρσιν ὁμίλει,
Εὐρύνομος, δύο δ' αἰὲν ἔχον πατρώια ἔργα·

11. δύνω κύνες] The reading δύνω κύνες for κύνες πόδας is given in good MSS, cp. Etym. Mag. 136. 3. It is the reading found by Schol. M. Τηλέμαχος διὰ τὸ ἀσφαλέστερον καὶ τὴν ἐπήρειαν τῶν ἐχθρῶν δύνω [κύνες] ἐκέκτητο. 19, 20.] ἀθετοῦνται οἱ δύο στίχοι καὶ ὀβελίζονται Schol. Vind. 56. The ἀθέτησις may be supposed to be that of Aristarch. 22. αἰέν] Aristarchi editionum altera ἄλλοι, altera αἰέν. Dind.

the people towards the place of meeting, and the latter as expressing the assembly fully formed, see infra 378.

11. κύνες. The reading δύνω κύνες is illustrated by Virg. Aen. 8. 461 'nec non et gemini custodes limine ab alto | praecedunt gressumque canes comitantur herilem.' The epithet ἀργός was generally by the older interpreters rendered 'white' (λευκόποδες Eustath. ad loc., cp. Il. 24. 211 ἀργίποδες); but the reference is to swiftness and not to colour; the word ἀργός, expressing the same connection between 'brightness' and 'quickness' that appears in Lat. *mico*, etc. See Curtius (G. E. p. 157), who points to μαρμαρυγαὶ ποδῶν as giving the middle point between the two ideas. The name Ποδάργη for the 'storm-swift' Harpy (Il. 16. 150) is analogous to the phrase πόδας ἀργοί, the v. l. The uses of dogs in Homer are for watching the herds and homestead (Od. 17. 200; Il. 18. 578); and for hunting (Il. 11. 325); while Achilles keeps dogs as pets, ἐννέα τῷ γε ἀνακτι τραπέζῃς κύνες ἦσαν Il. 23. 173.

13. θεῶντο points to a present θηέομαι, instead of the commoner form θεάομαι.

14. πατρὸς θώκῳ. In the place of

assembly (cp. Od. 8. 6; Il. 18. 504) the γέροντες sit upon seats of stone, ἱερῷ ἐνὶ κύκλῳ. Telemachus, as son of the king, takes his father's seat, and the elders 'make way' for him (cp. Od. 17. 61-63; 20. 144-146).

γέροντες. For the various functions of these 'elders' see Buchholz, Hom. Real. vol. 2. § 5 foll.

17. καὶ γάρ. These words may be taken as giving an explanation of his great age, inasmuch as that twenty years ago he had a fullgrown son. Others, more probably, regard them as giving the reason for his being the first to speak, viz. his yearning after his lost son.

20. πύματον. This must mean πύματος ἦν ὁ Ἀντιφῶς τῶν ἐξ τοῦ Ὀδυσσεὺς ἐταίρων οὗς ὁ Κύκλωψ ἐθονήσατο, for the alternative rendering which Eustath. gives, 'last of all men,' necessitates an un-Homeric version of the story, which Eustath. thus quotes, ὁ Κύκλωψ οὐκέτι ἔφαγε, συναποβαλὼν τῷ φωτὶ καὶ τὸ ζῆν ὡς λέγεται. Cp. Od. 9. 369. But perhaps the emphasis should be thrown on ὀπλίσσατο, because, after his blinding, he was, though alive, yet helpless to wait on himself.

22. ἔργα, 'farms,' *opera rustica*.

ἀλλ' οὐδ' ὥς τοῦ λήθετ' ὀδυρόμενος καὶ ἀχέων.

τοῦ δ' γε δάκρυ χέων ἀγορήσατο καὶ μετέειπε·

‘Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω· 25

οὔτε ποθ' ἡμετέρη ἀγορὴ γένετ' οὔτε θόωκος

ἔξ οὔ Ὀδυσσεὺς δῖος ἔβη κοίλῃς ἐνὶ νηυσί.

νῦν δὲ τίς ὦδ' ἥγειρε; τίνα χρεὶώ τόσον ἵκει

ἢ νέων ἀνδρῶν, ἣ οἱ προγενέστεροί εἰσιν;

ἦέ τιν' ἀγγελίην στρατοῦ ἔκλυεν ἐρχομένοιοι, 30

ἦν χ' ἡμῖν σάφα εἴποι, ὅτε πρότερός γε πύθοιτο;

ἦέ τι δήμιον ἄλλο πιφαύσκεται ἢδ' ἀγορεύει;

ἔσθλός μοι δοκεῖ εἶναι, ὀνήμενος. εἴθε οἱ αὐτῷ

Ζεὺς ἀγαθὸν τελέσειεν, ὃ τι φρεσὶν ᾗσι μενοινᾷ.

24. δάκρυ χέων] So we must read, against MSS. and Schol. on Il. i. 357; for the rules of composition would require δακρυχοέων. κατὰ δάκρυ χέω is found in tmesis, Il. i. 413; 3. 142; 6. 459; Od. 4. 556; 10. 201, 409; 11. 466; 22. 447. See Classen, Homer. Sprachgebrauch, p. 70 foll. 26. ποθ'] Aristarchus read πω. Schol. H. M. S. 30, 32. ἦε . . . ἦε] περισπῶνται, ἐρωτηματικοὶ γάρ Herodian.

24. τοῦ, 'for him;' so ὀδύρεσθαί τινος Od. 4. 104.

26. θόωκος, 'session;' equivalent to βουλή γερόντων, cp. Od. 3. 127.

28. ὦδε. See on Od. i. 182.

τίνα . . ἵκει = *quemnam necessitas tam vehementer invasit?*

30. στρατοῦ. The Schol. gives two interpretations, τινὲς πολεμίων στρατοῦ ἄμεινον δὲ τοῦ ἐπὶ Ἴλιον στρατεύσαντος. Ameis adopts the latter, because Aegyptius, in his desire to see his son, would naturally be thinking of the return of the Greek army from Troy, which ought to bring him home again.

But it would seem far more reasonable to suppose that the motive for hastily convening the assembly might be the tidings of some invasion, some raid upon the country, or descent of pirates, calling for immediate resistance.

31. The optative εἴποι is changed in the corresponding line (infra 43) to the subjunctive. The shade of difference may be thus explained. In the present passage there is an uncertainty not only whether such tidings have reached the man who has summoned the assembly, but also whether he would communicate them.

Where Telemachus quotes the words

again, he implies that he should make such a communication, if he was in possession of the tidings; and this distinct intention on his part is marked by the change of mood.

33. ὀνήμενος. A participial form from the aorist ὠνήμην, whence come also ὀνησο Od. 19. 68, and ἀπόνητο Od. 11. 324. The older commentators explained the present passage by the ellipse of εἴη, making ὀνήμενος [εἴη] = ὄναιτο, 'may he be blessed.' But such an ellipse of the optative mood of εἰμί with a participle would be unparalleled in Homer, though the ellipse of the indicative is common enough.

A better interpretation is given by Classen (Homerisch. Sprachgeb. pp. 60 foll.), who closely connects the explanation of ὀνήμενος with that of οὐλόμενος. The latter he regards as getting its meaning directly from the formula of imprecation, ὅλοιο, and as representing the condition of the person or thing under such a ban; equivalent, generally, to 'accursed.' ὀνήμενος on the other hand represents the condition of one for whom the good wish, 'ὄναιο,' cp. Soph. O. C. 1042, has been fulfilled; that is, 'blessed,' with an implication too, that such a one is a blessing to others.

‘Ως φάτο, χαῖρε δὲ φήμῃ Ὀδυσσῆος φίλος υἱός, 35
οὐδ’ ἄρ’ ἔτι δὴν ἦστο, μενοίνησεν δ’ ἀγορεύειν,
στῇ δὲ μέσῃ ἀγορῇ· σκῆπτρον δέ οἱ ἔμβαλε χειρὶ
κῆρυξ Πεισήνωρ, πεπνυμένα μῆδεα εἰδώς.

πρῶτον ἔπειτα γέροντα καθαπτόμενος προσέειπεν·

‘ὦ γέρον, οὐχ ἐκὰς οὗτος ἀνὴρ, τάχα δ’ εἴσαι αὐτὸς, 41
ὅς λαὸν ἤγειρα· μάλιστα δέ μ’ ἄλγος ἰκάνει.
οὔτε τιν’ ἀγγελίην στρατοῦ ἔκλυον ἐρχομένοιοι,
ἦν χ’ ὑμῖν σάφα εἶπω, ὅτε πρότερός γε πυθοίμην,
οὔτε τι δῆμιον ἄλλο πιφαύσκομαι οὐδ’ ἀγορεύω,
ἀλλ’ ἐμὸν αὐτοῦ χρεῖος, ὃ μοι κακὸν ἔμπεισεν οἴκῳ,

41. ἤγειρα] Zenodot. ἤγειρε. 42. ἔκλυον] γελοίως γράφει Ζηνόδοτος ἥιον (the reading seems to be censured because αἰω has αἰον (Il. 11. 463), not ἥιον for its imperfect) Schol. H. M. 45. κακόν] So Aristarch. κακά Aristoph. Schol. S. V. adds μετὰ τοῦτο (sc. οἴκῳ) ὑποστικτέον, which implies approval of the reading of Aristarch.

35. φήμῃ. The particular significance of this φήμῃ depends on its being a casual utterance, of the full bearing of which the speaker is unaware. Here Aegyptius is unconscious that he is blessing Telemachus, who only acknowledges himself as the summoner of the assembly in verse 40. In Od. 18. 117; 20. 120, κληδών is used in a sense almost identical; indeed, in the latter passage what is called κληδών in l. 120, had already been called φήμῃ in l. 105. Autenrieth (Nägelsb. Hom. Theol. p. 170) attempts to distinguish the two, by making φήμῃ mean a significant word in general, while κληδών takes rather the form of a direct personal address, but this seems doubtful.

36. δὴν. See on Od. 1. 203. ‘He sate not long, for he was fired to speak.’ The force of δέ, in parataxis, being equivalent to γάρ.

The aorist μενοίνησε is used as if bringing to a point the process expressed in the present μενοινᾶν.

37. σκῆπτρον. This staff was the badge of public office, and as such we find it carried by kings (Od. 3. 412), priests (Il. 1. 15), prophets (Od. 11. 91), heralds (Il. 7. 277), judges (Il. 1. 238). Thus, when a man spoke in the assembly, the herald, by placing the

σκῆπτρον in his hand, invested him for the time being with a public office.

39. καθαπτόμενος. This expression implies a certain degree of earnestness or animation, but not necessarily of roughness. So we find it used of an urgent though submissive appeal, μαλακοῖσι καθαπτόμενος ἐπέεσσι Od. 10. 70; see infra 240. It expresses also an angry retort, ἀντιβίοις καθ. ἐπέεσσι Od. 18. 415. Here γέροντα seems to be governed both by the participle and the verb, ‘pointing his speech to the chief he addressed him.’

40. οὗτος ἀνὴρ, not equivalent to ἀνὴρ ὅδε, as a periphrasis for ἐγώ, but = ‘this man (about whom you ask) is not far off, and thou shalt soon know that for thyself;’ sc. shalt know that he is not far off, when I tell thee that it is I, ὅς λαὸν ἤγειρα. For the use of ὅς with the first person compare note on Od. 1. 359.

43. εἶπω. See on sup. v. 31.

45. χρεῖος . . δοιά, ‘but [I speak of] my own business.’ The rendering of the next clause will depend upon the reading accepted. If with Aristoph. we read κακά and remove the comma from the end of the line, we get the simplest construction, ‘in that’ [ὅ=ὅτι, Lat. quod] ‘two evils have fallen upon my house.’ If with Aristarchus we

δοιά· τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεσα, ὅς ποτ' ἐν ὑμῖν
τοῖσδεσσιν βασίλευε, πατήρ δ' ὥς ἥπιος ἦεν·
νῦν δ' αὖ καὶ πολὺ μείζον, ὃ δὴ τάχα οἶκον ἅπαντα
πάγχυ διαρραΐσει, βίοτον δ' ἀπὸ πάμπαν ὀλέσσει.

μητέρι μοι μνηστῆρες ἐπέχραον οὐκ ἐθελούση, 50
τῶν ἀνδρῶν φίλοι νῆες οἱ ἐνθάδε γ' εἰσὶν ἄριστοι,
οἱ πατρὸς μὲν ἐς οἶκον ἀπερρίγασι νέεσθαι
'Ικαρίου, ὥς κ' αὐτὸς ἐεδνώσαιτο θύγατρα,
δοίη δ' ᾧ κ' ἐθέλοι καὶ οἱ κεχαρισμένος ἔλθοι.

51.] After this verse, 'Αριστοφάνης προστίθησιν 'ἄλλοι θ' οἱ νήσοισιν ἐπικρατεύουσιν ἄριστοι | Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,' οὐκ ὀρθῶς Schol. H. M.

prefer *κακόν*, then *δοιά* must have a semi-adverbial force ('*Ἀρίσταρχος τὸ δοιά ἀντὶ τοῦ διχῶς* Schol. H.), or it must be considered as assimilated in number to the double trouble, described as *τὸ μὲν* and *πολὺ μείζον* in vv. 46, 48. 'Inasmuch as evil hath fallen upon my house—evils twain,' etc.; others make *δ κακόν* equivalent to *κακὸν ὅ* = 'the evil which,' etc. But the former way is preferable; cp. Il. I. 120 *λέύσσετε γὰρ τό γε πάντες ὃ μοι γέρας ἔρχεται ἄλλη*, where *ὃ* without doubt means 'that.'

46. *ὑμῖν τοῖσδεσσιν* = 'you here;' the persons alluded to being described by a gesture, a sweep of the hand. This form is accounted for by supposing the Epic datival termination to have been joined to the already inflected case = *τοῖσδε-σσι*.

48. *νῦν δ' αὖ καὶ πολὺ μείζον*, sc. *κακὸν ἔμπεσε*. The balance of the sentence requires *τὸ δέ* after *τὸ μὲν* (v. 46).

50. *μοι*. Ethical dative, nearly = 'I would have you know.'

ἐπέχραον, 'beset my mother unconsenting.' Cp. Il. 16. 352, 356 *ὥς δὲ λύκοι ἄρνεσσιν ἐπέχραον*.

51. *τῶν ἀνδρῶν*. The number of the suitors, and the places whence they came, Telemachus tells to Odysseus (Od. 16. 247) *ἐκ μὲν Δουλιχίου δύο καὶ πεντήκοντα . . | ἐκ δὲ Σάμης πέντε καὶ εἴκοσι φῶτες ἔασιν, | ἐκ δὲ Ζακύνθου ἔασιν εἴκοσι κοῦροι Ἀχαιῶν | ἐκ δ' αὐτῆς Ἰθάκης δνοκαίδεκα πάντες ἄριστοι*. The Schol. tells us it was an old difficulty why the Ithacan suitors alone [*ἐνθάδε γε*] are complained of here, and he gives us the explanations—*ἴδιον τὸ ἀδίκημα*

ἐποίησεν, ὥς καὶ τῶν ἄλλων τούτοις ἀκολουθησάντων. This may be expanded into the true interpretation, namely, that the Ithacan suitors had the privilege of familiar access to the court, which they enjoyed from living so near it; and it was by their abuse of this privilege that the others were emboldened to the like licentious behaviour; and hence they specially are the objects of Telemachus' anger.

52. *οἱ πατρὸς μὲν*. Schol. H. Q. *διαβάλλει τὴν μνηστείαν ὥς πρόφασιν οὔσαν τῆς ἀρπαγῆς τῶν χρημάτων. ἐξὸν γὰρ κατὰ νόμους μνηστεύεσθαι παρανόμως ἡμῖν ἐνοχλοῦσιν*. The Schol. thinks that the phrase *εἰς οἶκον*, instead of *πρὸς ἄστυ* or *πρὸς γαῖαν*, implies that Icarus was living in Ithaca. Aristotle (De Poet. 25. 26) quotes a form of the legend which made Icarus king of Cephallenia.

53. *ἐεδνώσαιτο*. See on Od. I. 277. Here the meaning probably is not 'to dower' his daughter, which is a modern usage, but 'to accept gifts of wooing for his daughter.' See note 5 in Butcher and Lang (Appendix), where the meaning is given 'to make terms about the marriage;' as in Il. 13. 381 *ὄφρα . . συνώμεθα . . ἀμφὶ γάμῳ*. So Cobet, Miscell. Crit. 244 '*paciscitur pater quibus donis sponsalibus acceptis daturus sit filiam*.' The optat. *ἐεδνώσαιτο* follows here after a virtual present in the principal clause, because the clause bears a negative meaning, so that the occasion is necessarily imaginary. Monro, H. G. § 306.

54. *καὶ οἱ κεχαρισμένος ἔλθοι*. We

οἱ δ' εἰς ἡμέτερον πωλεύμενοι ἥματα πάντα,

55

βοῦς ἱερεύοντες καὶ οἷς καὶ πίονας αἶγας,

εἰλαπινάζουσιν πίνουσί τε αἶθοπα οἶνον

μαψιδίως· τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἔπ' ἀνὴρ

οἶος Ὀδυσσεὺς ἔσκειν, ἀρὴν ἀπὸ οἴκου ἀμῦναι.

ἡμεῖς δ' οὐ νύ τι τοῖσι ἀμυνέμεν· ἦ καὶ ἔπειτα

60

λευγαλέοι τ' ἐσόμεσθα καὶ οὐ δεδαγκότες ἀλκήν.

55. ἡμέτερον] 'ἡμέτερον Aristarchi videtur,' La Roche, ad loc. Possibly on a false analogy from such phrases as ἐς πατρός, ἐς Αἰγύπτου, or by an interchange between the personal and the possessive pronoun, as if ἐς ἡμετέρου = ἐς ἡμῶν, sc. οἴκον. Cp. Hdt. i. 35, ad fin. ἐν ἡμετέρου, h. Hom. Merc. 370 ἦλθεν ἐς ἡμέτερον, al. ἡμετέρου, where see Hermann's note. A few MSS. give ἡμετέρους.

might expect καὶ ὅς οἱ. It is common in Homeric syntax where two relational clauses come together to omit the relative in the second clause, or to pass into a construction with the demonstrative. Compare ἀνωχθὶ δέ μιν γαμέεσθαι | τῷ ὅτεφ' τε πατὴρ κέλεται καὶ ἀνδάνει αὐτῇ inf. 113, πάντας ὀρώ . . οὓς κεν ἐν γνοίην καὶ τ' οὔνομα μυθησαίμην Il. 3. 235. Similar to this is the usage which introduces in the second clause the oblique case of a personal pronoun instead of repeating the relative pronoun that stands as subject to the first clause. Compare εἶμ' Ὀδυσσεὺς Λαερτιάδης ὃς πᾶσι δόλοισιν | ἀνθρώποισι μέλω, καί μεν κλέος οὐρανὸν ἵκει Od. 9. 19, πέμψον δ' οἶωνόν ταχὺν ἄγγελον, ὃς τε σοὶ αὐτῷ | φίλτατος οἰωνῶν καὶ εὐ κράτος ἐστὶ μέγιστον Il. 24. 310, ὃς δέ κε Πάτροκλον . . Τρῶας ἐς ἵπποδάμους ἐρύσῃ, εἴξῃ δέ οἱ Αἴας Il. 17. 229, καὶ μὲν δυσμενέες καὶ ἀνάρσιοι, οἳ τ' ἐπὶ γαίης | ἀλλοτρίης βῶσιν καὶ σφί Ζεὺς ληΐδα δῶη Od. 14. 85, ἦ γὰρ οἶομαι ἄνδρα χολωσέμεν ὃς μέγα πάντων | Ἀργείων κρατέει καὶ οἱ πείθονται Ἀχαιοί Il. 1. 78. Cp. Herodot. 3. 31 ἀδελφεή . . τῇ καὶ συνοίκεε, καὶ ἦν οἱ ἀπ' ἀμφοτέρων ἀδελφεή. See Mayor's note on Juv. i. 157.

58. τὰ δὲ πολλὰ. 'A world of things they waste,' Chapman. Lit. 'and these things largely go to waste.' We must not join τὰ πολλὰ in the later sense, 'most of these things,' for τὰ is a demonstrative and not the article, cp. Od. 5. 323 ἦ οἱ πολλὰ ἀπὸ κρατὸς κελάρυζεν, Od. 22. 272 αὐτὶς δὲ μνηστῆρες ἀκόντισαν ὀξέα δοῦρα | ἱέμενοι· τὰ δὲ πολλὰ ἐτώσια θῆκεν Ἀθήνη.

60. ἡμεῖς. Cp. Ov. Heroid. i. 97 'Tres sumus imbelles numero; sine viribus uxor | Laertesque senex; Telemachusque puer.'

τοῖσι ἀμυνέμεν, 'we are not such [as he was], that we should drive it away.' Similarly Od. 7. 309 ξειν', οὐ μοι τοιοῦτον ἐνὶ στήθεσσι φίλον κῆρ | μαψιδίως κεχολῶσθαι, my heart is not such [i.e. so prone as thou thinkest] to be lightly angry; and Od. 24. 254 τοιοῦτῳ δὲ ἔοικας, ἐπεὶ λούσαιτο φάγοι τε, | εὐδόμεναι μαλακῶς, 'but thou art like to such an one [not in slavish appearance, but in this] that he should have a soft bed to sleep on,' etc. So in Od. 17. 20 οὐ γὰρ ἐπὶ σταθμοῖσι μένειν ἔτι τηλίκος εἰμὶ, | ὥς τ' ἐπιτελαιμένῳ σημάντορι πάντα πιθέσθαι. See Monro, H. G. § 232. For the mere infinitive cp. Thuc. i. 50 μὴ αἱ νῆες ὀλίγα ἀμύνειν ὦσι, Aesch. Pers. 87 δόκιμος δ' οὔτις εἵργειν ἄμαχόν κῦμα θαλάσσης, and Od. 21. 195 ποιοῖ κ' εἴτ' Ὀδυσῆι ἀμυνέμεν, εἴ ποθεν ἔλθοι;

ἦ καὶ ἔπειτα, 'verily, if we do (καί) try, we shall prove but weaklings, and little skilled in prowess.' ἔπειτα, as distinguished from ὀπίσσω, points to an immediate future: so in Soph. Antig. 611 τό τ' ἔπειτα καὶ τὸ μέλλον, καὶ τὸ πρὶν ἐπαρκέσει νόμος. Cp. Lucret. i. 461 'Tum quae res instet, quid porro deinde sequatur.' See Od. i. 65, and cp. inf. 273 οὐ τοι ἐπειθ' ἀλίη ὁδὸς ἔσσεται, and similarly v. 280. This is nearly what the Schol. must mean by interpreting it μετὰ τὸ ἐπιχειρήσαι.

ἦ τ' ἂν ἀμυναίμην, εἴ μοι δύναμις γε παρείη.
οὐ γὰρ ἔτ' ἀνσχετὰ ἔργα τετεύχεται, οὐδ' ἔτι καλῶς
οἶκος ἐμὸς διόλωλε· νεμεσσήθητε καὶ αὐτοὶ,
ἄλλους τ' αἰδέσθητε περικτίονας ἀνθρώπους, 65
οἱ περιναιετάουσι· θεῶν δ' ὑποδείσατε μῆνιν,
μή τι μεταστρέψωσιν ἀγασσάμενοι κακὰ ἔργα.
λίσσομαι ἡμὲν Ζηνὸς Ὀλυμπίου ἡδὲ Θέμιστος,
ἦ τ' ἀνδρῶν ἀγορὰς ἡμὲν λύει ἡδὲ καθίζει·
σχέσθε, φίλοι, καί μ' οἶον ἔασατε πένθει λυγρῷ 70
τείρεσθ', εἰ μή πού τι πατὴρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς

70. καί] So Aristarchus. Aristoph. wrote μῆ, as he seems to have rendered σχέσθε by 'defend,' i. e. ἀντίσχεσθε.

62. With ἦ τ' ἂν, i. e. ἦ τε ἂν, not ἦ τοι ἂν, Nitzsch compares ἦ τέ κεν Il. 3. 56.

63. οὐ γὰρ ἔτ' ἀν[α]σχετά, 'beyond patience . . and beyond all show of excuse' (οὐδ' ἔτι καλῶς).

64. αὐτοὶ, ἄλλους τ'. Notice the antithesis between these two words = reproach yourselves for it in your own hearts, and be ashamed of what others will think, or, perhaps, 'come, show some indignation on your part, even as I do.'

66. οἱ περιναιετάουσι is the epexe-gesis of περικτίονας.

67. μή τι . . ἔργα, 'lest they make some change, in wrath at evil deeds.' For the construction of ἀγασσάμενοι with ἔργα cp. Od. 23. 64 ὕβριν ἀγασσάμενος θυμολγέα, καὶ κακὰ ἔργα, and for μεταστρέφειν in a quasi-intransitive sense, viz. 'change their attitude,' as here, from passive indifference to active interference, cp. Il. 15. 202 τόνδε φέρω Διὶ μῦθον ἀπηνέα τε κρατερόν τε | ἦ τι μεταστρέψεις; στρεπταὶ μὲν τε φρένες ἐσθλῶν. Fäsi joins μεταστρέψωσιν κακὰ ἔργα in the sense of 'punish,' 'bring down on the head of the guilty,' comparing μετὰτροπα ἔργα Hesiod, Theog. 89. With this rendering, ἀγασσάμενοι will mean 'in wrath.'

69. καθίζει, transitive, as in Il. 3. 68.

70. σχέσθε, φίλοι, 'let be, my friends, and suffer me to pine in sorrowful grief all by myself.' By the title φίλοι Telemachus addresses not the suitors, but the Ithacans, and especially

the γέροντες, whose sons were among the number of the suitors. After the speech of Antinous, however, he addresses the suitors directly (inf. 138 foll.), and it seems clear that they had considerable support among the citizens of Ithaca, as Antinous implies, at a later period in the action, where he acknowledges λαοὶ δ' οὐκέτι πάμπαν ἐφ' ἡμῖν ἦρα φέρουσιν (Od. 16. 375). Nitzsch rightly observes that the wooing of Penelope was not their real purpose and aim, except as a means to, or a cloak for, their designs upon the power and property of the absent Odysseus (cp. Od. 22. 49-53); and this view serves to justify the signal vengeance that was taken on them.

71. εἰ μή πού τι = *nisi forte*. Telemachus argues as follows: Citizens of Ithaca, my sorrow for my father no one can cure, yet let me indulge that sorrow in peace and quiet, without the vexatious presence of these suitors (ἔασατέ μ' οἶον). I can only think that my father must have done some cruelty to the Greeks, though that would not be like him (ἐσθλὸς Ὀδυσσεύς); and that you are making a return of this cruelty to me (δυσμενέοντες). It will not do to say that you have nothing to do with my present distress, for you are verily guilty of it by your encouragement of these suitors, (τούτους ὀτρύνοντες); indeed, you do me more harm by your acquiescence in their acts than you would by pillaging me yourselves; 'better were it for me that you

δυσμενέων κακ' ἔρεξεν ἐγκνήμιδας Ἀχαιοὺς,
 τῶν μ' ἀποτινύμενοι κακὰ ρέζετε δυσμενέοντες,
 τούτους ὀτρύνοντες. ἐμοὶ δέ κε κέρδιον εἶη
 ὑμέας ἐσθέμεναι κειμήλιά τε πρόβασιν τε.
 εἴ χ' ὑμεῖς γε φάγοιτε, τάχ' ἂν ποτε καὶ τίσις εἶη.
 τόφρα γὰρ ἂν κατὰ ἄστνυ ποτιπτυσσοίμεθα μύθῳ
 χρήματ' ἀπαιτίζοντες, ἕως κ' ἀπὸ πάντα δοθείη·
 νῦν δέ μοι ἀπρήκτους ὀδύνas ἐμβάλλετε θυμῷ.

75

Ὡς φάτο χωόμενος, ποτὶ δὲ σκῆπτρον βάλε γαίῃ, 80
 δάκρυ' ἀναπρήσας· οἶκτος δ' ἔλε λαὸν ἅπαντα.

78. ἕως] Nauck calls ἕως 'vitiosum,' as this is the only passage where ἕως scans as an Iambus; but the MSS. give no v. l. 81. δάκρυ' ἀναπρήσας] Zenod. δάκρυα θερμὰ χέων, which Aristarchus rightly rejected, because ἐκλέλυκε τὴν μεγαλειότητα τοῦ στίχου Schol. H. M. Q. R.

[rather than they] should eat my stock and store. If *you* were to consume it, it would not be long ere amends should be made, for we would constantly accost you in every street of the town with our demands, asking back our possession, till the whole had been restored.' But as it is I am more or less helpless (ἀπρήκτους ὀδύνas) since I have no direct claim on you.

73. τῶν = *quorum*. For the genitive compare πολέων ἀπετίνυτο ποινήν Il. 16. 398.

75. κειμήλια, τὰ κείμενα, ὅ ἐστι τὰ παρ' ἡμῖν ἀκίνητα, πρόβασιν δὲ, ἅπερ ἡμεῖς φαμέν αὐτοκίνητα, τὰ διὰ ποδῶν προβαίνοντα· ἐξ οὗ ἰδίως κατὰ τινα ἐξοχὴν ἐκλήθησαν τὰ πρόβατα Eustath. ad loc.

78. ἕως κε. The regular use is for ἕως to be followed by a pure optat. Here we may say there is a stress laid on the *particular* time contemplated. Monro, H. G. § 307.

80. ποτὶ . . γαίῃ. The Homeric rule appears to require that we should not regard γαίῃ as directly governed by the preposition ποτί, but rather consider ποτί as used adverbially (or, possibly, in *tnesis*) with βάλε, and γαίῃ as an addition, serving to define the general direction of ποτὶ . . βάλε more closely. It seems right to say that according to Homeric usage no real separation is possible between the preposition and its noun, so that the Herodotean phrase (lib. 7. 149) πρὸ

δύντος ἡλίου would be inadmissible in Homer, because δύντος expresses a direct predicate. In such collocations as περὶ κταμένης ἐλάφοιο Il. 16. 757, σὺν οὖλομένη ἀλόχῳ Od. 11. 410, ἅμ' ἀγρομένοισι σύεσσι Od. 16. 3, the participles must be regarded as simply equivalent to adjectives. Particles and enclitic pronouns can stand between the preposition and its case, as πρὸς γὰρ Διός Od. 6. 207, μετ' ἄρα δμωῆσιν Od. 17. 493, ἐπὶ καὶ τῷ θῆκε Il. 24. 538, μετὰ γε κλυτὸν Ὀρίωνα Od. 11. 310, παρ' δ' ἄρα μιν Ταφίων πρίατο Od. 14. 452. So may the attributive genitive depending on the noun, as περὶ δ' ἔγχεος αἰχμῇ Il. 16. 315. The preposition may also be separated from its noun by stronger words when a peculiar emphasis is produced by the collocation, as πρὸ ὁ τοῦ Il. 10. 224, παρ' οὐκ ἐθέλων ἐθελούσῃ Od. 5. 155. But in the present passage and in similar ones, as *infra* v. 427 ἀμφὶ δὲ κῶμα στεῖρη . . ἴαχε, or ἀνήλυθεν ἐκ δόρυ γαίης Od. 6. 167, or δῆεις δ' ἐν πῆματα οἴκῳ, it is better to give an adverbial force to the preposition and to take the appended noun as an epexegetis. See on the whole question Schnorr, de verb. colloc. apud Homerum.

81. δάκρυ' ἀναπρήσας. See Buttm. Lexil. s. v. πρήθω. For the scene cp. Schol. Ven. on Il. 1. 349 ἔτοιμον τὸ ἥρωικόν πρὸς δάκρυα. καὶ Ὀδυσσεύς· ὥς δὲ γυνὴ κλαίῃσι (Od. 8. 538). καὶ ἡ παροιμία· αἰεὶ δ' ἀριδάκρυες ἄνδρες ἐσθλοί.

ἐνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν, οὐδέ τις ἔτλη

Τηλέμαχον μύθοισιν ἀμείψασθαι χαλεποῖσιν·

Ἀντίνοος δέ μιν οἶος ἀμειβόμενος προσέειπε·

‘ Τηλέμαχ' ὑψαγόρη, μένος ἄσχετε, ποῖον ἔειπες 85

ἡμέας αἰσχύνων, ἐθέλοις δέ κε μῶμον ἀνάψαι.

σοὶ δ' οὐ τι μνηστῆρες Ἀχαιῶν αἵτιοί εἰσιν,

ἀλλὰ φίλη μήτηρ, ἣ τοι περὶ κέρδεα οἶδεν.

ἤδη γὰρ τρίτον ἔστιν ἔτος, τάχα δ' εἴσι τέταρτον,

ἐξ οὗ ἀτέμβει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν. 90

πάντας μὲν ῥ' ἔλπει, καὶ ὑπίσχεται ἀνδρὶ ἐκάστω,

ἀγγελίας προῖεισα νόος δέ οἱ ἄλλα μενοινᾷ.

ἣ δὲ δόλον τόνδ' ἄλλον ἐνὶ φρεσὶ μερμήριξε·

στησαμένη μέγαν ἱστὸν ἐνὶ μεγάροισιν ὕφαινε,

86. ἐθέλοις δέ κε] Many MSS. give ἐθέλεις, the Harl. reads ἐθέλοις δὲ καί, from which Wolf adopted the present reading. Bekk. writes ἐθέλεις δ' ἐκ. 91. ῥ' ἔλπει] Bekk. omits ῥ' as ἔλπει naturally takes the initial F. 94. ἐνὶ μεγάροισι] See crit. note inf. 338.

82. ἀκὴν. Possibly an adverb of the form of a feminine accusative, from a form ἄκαος, ἀκάαν, Ionic ἀκὴν and ἀκὴν, (a priv. and root χα- as in χανδάνειν = *hiscere*). Curtius (Gk. Gram. Expl. p. 193) describes ἀκὴν ἔσαν as a true ‘internal accusative’ with the substantive verb, as though we might say, ‘to be a quiet being,’ i.e. ‘to be [at] rest.’

85. μῶμον ἀνάψαι, ‘to attach blame to us.’ So μὴ μῶμον ἀνάψης. Pseudo-Phocylid. ap. Bergk. v. 65. With Bekker’s reading ἐθέλεις δ' ἐκ μ. ἀ., compare ἐκ δ' αὐτοῦ πείρατ' ἀνάπτειν Od. 12. 51, ἐξανάψῃ δύσκειαν Eur. Orest. 829. Compare also θεοῖσι κῆδος ἀναψάμενος Eur. Troad. 845.

88. περί, adverbial, ‘beyond all others.’

89. εἴσι τέταρτον. A comparison of infra 106 ὥς τρίετες μὲν ἔλθθη . . ἄλλ' ὅτε τέταρτον ἦλθεν ἔτος, and Od. 13. 377 οἱ δὴ τοι τρίετες μέγαρον κἀτα κοιρανέουσι | μνώμενοι ἀντιθέην ἄλοχον, must decide the rendering of this line. ‘Already is it the third year,’ (ἔστιν has the sense of ‘is completed,’ as Il. 2. 295 ἡμῖν δ' εἶνατός ἐστι περιτροπέων ἐνιαυτός | ἐνθάδε μιμνόντεσσι, compared with ibid. 134 ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί), ‘and the fourth is fast passing.’

So ἰέναι is used to signify ‘move away’ in Il. 9. 701 ἣ κε νῆσιν ἦ κε μένη. The Schol. here renders εἴσι by διελεύσεται, πληρωθήσεται, and Nitzsch interprets it by ‘is coming,’ ‘bald wird gehn, d. h. kommt das Vierte,’ but this rendering would seem to necessitate the reading *δίετες* for *τρίετες* infra 106; and δὴ τρίτον for τέταρτον, a reading to which Aristonicus alludes.

92. ἀγγελίας, plur. of ἀγγελίη, = ‘messages;’ as ἀγγελιῶν inf. 255; 5. 150; and cp. 1. 414; 24. 354. Ameis here renders ἀγγελίας, ‘messengers,’ from a supposed ἀγγελίης accepted as an Ionic form by Schol. D. on Il. 3. 206 = ἀγγελος, so Apoll. Lex. For a discussion of the question see La Roche, Hom. Stud. p. 31 foll. and Ameis, Anh. to Il. 3. 206.

93. δόλον τόνδ' ἄλλον, ‘this stratagem besides.’ To give ἄλλον its ordinary sense here, we must consider Penelope’s practice of buoying her suitors up with false hopes represents *one* piece of treachery, and the device of the loom, the second. Penelope herself describes the loom as her *first* scheme, φᾶρος μὲν μοι πρῶτον ἐπέπνευσεν μέγα δαίμων Od. 19. 138

94. στησαμένη ἱστόν, ‘having set up the warp,’ for weaving. Here ἱστὸς

λεπτὸν καὶ περίμετρον ἄφαρ δ' ἡμῖν μετέειπε· 95
 κοῦροι, ἔμοι μνηστῆρες, ἐπεὶ θάνε δῖος Ὀδυσσεὺς,
 μίμνεντ' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὃ κε φᾶρος
 ἐκτελέσω, μή μοι μεταμῶνια νήματ' ὀληται,
 Λαέρτη ἥρωι ταφήιον, εἰς ὃ τέ κέν μιν 100
 μοῖρ' ὀλοή καθέλῃσι τανηλεγέος θανάτοιο,
 μή τίς μοι κατὰ δῆμον Ἀχαιιάδων νεμεσήσῃ,
 αἶ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας.
 ὥς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγῆνωρ.

97. εἰς ὃ κε] Most MSS. give εἴσοκε. But cp. Schol. B. L. on Il. 3. 409 ἀπο-
 ροῦσι δέ τινες εἰ τὸ εἰσόκεν ἐν συνθέσει (sc. as one word) ἐστίν· ἢ ἐν παραθέσει καὶ
 λέγομεν ὅτι ἐν παραθέσει. See La Roche, Hom. Textk. 243. 98. μεταμῶνια]
 Al. μεταμῶλια, described by Eustath. ad loc. as ἀπτικῶς. 99. εἰς ὃ τέ κεν] So
 La Roche for εἰς ὅτε κεν or εἰσότε κεν. 102. κῆται] Wolf's conj. for κείται,
 which Buttm. defends (Larger Gk. Gr. § 109) on the ground that this verb has no
 distinct subjunctive form. He quotes Plat. Phaed. 84 E, where, however, διάκειμαι
 may be and doubtless is indicative. In Il. 24. 554 κείται is altered to κῆται by
 Hermann. Monro, H. G. § 81, retains κείται as a subjunctive here, and in Il.
 19. 32; 24. 554; Od. 19. 147, regarding it as contracted from κείεταί, the regular
 form answering to the non-thematic κείται (Curt. Stud. vii. 100).

stands, not for the wooden vertical frame, or loom, which we may suppose was a fixture, but for the perpendicular threads (στήμονες) which had to be suspended from the top bar of the frame (ζυγόν) as the first process; the next step being to pass the cross threads or woof (κρόκη, πῆνη), between the στήμονες by means of the shuttle. The addition of the epithets λεπτὸν καὶ περίμετρον points to the care and the time which would have to be bestowed on the work.

97. ἐπειγόμενοι τὸν ἐμὸν γάμον, 'though eager for this marriage with me.' μίμνεντε is to be taken closely with εἰς ὃ κε.

98. μεταμῶνια. Apion ap. Apoll. Lex. μάταια, ἀπὸ τοῦ μετὰ τῶν ἀνέμων ἵέναι. This seems very doubtful.

99. εἰς ὃ τέ κεν, as we say, 'against the time when.'

100. τανηλεγής is generally described as a graphic epithet of Death, viz. the 'outstretcher;' the allusion being to the body 'streaked' for burial. The ordinary derivation (ταναός . . λέγω, 'to lay') has however this difficulty, that the root of λέγειν being λεχ-, the form should be τανηλεχής. Düntzer, ad loc.

refers this word, and δυσηλεγής Od. 22. 325, to ἀλγεῖν, comparing ἀλεγεινός with ἀλγεινός. The change from the α to η he illustrates by ἀν-ἡκεῖστος from ἀκέομαι. Hesych. gives both lines of interpretation; (1) παρατεταμένην ἔχον-τος τὴν ἀλγηδόνα, and (2) μακροκοιμήτον, in which second rendering he seems to take, ταναός as referring to 'length of time.'

101. μή τίς μοι. In this clause μή does not (like μή μοι v. 98) follow upon ἐκτελέσω, but upon the idea contained in ταφήιον. 'A robe for his burial . . that no one may have cause to blame me.'

102. κτεατίσσας, 'after having won great possessions.' The word applies to γέρα, guerdons given as marks of honour, either for good service or for athletic prowess. In Laertes' case, one such possession was a τέμενος, see Od. 24. 205 ἀγρὸν ἵκοντο | καλὸν Λαέρταο τετυγμένον, ὃν ῥά ποτ' αὐτὸς | Λαέρτης κτεατίσσειν ἐπεὶ μάλα πόλλ' ἐμόγησεν. To the same usage we may refer Od. 7. 150 γέρας θ' ὃ τι δῆμος ἔδωκεν, Il. 9. 406 ληιστοὶ μὲν γάρ τε βόες . . κτητοὶ δὲ τρίποδες τε καὶ ἵππων ξανθὰ κάρηνα, Il. 16. 56 κούρην ἦν ἄρα μοι γέρας ἔξελον υἷες Ἀχαιῶν, | δουρὶ δ' ἐμῷ κτεατίσσαι.

ἔνθα καὶ ἡματίη μὲν ὑφαίνεσκεν μέγαν ἱστὸν,
 νύκτας δ' ἀλλύεσκεν, ἐπὴν δαΐδας παραθεῖτο. 105
 ὥς τρίετες μὲν ἔληθε δόλῳ καὶ ἔπειθεν Ἀχαιοὺς·
 ἀλλ' ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὦραι,
 καὶ τότε δὴ τις ἔειπε γυναικῶν, ἣ σάφα ἦδη,
 καὶ τήν γ' ἀλλύουσιν ἐφεύρομεν ἀγλαὸν ἱστόν.
 ὥς τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ' ὑπ' ἀνάγκης· 110
 σοὶ δ' ὦδε μνηστῆρες ὑποκρίνονται, ἵν' εἰδῆς
 αὐτὸς σῶ θυμῷ, εἰδῶσι δὲ πάντες Ἀχαιοί.
 μητέρα σὴν ἀπόπεμψον, ἄνωχθι δέ μιν γαμέεσθαι
 τῷ ὅτεφ' τε πατήρ κέλεται καὶ ἀνδάνει αὐτῇ.
 εἰ δ' ἔτ' ἀνιήσει γε πολὺν χρόνον υἱας Ἀχαιῶν, 115
 τὰ φρονέουσ' ἀνὰ θυμὸν ἃ οἱ περὶ δῶκεν Ἀθήνη,

105. ἐπὴν] So nearly all MSS. Bekk. reads ἐπεί with Eustath. See note on Od. 4. 221. 106, 107. τρίετες . . τέτρατον] According to Aristonicus, some editions gave δίετες and δὴ τρίτον. See notes on v. 89. 116. ἃ οἱ] Harl. Schol. gives τινὲς ὃ οἱ, ὅτι αὐτῇ, which Ameis adopts.

104. ἔνθα καί, 'so there all day long she wove,' the word καί serving to express the connection of this sentence with the foregoing. She made up her mind to weave, and so she *did* weave.

105. ἐπὴν δαΐδας παραθεῖτο, 'when she had had lights set at her side.' παραθεῖτο is the optative of recurring action. Although the use of ἐπὴν with the optative is not found in Attic Greek, yet it is supported here by a large preponderance of MSS. We may compare too Il. 24. 227 ἐπὴν γόου ἐξ ἔρον εἶην, Hesiod, Opp. et D. 133 ἀλλ' ὅτ' ἂν ἡβήσειε, where however editors have altered the MS. reading to ἀλλ' ὁπότ' or ἀλλ' ὅτ' ἄρ'.

107. καὶ ἐπήλυθον ὦραι, equivalent to ἐπελθουσῶν ὥρων in later Greek. Cp. Od. 11. 295; 14. 294; 19. 152; 24. 142.

108. καὶ τότε δὴ. Here begins the apodosis. A similar usage is frequent with καὶ τότε, δὴ τότε, and (Od. 11. 112) τότε by itself.

110. τὸ μὲν, sc. τὸ φᾶρος, or, possibly, the neuter is used with a vague reference to the work generally, cp. Od. 12. 73 οἱ δὲ δῶα σκόπελοι, ὃ μὲν οὐρανὸν εὐρὺν ἰκάνει | ὁξεῖη κορυφῇ, νεφέλη δέ μιν ἀμ-

φιβέβηκε | κυανέη, τὸ μὲν οὐ ποτ' ἔρωεῖ. See also on Od. 9. 359.

114. τῷ ὅτεφ' . . αὐτῇ. The sentence would run in full, ὅτινι (= ὅτεφ') πατὴρ γαμέεσθαι κέλεται, καὶ ὃς ἀνδάνει αὐτῇ. See on sup. 54, and cp. inf. 128.

115. εἰ δ' ἔτ' ἀνιήσει. No grammatical apodosis follows this. The virtual apodosis is at inf. 123, but after the parenthesis the sentence is cast in a different form.

116. τὰ φρονέουσα. If the reading of the Harl. be adopted, viz. ὃ οἱ, we may compare Il. 9. 493 τὰ φρονέων, ὃ μοι οὐ τι θεοὶ γόνον ἐξετέλειον | ἐξ ἑμεῦ, where the force of the word ὃ is equivalent to that of ὅπως in the line τὰ φρονέων κατὰ θυμὸν ὅπως καλλιτρίχες ἵπποι | ρεῖα διέλθοιεν Il. 10. 491, or to ὅτι in τὰ φρονέων ὅτι οἱ βλάβεν ἄρματα Il. 23. 545. With the reading ὃ we must remove the comma after Ἀθήνη. If we read ἃ, the translation will run, 'pondering in her heart of those gifts which Athena has richly (περί) given her, both skill in exquisite work, and shrewd wit, and cunning, the like of which we have never yet heard that anyone even of the dames of old knew, (repeat ἐπίστασθαι), of those who lived long since,' etc.

ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἑσθλὰς
 κέρδεά θ', οἷ' οὐ πῶ τιν' ἀκούομεν οὐδὲ παλαιῶν,
 τάων αἰ πάρος ἦσαν εὐπλοκάμιδες Ἀχαιαί,
 Τυρώ τ' Ἀλκμήνη τε εὐστέφανός τε Μυκῆνη·
 τάων οὐ τις ὁμοῖα νοήματα Πηνελοπείη
 ἤδη· ἀτὰρ μὲν τοῦτό γ' ἐναΐσιμον οὐκ ἐνόησε.
 τόφρα γὰρ οὖν βίοτόν τε τεδὸν καὶ κτήματ' ἔδονται,
 ὄφρα κε κείνη τοῦτον ἔχῃ νόον, ὃν τινά οἱ νῦν
 ἐν στήθεσσι τιθείσι θεοί. μέγα μὲν κλέος αὐτῇ
 ποιεῖτ', αὐτὰρ σοί γε ποθὴν πολέος βιότοιο·
 ἡμεῖς δ' οὐτ' ἐπὶ ἔργα πάρος γ' ἵμεν οὔτε πῃ ἄλλη,
 πρὶν γ' αὐτὴν γήμασθαι Ἀχαιῶν ᾧ κ' ἐθέλῃσι.'

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119. εὐπλοκάμιδες] So Bekk. and La Roche, following the guidance of Herod. and Eustath. from nom. εὐπλοκάμης. Al. εὐπλοκαμίδες from εὐπλοκαμῖς.
 123. βίοτον] βιότός τε τεός Aristoph. He must have taken ἔδονται in a passive sense.
 126. ποθὴν] La Roche quotes from Apollon. de Pronom. 101 C δέον ποιεῖν ποθὴν σὺν τῷ ν. Two MSS. give ποθή, which may have been the reading of Aristarch.

117. Here φρένες ἑσθλαί has no moral significance, but refers only to intellectual qualities, cp. Od. 11. 367; Il. 17. 470. The word is used in a similar connection, Il. 13. 431 πᾶσαν γὰρ ὁμηλικίην ἐκέκαστο | κάλλει καὶ ἔργοισιν ἰδὲ φρεσί, where, as here, ἔργα specially refers to the *work* of spinning or weaving.

118. κέρδεα is broad enough to express any way of carrying out one's own interests, whether honest or the reverse. See note on κερδοσύνη Od. 4. 251. The three words ἐπίστασθαι . . φρένας . . κέρδεα stand as the object of δῶκεν, or at any rate in apposition to αἰ. For an infinitive used as parallel to an accusative cp. Il. 1. 258 ὃς περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι. Cp. also Il. 7. 203.

119. τάων αἰ. For this use of the demonstrative as the preparation for a relative sentence cp. Il. 5. 320 συνθεσιῶν τάων αἰ, ibid. 331 θεῶν τάων αἰ. Here the whole sentence is only a periphrasis for τάων εὐπλοκαμίδων Ἀχαιῶν.

120. Τυρώ, daughter of Salmoneus, king of Elis, was the mother of famous heroes, Neleus, Pelias, and Aeson Od. 11. 235. Ἀλκμήνη, Od. 11. 266 foll.; Μυκῆνη is represented in the Ἱοῖαι

μεγάλαι as daughter of Inachus, and as having given the name to the town Μυκῆναι.

121. ὁμοῖα . . Πηνελοπείη, equivalent to ὁμοῖα νοήμασι Πηνελοπέης. With this brachylogical form of comparison cp. Od. 4. 279 φωνὴν ἴσκουσ' ἀλόχοισιν, Il. 17. 51 κόμαι χαρίτεσσιν ὁμοῖαι. A similar expression is οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας (Il. 1. 163), where σοὶ ἴσον means τῷ σῷ ἴσον. Cp. also Cic. Tusc. Quaest. 1. 1 'quae tam excellens in omni genere virtus in ullis fuit ut sit cum maioribus nostris comparanda?' Tibull. 3. 4. 70 'nec similes chordis reddere voce sonos'

122. ἐνόησε takes up the word νοήματα from the preceding line; 'however, *this* (device for putting us off) she hath not devised righteously.' See Od. 7. 299 and cp. 5. 190.

126. ποιεῖτ', sc. ποιεῖται, 'she is making fame for herself; but for thee the loss of much substance.' If we read ποθή we must supply ἐστί, as in Od. 15. 514 οὐ γάρ τι ξενίων ποθή.

127. πάρος γε serves merely as the preparation for πρὶν γε. We find in similar combination in Homer, πρὶν . . πρὶν, πρὶν . . πρὶν γε.

128. Ἀχαιῶν ᾧ κ' ἐθέλῃσι. Here the genitive that precedes depends on

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤδα·
 'Ἀντίνο', οὐ πως ἔστι δόμων ἀέκουσαν ἀπῶσαι 130
 ἢ μ' ἔτεχ', ἢ μ' ἔθρεψε· πατὴρ δ' ἐμὸς ἄλλοθι γαίης,
 ζῶει ὃ γ' ἢ τέθνηκε· κακὸν δέ με πόλλ' ἀποτίνειν
 'Ἰκαρίῳ, αἶ κ' αὐτὸς ἐκὼν ἀπὸ μητέρα πέμψω.
 ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἄλλα δὲ daίμων

133. ἐκὼν] The MSS. are divided between ἐκὼν and ἐγὼν; there is a preponderance in favour of the former; Bekk. adopts ἐγὼν on the ground that ἐκὼν takes the *F*. Schol. B. M. V. implies the l. ἐκὼν by the words *φασὶ γὰρ ἔθος ἦν εἶ τις ἐκὼν ἐξ οἴκου κ.τ.λ.*

the relative *ῥ*, as in Od. 5. 448 ἀνδρῶν ὅς τις, 4. 613 δῶρων δ' ὅσσα, 8. 204 τῶν ἄλλων ὅτινα, 9. 94 τῶν δ' ὅς τις, etc.

130. οὐ πως ἔστι, 'it is by no means possible;' whether spoken of physical or moral impossibility. So οὐ πως ἔστι Διὸς νόον παρεξελθεῖν Od. 5. 103, οὐ πως ἦεν ἐπ' ὤμου . . φέρειν Od. 10. 170. The use is less frequent in the Il., cp. 13. 114 ἡμέας γ' οὐ πως ἔστι μεθιέμεναι πολέμοιο, also 12. 65, 337.

131. πατὴρ . . τέθνηκε. With the strongly resumptive pronoun ὃ γὰρ in the second clause, it seems wrong to translate merely, 'My father, elsewhere in the world (see Od. 1. 425) is haply alive or dead.' But rather, 'As to my father, he is away elsewhere in the world—whether he be alive or dead' [we know not]. In this way ζῶει ὃ γ' ἢ τέθνηκε is an expression of doubt thrown into the form of an indirect question, so that (by rule given Od. 1. 175) ἢ in the second clause takes the circumflex. Cp. οὐδέ τι ἴδμεν ζῶει ὃ γ' ἢ τέθνηκε Od. 4. 109, οὐ μὲν κείνον . . ἀγορεύσω ζῶει ὃ γ' ἢ τέθνηκε ibid. 837; cp. Od. 11. 464. Probably, the ultimate explanation is that we really have here a direct question, 'Is he alive or dead?' But it is a question which is asked of the speaker's own mind; so that it easily passes into a mere expression of uncertainty. See Monro, H. G. § 341.

132. πόλλ' ἀποτίνειν. The 'heavy restitution' which Telemachus would have to make to Icarius cannot mean paying back the ἔδνα which came with Penelope, when she married Odysseus, ὅσσα ἔοικε φίλης ἐπὶ παιδ' ἑπέσθαι. See note on Od. 1. 277, where this interpretation is combated. We must refer

it generally to some act of vengeance on the part of Icarius for the slight put upon his daughter. Eustath. says that this way of rendering the sentence *σμικρολογίας αἰτίημα προσάπτει τῷ Τηλεμάχῳ*, in the judgment of οἱ παλαιοί, διὸ καὶ θέλουσιν οἱ τοιοῦτοι στίζειν τελείαν (to put a full stop) ἐν τῷ πόλλ' ἀποτίνειν, so as to join 'Ἰκαρίῳ ἀποπέμψω.

134. ἐκ γὰρ τοῦ πατρὸς, 'for from him, her father.' So τοῦ πατρὸς Od. 16. 149. The demonstrative serves to give additional emphasis to contrast πατὴρ with daίμων. The evils which Telemachus would suffer from the πατὴρ he has already described as πόλλ' ἀποτίνειν, the necessity of restitution. But it is very possible that τοῦ πατρὸς may mean 'that father of mine,' sc. Odysseus, whose return might come at any moment, although there was such uncertainty about his fate. For τοῦ πατρὸς it has been suggested to read οὐ πατρὸς in the sense of ἐμοῦ. See on 1. 402.

δαίμων. Nitzsch distinguishes between the meaning of daίμων and θεός in their Homeric use, as if the former represented the darker and more dangerous side of superhuman powers. Nägelsbach (Hom. Theol. p. 72) sums up the uses of both words as follows: daίμων stands indifferently for θεός five times in the Il. (1. 222; 3. 420; 6. 115; 19. 188; 23. 595), and once in the Od. (15. 261); while the two words are used as interchangeable synonyms in Od. 21. 196, 201; 6. 172-174. Compare with these Il. 17. 98, 99; Od. 5. 396, 397; Od. 3. 27; which seem to show that daίμων stands to θεός as *numen* to *persona divina*; and that originally there is nothing in daίμων which tends in

δώσει, ἐπεὶ μήτηρ στυγεράς ἀρήσεται ἔρινυς 135
οἴκου ἀπερχομένη· νέμεσις δέ μοι ἐξ ἀνθρώπων
ἔσσεται· ὥς οὐ τοῦτον ἐγὼ ποτε μῦθον ἐνίψω.
ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν,
ἔξιτέ μοι μεγάρων, ἄλλας δ' ἀλεγύνετε δαίτας
ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους. 140
εἰ δ' ὑμῖν δοκέει τόδε λωίτερον καὶ ἄμεινον
ἔμμεναι, ἀνδρὸς ἐνὸς βίοτον νήποινον ὀλέσθαι,
κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἔοντας,
αἷ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι.
νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὀλοισθε.' 145
Ὡς φάτο Τηλέμαχος, τῷ δ' αἰετὼ εὐρύοπα Ζεὺς

137.] Nicanor says of this line ἀθετεῖται μὲν ὑπὸ Ἀριστάρχων· στικτέον δὲ ὅμως μετὰ τὸ ἔσσεται, ἵνα τὸ ὥς κέηται ἀντὶ τοῦ οὕτως. Nitzsch prefers ὥς. 146. τῷ] Al. τῷ.

malam partem. In this general sense of *numen divinum* or *voluntas divina*, *δαίμων* occurs six times in the Il. and eleven times in the Od. With the additional notion of kindness or goodness it is found in two instances (Il. 11. 792; 15. 403) in the Iliad; but nowhere in the Odyssey. The phrases *ἐπέσσυτο δαίμονι ἴσος*, occurring ten times in the Il., carries with it the idea of a violent and evil power; and two instances (Il. 9. 600; 15. 468) assign to *δαίμων* a distinctly malignant action, while in one passage in the Il. (8. 166) *δαίμων* is used to mean fate or death. In the Odyssey there are at least twenty instances of *δαίμων* used in this sinister sense, sometimes with such epithets as *στυγερός*, *κακός*, *χαλεπός*, etc., sometimes standing alone. The tendency in this direction is especially noticeable, as Nitzsch here remarks, in the significance of the adjective *δαιμόνιος* as opposed to *θεῖος*.

135. *ἔρινυς*. This word Lobeck connects with *ὀρίνω*, or *ἐρευνάω*; others find in the *Ἐρινύς* the representatives of the Indian *Saranyū*s (speeding—see Curt. Gk. Et. p. 309); comparing the Sophoclean (Aj. 837) *τανίποδες Ἐρινύες*. They appear in Homer as the agents of the gods below, of Ζεὺς *καταχθόνιος* and *Περσεφόνη* Il. 9. 454, etc. They are especially the avengers of perjury (Il. 19.

260); and the executors of the parental curse (as here, and Od. 11. 280, etc.); so that *Ἐρινύς* may even stand as synonymous with the curse itself (Il. 21. 412). Cp. *Ἀραὶ δ' ἐν οἴκοις γῆς ὑπαὶ κεκλήμεθα* Aesch. Eum. 417. They accompany aged (Il. 15. 204) and poor (Od. 17. 475) persons, and are ever ready to defend their rights. In a word, their office is the punishment of crimes against the family, and against society generally.

136. *νέμεσις*. The ills rehearsed here, namely, impoverishment, the curse of heaven, and the reproach of men, may have suggested to Aeschylus the form of the passage in which Orestes describes what he had to expect if he had left his father unavenged, Choeph. 275-296; though additional judgments are interwoven with these. We have there (275) *ἀποχρημάτοις ζημίαις*, (283) *ἄλλας τ' ἐφάνει προσβολὰς Ἐρινύων*, and (291) *καὶ τοῖς τοιούτοις οὐδὲ κρατῆρος μέρος*.

137. *μῦθον*, 'this bidding,' sc. that my mother should depart.

138. *ὑμέτερος* to be joined closely with *αὐτῶν*, like the Lat. *mea ipsius sententia*. Cp. *νωίτερον λέχος αὐτῶν* Il. 15. 39. Similar is *ὑμέτερον ἐκάστου θυμὸν ἄξω* Il. 17. 226.

146. *εὐρύοπα Ζεὺς*. Interpretations are divided between 'far-seeing' and 'far-sounding.' Eustath. and Hesych. give

ὕψοθεν ἐκ κορυφῆς ὄρεος προέηκε πέτεσθαι.
 τὼ δ' ἔως μὲν ῥ' ἐπέτοντο μετὰ πνοιῆς ἀνέμοιο,
 πλησίω ἀλλήλοισι τιταινομένω πτερύγεσσιν·
 ἀλλ' ὅτε δὴ μέσσην ἀγορὴν πολύφημον ἰκέσθην, 150
 ἔνθ' ἐπιδινηθέντε τιναξάσθην πτερὰ πυκνὰ,
 ἐς δ' ἰδέτην πάντων κεφαλὰς, ὅσσοντο δ' ὄλεθρον,
 δρυψαμένω δ' ὀνύχεσσι παρειὰς ἀμφί τε δειράς
 δεξιῶ ἥϊξαν διὰ τ' οἰκία καὶ πόλιν αὐτῶν.

151. *πυκνά*] So La Roche, with eleven MSS. for the common reading *πολλά*.
 Cp. Schol. S. τὰ συνεχῇ αὐτῶν πτερά. 154. *αὐτῶν*] αὐτῆς or αὐτῶς Aristoph. See

both renderings. Curtius (G. E. 414) accepts the latter, but the difficulty involved is, that in Homer ὄψ is used mostly of articulate sounds, or of the voice of living things, as lambs (Il. 4. 435), or cicadas (Il. 3. 152), but not of what we call *noises* properly. Still it is a simple poetical notion to regard the thunder as the voice (ὄψ) of Zeus and not merely as a loud sound. Cp. h. Hom. Cerer. 441 τῆς δὲ μετ' ἄγγελον ἦκε βαρύκτυπος εὐρύοπα Ζεύς. This form of the nom. of 1st declension is a characteristic of the Aeolic dialect. Compare νεφεληγερέτα, etc. At any rate these forms are 'evidently part of the archaic and conventional style of Epic poetry.' Monro, H. G. § 96.

148. ἔως μὲν, 'for a while.' So in Il. 12. 141; 13. 143; 15. 277; 17. 727, 730; Od. 3. 126, with which we may compare the use of ὅς in the sense of οὗτος, and, generally, the forms of the relative with the force of the demonstrative. Others explain ἔως μὲν as a protasis with an unexpressed apodosis, which seems less likely. Cp. Hdt. 8. 74 ἔως μὲν δὴ ἀνὴρ ἀνδρὶ παραστὰς σιγῇ λόγον ἐποιέετο, τέλος δέ, κ.τ.λ., where Bekk. reads τέως μὲν.

μετὰ πνοιῆς. The preposition from its meaning 'among' passes easily to that of 'accompanying.' In Od. 1. 98 the phrase is ἅμα πνοιῆς. Compare Virgil's 'rapido pariter cum flamine' Aen. 4. 241.

150. πολύφημον, elsewhere (Od. 22. 376) used as the epithet of Phemius the bard. With a reference to this passage, the answer of the Pythia (Herod. 5. 79) directs her inquirers ἐς πολύφημον ἐξε-
 νείκαι, meaning thereby ἐς δῆμον or ἐς

κοινόν, and so they evidently understood it, ἐξέφερον τὸ χρηστήριον ἀλίην ποιη-
 σάμενοι. Transl. 'straining forwards on the wing, abreast of each other, they kept flying for a while along with the moving wind, but when they reached the midst of the voiceful assembly, there wheeling round they shook out of each other a shower of feathers.' This seems to give the reciprocal force of τιναξά-
 σθην, as expressed below by δρυψαμένω and in Od. 4. 179 by *τερπόμενω*. For *τινάσσειν* in this sense cp. Il. 13. 242 ἀστεροπῇ ἐναλίκιος ἦν τε Κρονίων |
 χειρὶ λαβὼν ἐτίναξεν ἀπ' αἰγλήεντος Ὀλύμπου. The change from their quiet flight alongside each other is marked by ἐπιδινηθέντε, which the Schol. S. interprets ἐκείσε δὲ ἐνταῦθα συστρα-
 φέντες ἐν τῷ καταράσσειν τὰ συνεχῇ αὐτῶν πτερά. If, however, we follow the majority of commentators in rendering 'they flapped their thick-plumed wings,' we shall have the contrast between their gliding flight and the angry movement of fighting birds.

152. ὅσσοντο, 'their look boded.'

153. ἀμφί τε δειράς. It is better to take the accus. παρειάς and δειράς in direct government of δρυψαμένω and to make ἀμφί an adverbial addition, = 'having torn each other's cheeks and throats all about;' cp. Il. 10. 572 αὐτοὶ δ' ἰδρῶ πολλὸν ἀπενίζοντο θαλάσση | ἐσ-
 βάντες, κνήμας τε ἰδὲ λόφον ἀμφί τε μη-
 ρούς. Others retract ἀμφί to the first clause, and, understanding it as a preposi-
 tion, take it to govern both παρειάς and δειράς, comparing Od. 12. 27 ἢ ἀλὸς ἦ ἐπὶ γῆς, where see note.

154. δεξιῶ, i.e. eastward. Cp. Il. 12. 239 εἴτ' ἐπὶ δεξιῇ ἴωσι πρὸς ἧῶ ἠέλιόν τε.

θάμβησαν δ' ὄρνιθας, ἐπεὶ ἴδον ὀφθαλμοῖσιν 155
 ὥρμηναν δ' ἀνὰ θυμὸν ἅ περ τελέεσθαι ἔμελλον.
 τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἀλιθέρης
 Μαστορίδης· ὁ γὰρ οἶος ὀμηλικὴν ἐκέκαστο
 ὄρνιθας γινῶναι καὶ ἐναίσιμα μυθήσασθαι
 ὃ σφιν ἐυφρονέων ἀγορήσατο καὶ μετέειπε· 160
 'Κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι, ὅττι κεν εἴπω·
 μνηστῆρσιν δὲ μάλιστα πιφασκόμενος τάδε εἴρω.
 τοῖσιν γὰρ μέγα πῆμα κυλίνδεται· οὐ γὰρ Ὀδυσσεὺς
 δὴν ἀπάνευθε φίλων ὦν ἔσσεται, ἀλλὰ που ἤδη
 ἐγγὺς ἐὼν τοῖσδεσσι φόνον καὶ κῆρα φυτεύει 165
 πάντεσσιν· πολέσιν δὲ καὶ ἄλλοισιν κακὸν ἔσται,

Dind. on Schol. ad loc. This change of reading may have been suggested by a mistaken idea that αὐτῶν would refer to the eagles. Cp. Schol. B πόλιν πλάττει ἰδίαν τοῖς αἰετοῖς ὃ Ὀμηρος. 156. ἔμελλον] not ἔμελλε. Schol. Harl. διὰ τὸ ὅ. τοῦτο γὰρ Ὀμήρῳ σὺνήθες. 157. Ἀλιθέρης] ψιλωτέον, εἰ καὶ παρὰ τὸ ἄλς ἐγένετο εἰς ἰδιότητα τοῦ ὀνόματος Schol. E. M. This seems to have been a rule in compounded proper names.

διά=‘across’ the city and men, although high above them; just as (150) ἀγορὴν ἰκέσθην only implies that the assembly was just below them.

πόλιν αὐτῶν. By αὐτῶν are indicated the living inhabitants as opposed to the buildings, οἰκία. Cp. Od. 7. 43 λιμένας καὶ νῆας εἰσας | αὐτῶν θ' ἡρώων ἀγοράς, 9. 40 ἔνθα δ' ἐγὼ πόλιν ἔπραθον ὠλεσα δ' αὐτούς. Nitzsch understands it, less naturally, to mean ‘these same persons,’ sc. on whose heads they had just threatened vengeance.

The import of the whole omen is sufficiently set forth presently by Halitherses. The eagles represent no particular persons, not (as Eustath.) Odysseus and Telemachus; but, tearing each other, they prefigure φόνον καὶ κῆρα (165). Similar is the omen observed by Teiresias (Soph. Ant. 1001) ἀγνῶτ' ἀκούω φθόγγον ὀρνίθων . . . καὶ σπῶντας ἐν χηλαῖσιν ἀλλήλους φοναῖς | ἔγνω· πετρῶν γὰρ ροίβδος οὐκ ἄσημος ἦν.

156. ἔμελλον. A few MSS. give ἔμελλεν, but the plural verb with the neut. plur. is common in Homer; cp. Il. 2. 36; 11. 310; Od. 8. 233, etc.

158. ὀμηλικὴν ἐκέκαστο, ‘surpassed his peers in his knowledge of birds and

his utterance of words of fate.’ Cp. καίνυσθαι ἀρετῇσι Od. 4. 725.

160. ὃ σφιν ἐυφρονέων. Join σφιν with the finite verbs. The common interpretation of ἐυφρονέων in this formula, which occurs sixteen times, is ‘with well-meant counsel.’ But Nitzsch on Od. 7. 73 οἰσὶν τ' εὖ φρονέησι, quotes the Schol. Venet. on Il. 1. 105 ὅταν δὲ τό, ὃ σφιν ἐυφρονέων, φρονίμους προσδεκτέον λόγους· φρόνιμον γὰρ τὸ τὰς αἰτίας τῶν ἐνεστῶτων εἰπεῖν καὶ μετὰ ταῦτα ἐπάγειν τὰ ποιητέα, and also compares Soph. Ant. 1031 εὖ σοὶ φρονήσας εὖ λέγω. But this latter passage would rather suggest the construing of σφιν with ἐυφρονέων, and the context in Od. 7. 73 certainly adds weight to the rendering ‘intending well;’ rather than to that of Nitzsch, ‘understanding well.’

162. εἴρω, ‘I say,’ used as a present only here and in Od. 11. 137; 13. 7.

163. πῆμα κυλίνδεται. So in Il. 11. 347; cp. Il. 17. 688; the metaphor seems to be from a wave, as Il. 11. 307.

166. πολέσιν δέ, ‘and then he will be the ruin of many more of us,’ of the abettors of the suitors, those chiefs with whom Telemachus had remon-

οὐ νεμόμεσθ' ἰθάκην εὐδείελον. ἀλλὰ πολὺ πρὶν
φραζώμεσθ' ὥς κεν καταπαύσομεν· οἱ δὲ καὶ αὐτοὶ
παυέσθων· καὶ γάρ σφιν ἄφαρ τόδε λώϊόν ἐστιν.
οὐ γὰρ ἀπείρητος μαντεύομαι, ἀλλ' εὖ εἰδώς·
καὶ γὰρ κείνῳ φημὶ τελευτηθῆναι ἅπαντα

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strated. The nominative to ἔσσεται is Ὀδυσσεύς, as in Od. 16. 103 κακὸν πάν-
τεσσι γεινόμεν, cp. Od. 4. 667.

167. εὐδείελον. The Scholia give various interpretations of this word, εὖ πρὸς τὴν δείλην κειμένη, δείλη γὰρ ἡ δύσις . . καὶ γὰρ ἐπιφέρει 'πρὸς ζῴφον.' . . ἔλη γὰρ ἐστὶν ἡ τοῦ ἡλίου αὐγή, ὅθεν καὶ τὸ εἰληθερεῖν τὸ ἡλίῳ χρῆσθαι. This represents generally the view taken by Buttm. Lexil. p. 220 foll., and so Düntzer, who translates the word 'abendschön,' describing a place 'that slopes to the western beams.' (Shelley, 'Arethusa.') The other interpretations given in the Scholia are εὐπεριόριστος, πᾶσαι γὰρ αἱ νῆσοι εὐκατάληπτον ἔχουσι τὸν περιορισμὸν ὡς πρὸς τὴν ἡπειρον, or again ἐπιφανής, and this indeed seems to be the right rendering, if with Curt. (Gk. Etym. 213) we take εὐδέελος as only another form for εὐδέελος, i.e. εὐδῆλος from the root διF.

168. καταπαύσομεν, (subjunctive mood), sc. μνηστῆρας, 'how we may best stop these men; nay, of their own selves let them stop.' The addition of ἄφαρ, 'forthwith,' seems to show that the advantage comes immediately upon the performance of the act.

170. ἀπείρητος. The interpretations vary between 'unskilled,' and 'unproved.' He can hardly mean that his prophecies about the ultimate fate of Odysseus had proved his prophetic powers, as the fulfilment had not yet appeared, though the prophet confidently expects it: so it seems better to accept the interpretation of the Schol. sc. ἀπειρος καὶ ἀμαθής. In Il. 12. 304 ἀπείρητος is used actively, 'without making an effort;' cp. Il. 17. 41. In both these passages, however, we seem to see that πειράσθαι implies 'awaiting an alternative of possibilities,' so that ἀπείρητος here would mean, 'without abiding the ordeal of the [still future] event,' i.e. without challenging the event to prove me false or true, or, more literally still (assigning a semi-middle sense to the verbal as well as to

the verb), 'without allowing myself to be tested.'

171. τελευτηθῆναι. The aorist infinitive in Greek retains, as far as possible, the force of the aorist indicative; but, of course, it does not give the notion of past time, as the augment, which alone carries with it that force, is not continued into the infinitive. In stating this, however, it is right to draw a distinction between the aor. infin. as used in *oratio obliqua* (or sentences equivalent to *oratio obliqua*) from all other usages. For in such sentences the aorist represents the aor. indicat.; whereas in others it does not. There is therefore nothing strange in finding the aorist infinitive simply denoting the fact of the verb—as here 'fulfilment;' so that the finite verb with which the infinitive is construed, or the context in which it is used, is able to transfer its own point of time to the aorist. Thus with such verbs as φημί, εἶπον, δοκῶ, ἐλπίζω, etc., expressing promise or expectation, the aorist infinitive seems to take the force of a future, as in inf. 280; 3. 125; Il. 13. 666 πολλάκι γὰρ οἱ ἔειπε γέρον . . νοῦσφ' ὑπ' ἀργαλέῃ φθίσθαι, sc. *peritulum esse*; Aesch. S. c. T. 427 ἐκπέρσειν . . φησὶν, οὐδὲ τὴν Διὸς βολὴν σχεθεῖν, *non fore ut eum inhibeat*. Compare also ἄσμενοι ἐκέϊσε ἴοιεν οἱ ἀφικόμενοι ἐλπίς ἐστὶν οὐ διὰ βίου ἥρων τυχεῖν Plato, Phaed. 67, μῶρος, εἰ δοκεῖς με τλῆναι σὴν καθαιμάξαι δέρην Eur. Orest. 1527, οὐκ εἰκὸς ἐς νῆσον τοὺς Λακεδαιμονίους περαιωθῆναι Thuc. 5. 109. See Madvig (Gk. Synt. § 172 R), who however remarks that such a combination as νομίζω κρατῆσαι is impossible and must be accounted for on the ground of faulty reading; but we may compare Soph. Aj. 1082 ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ | ἐξ οὐρίων δραμοῦσαν ἐς βυθὸν πεσεῖν. That πεσεῖν here stands with the same force as πεσεῖν ἂν we gather from ibid. 1077 ἀλλ' ἄνδρα χρὴ κὰν σῶμα γεννήσῃ μέγα | δοκεῖν πεσεῖν ἂν κὰν ἀπὸ σμικροῦ κακοῦ. But, in the former passage,

ὥς οἱ ἐμυθεόμην, ὅτε Ἰλιον εἰσανέβαινον
 Ἀργεῖοι, μετὰ δέ σφιν ἔβη πολύμητις Ὀδυσσεύς.
 φῆν κακὰ πολλὰ παθόντ', ὀλέσαντ' ἄπο πάντας ἐταίρους
 ἄγνωστον πάντεσσιν ἑικοστῷ ἐνιαυτῷ 175
 οἵκαδ' ἐλεύσεσθαι τὰ δὲ δὴ νῦν πάντα τελεῖται.'

Τὸν δ' αὖτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ἤδα·
 'ὦ γέρον, εἰ δ' ἄγε νῦν μαντεύεο σοῖσι τέκεσσιν
 οἵκαδ' ἰὼν, μή πού τι κακὸν πάσχωσιν ὀπίσσω·
 ταῦτα δ' ἐγὼ σέο πολλὸν ἀμείνων μαντεύεσθαι. 180
 ὄρνιθες δέ τε πολλοὶ ὑπ' αὐγὰς ἡελίοιο
 φοιτῶσ', οὐδέ τε πάντες ἐναῖσιμοι· αὐτὰρ Ὀδυσσεὺς
 ὦλετο τῇλ', ὥς καὶ σὺ καταφθίσθαι σὺν ἐκείνῳ
 ὠφελές. οὐκ ἂν τόσσα θεοπροπέων ἀγόρευες,
 οὐδέ κε Τηλέμαχον κεχολωμένον ᾧδ' ἀνιείης 185

182. οὐδέ τε] ὁ δὲ τῷ συνδεσμός περισσός. ἐν δὲ ταῖς εἰκαιόταις γράφεται 'οὐδέ τι' Schol. H. M. S.

πεσεῖν is really the infinitive of a gnomic aorist. A good instance is Aristoph. Nub. ἐνεχυράσασθαί φασιν, 'they say they will distraint upon me;' where editors have needlessly altered to ἐνεχυράσασθαι. See also Vesp. 160; Od. 20. 121. It is of course possible in the present passage to retain the preterite force in τελευτηθῆναι, and to make the seer say 'that everything has been accomplished;' which, indeed, was all but true; the last act of the drama was even now opening, as he describes it with closer accuracy, infra 176, 'all these things are now being accomplished.'

172. Ἰλιον εἰσανέβαινον, equivalent to the similar phrase, Od. 1. 210 ἐς Τροίην ἀναβήμεναι.

174-176. See Eustath. καὶ ὅρα σύνοψιν τῆς Ὀδυσσεύς ἐνταῦθα ἐν οὐδὲ ὅλοις τρισὶ στίχοις. συνελόντα γὰρ φάναι, ἡ τῆς Ὀδυσσεύς περιοχὴ οὐδὲν ἄλλο ἐν καιρίῳ ἱστορεῖ ἄλλ' ἢ τὰ ἐπελευστικῶς ἐνταῦθα ῥηθέντα.

178. μαντεύεο σοῖσι τέκεσσιν. See for a similar tone of contempt, Virg. Aen. 11. 399 'capiti cane talia demens | Dardanio rebusque tuis.' Trans. 'interpret omens for thy children.' Compare αὐτὰρ ὁ μάντις ὁ Τηλέμαχος ἔχθρ' ἀγορεύων | ἔχθρὰ φέροιτο πρὸς οἶκον, ὅπως τεκέσσι φυλάξῃ Theocr. 6. 24.

180. ταῦτα, κ.τ.λ. Join ἐγὼ δὲ πολλὸν ἀμείνων σέο μαντεύεσθαι ταῦτα.

181. ὑπ' αὐγὰς . . φοιτῶσι, 'move about in the sunlight.' So Διὸς αὐγαί Il. 13. 837. φοιτᾶν ὑπό with accusative is a natural construction; but in Od. 11. 498, 619 ὑπ' αὐγὰς is also used with a verb of rest. Cp. Eur. Hec. 1154 ὑπ' αὐγὰς τάσδε λεύσσουσαι πέπλους, sc. holding them up to the light to examine.

182. ἐναῖσιμοι, 'fateful,' 'teaching fate,' 'significant;' so Schol. μαντικοί, τὸ εἰμαρμένον σημαίνοντες. The first business of the seer is to discriminate the ἐναῖσιμοι, which Prometheus implies in his description of his revelations to men (P. V. 484 foll.) τρόπους δὲ πολλοὺς μαντικῆς ἐστοίχισα, | κἄκρινα πρῶτος ἐξ ὀνειράτων ἅ χρῆ | ὕπαρ γενέσθαι, κληδόνας τε δυσκρίτους | ἐγνώρισ' αὐτοῖς. Compare the words of Theoclymenus, Od. 15. 531 οὐ τοι ἄνευ θεοῦ ἔπατο δεξιὸς ὄρνις | ἔγνω γάρ μιν ἔσαντα ἰδὼν οἰωνὸν ἔόντα.

185. ἀνιείης, 'nor wouldest thou thus be urging on Telemachus, already roused to wrath.' So in Lat. 'eone tu servos ad spoliandum fanum inmittere ausus es?' Cic. in Verr. 4. 101. There is a distinction between the potential use of the optat. with κε, and the force of ἂν

σῶ οἴκῳ δῶρον ποτιδέγμενος, αἶ κε πόρῃσιν.
 ἀλλ' ἔκ τοι ἑρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 αἶ κε νεώτερον ἄνδρα παλαιά τε πολλά τε εἰδῶς
 παρφάμενος ἐπέεσσιν ἐποτρύνῃς χαλεπαίνειν,
 αὐτῷ μὲν οἱ πρῶτον ἀνιηρέστερον ἔσται, 190
 [πρῆξαι δ' ἔμπης οὐ τι δυνήσεται εἵνεκα τῶνδε·]
 σοὶ δὲ, γέρον, θωῆν ἐπιθήσομεν ἣν κ' ἐνὶ θυμῷ
 τίνων ἀσχάλλῃς· χαλεπὸν δέ τοι ἔσσεται ἄλγος.
 Τηλεμάχῳ δ' ἐν πᾶσιν ἐγὼν ὑποθήσομαι αὐτός·
 μητέρ' ἦν ἐς πατρός ἀνωγέτω ἀπονέεσθαι 195
 οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἔεδνα
 πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι.
 οὐ γὰρ πρὶν παύσεσθαι οἶομαι νῆας Ἀχαιῶν
 μνηστύος ἀργαλέης, ἐπεὶ οὐ τίνα δείδιμεν ἔμπης,

190. ἀνιηρέστερον] Ameis with Bekk. fr. Vindob. 56 reads ἀνιηρώτερον, but needlessly. The Alexandrines called this form Ἀπτικόν. Schol. S.; cp. also Etym. Magn. πῶς οὐκ ἀνιαιρώτερον, which implies the reading in -έστερον. 191.] This verse, wanting in two Venet. MSS, among others, was rejected by Wolf, as made up from Il. 1. 562, with a variable latter half; for which some read εἵνεκα τῶνδε, others οἶος ἀπ' ἄλλων. Neither Eustath. nor Scholl. notice it. 198. παύσεσθαι] Wolf's conjecture for παύσασθαι or παύεσθαι. But παύσασθαι might stand; see note on sup. 171.

ἀγόρευες sup. which takes its colour from the suggested clause εἰ σὺν ἐκείνῳ κατέφθισο.

186. δῶρον. The reproach of seers. So Oedipus calls Teiresias (Soph. O. T. 388) δόλιον ἀγύρτην ὅστις ἐν τοῖς κέρδεσι | μόνον δέδορκε, τὴν τέχνην δ' ἔφυν τυφλός. So Antig. 1055.

189. Join παρφάμενος ἐπέεσσιν, as Il. 12. 248 ἡέ τιν' ἄλλον | παρφάμενοι ἐπέεσσιν ἀποτρέψει πολέμοιο. The 'varied lore' in which Halitherses was versed (παλαιά τε . . εἰδῶς) would the better enable him to impose on Telemachus.

190. αὐτῷ οἱ, i.e. ἐαυτῷ.

ἀνιηρέστερον. With this metaplastic form from ἀνιηρός compare αἰδοιέστατος Pind. O. 3. 42, ἀμορφέστατος Hdt. 1. 196. 2.

191. εἵνεκα τῶνδε. If we have to attempt an interpretation of a spurious line, this phrase may mean 'because of the [resistance of] these suitors here.' But τῶνδε is an unsatisfactory equivalent for ἡμέων. Perhaps we might

render 'by help of all these omens' of thine. Not only is the verse deficient in authority, but it spoils the antithesis between αὐτῷ μὲν οἱ and σοὶ δέ.

192. Join ἣν τίνων and ἐνὶ θυμῷ ἀσχάλλῃς.

194. ἐν πᾶσιν = coram omnibus. Cp. Il. 9. 121 ὑμῖν δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνω, ibid. 528 ἐν δ' ὑμῖν ἑρέω πάντεσσι φίλοισι.

195. ἀπονέεσθαι. As parallel instances of the lengthening of an initial long syllable in words where many short vowels come together, Ameis quotes ἀθάνατος, ἀκάματος, ἀποπέσσησιν Od. 24. 7, ἐπίτονος Od. 12. 423, ζέφυρή Od. 7. 119, ἀγοράασθε Il. 2. 337.

199. ἐπεὶ οὐ τίνα δείδιμεν ἔμπης. The same expression occurs in Il. 7. 196. It is difficult to settle the question whether the meaning of ἔμπης (i.e. ἐν πᾶσιν) be really 'altogether' or 'for all that.' Most commentators lean to the latter as being the only true rendering in Homer. Bäumlein however (Griech. Partik. 115 foll.) insists on its primary

οὐτ' οὖν Τηλέμαχον, μάλα περ πολύμυθον έόντα· 200
οὐτε θεοπροπίης έμπαζόμεθ', ήν σὺ, γεραιέ,
μυθείαι άκράαντον, άπεχθάνεαι δ' έτι μάλλον.
χρήματα δ' αὐτε κακῶς βεβρώσεται, οὐδέ ποτ' ίσα
έσσεται, όφρα κεν ή γε διατρίβησιν 'Αχαιοὺς
δν γάμον· ήμεῖς δ' αὖ ποτιδέγμενοι ήματα πάντα 205
είνεκα τής άρετής έριδαίνομεν, οὐδέ μετ' άλλας

206.] See note below.

meaning being 'wholly,' 'quite,' quoting the present passage, and comparing Il. 5. 190 foll.; 7. 196; 14. 98 foll., 173; 17. 632; 19. 308; 24. 522. He would even assign this force to the word in Od. 5. 205; 3. 209; 15. 214; especially claiming it for Od. 19. 37 foll. He also compares Aesch. P. V. 48; Eum. 229; Soph. Aj. 122. Granting this then as the original and rightful meaning he allows that where the word stands as pointing a distinctly adversative relation to some previous statement, this primary sense easily passes into the secondary one of 'notwithstanding,' compare French *toutefois*. As instances of this he gives Il. 1. 561; 8. 32; 17. 229; Od. 11. 350; 14. 214; 20. 311; 23. 83; Pind. Pyth. 4. 86 foll.; 5. 55; Aesch. P. V. 186 foll.; Eur. Alc. 906; Cycl. 535; Theocr. 10. 29; 22. 17. This adversative force is even more strongly exhibited in the combination of *περ έμης* with the participle, Il. 9. 517 foll.; 14. 1; 15. 399; Od. 15. 361; 18. 165; 19. 356.

200. οὐτε . . οὐτε. These two separate clauses are subdivisions of οὐτινα δείδιμεν έμης.

202. μυθείαι άκράαντον, 'which thou pratest to no purpose,' i.e. because nothing will come of thy predictions. μυθείαι is a shorter form for μυθέεαι, the ε being dropped, as in πώλειαι Od. 4. 811, q.v. Compare also άποαίρεο Il. 1. 275, έκλεο Il. 24. 202. Krüger (Dial. § 30. 3) compares also from Herodot. ποίειαι, ποιέο, έποιέο, though elsewhere in the same writer we find δέεαι (7. 161), διαρέεαι (7. 47). Compare also ύφάγεο Theocr. 2. 101. In Od. 8. 180 we find the form μυθείαι.

203. οὐδέ ποτ' ίσα έσσεται. Eustath. misunderstands this, rendering it άστείως (i.e. euphemistically) είρηται άντὶ τοῦ

αἰέ έλαττωθήσεται· εἰ γάρ μὴ ίσα, πολλῶ μάλλον οὐ μείζονα· έσται άρα έλάττονα. But ίσα does not agree with χρήματα, being a neuter adjective used substantivally; 'never will recompense be made.' With this usage cp. Il. 14. 98 Τρωσὶ μὲν εύκτὰ γένηται, Il. 16. 128 καὶ οὐκέτι φυκτὰ πέλωνται (cp. Od. 8. 299), Il. 21. 533 οἶω λοίγι' έσεσθαι, Od. 8. 384 ήδ' άρ' έτοῖμα τέτυκτο, etc.

204. διατρίβησιν 'Αχαιὺς δν γάμον. We have διατρίβειν γάμον in Od. 20. 341, cp. inf. 265, but no instance of διατρίβειν with a personal object. The simplest explanation of the double accusative is that the verb follows the analogy of άφαιρεῖν, which is commonly so used; or we may describe δν γάμον as an accusative of nearer definition, sc. 'in the matter of her marriage.'

206. είνεκα τής άρετής. Cp. Schol. H. M. Q. R. ό 'Αρίσταρχος λέπειν φησὶ τὸ άρθρον, ἔν' ή είνεκα τής ταύτης άρετής' 'Ιακὼν δὲ τὸ έθος εἶναι. 'Αριστοφάνης δὲ ύπώπτενε τὸν στίχον, νεωτερικὸν λέγων όνομα τὸ τής άρετής. πιθανὸν δὲ συναθετεῖν αὐτῷ καὶ τὸν πρὸ αὐτοῦ καὶ τὸν μετ' αὐτόν. Accordingly commentators are divided; some explain τής as = Πηνελοπείης, comparing Il. 9. 133 τής εύνης (sc. Βρισηίδος), ibid. 275; Il. 19. 176; others take it to mean 'this,' i.e. 'such' excellence; cp. Il. 11. 762 'Αχιλλεύς | οἶος τής (al. ής) άρετής άπονήσεται. See Monro, H. G. § 261. Penelope describes or alludes to her άρετή (which is not used here with a moral significance) in Od. 18. 251 ή τοι έμην άρετήν είδός τε δέμας τε | ώλεσαν άθάνατοι. Here έριδαίνομεν takes almost a future sense, as Od. 24. 475 ή φύλοπιν αἰνήν | τεύξεις, ή φιλότητα μετ' άμφοτέρουσι τίθησθα; The general sense is, 'we will vie with each other—the prize, her pre-eminent excellence.'

ἐρχόμεθ', ἃς ἐπιεικὲς ὀπιέμεν ἐστὶν ἐκάστω.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα·
 'Εὐρύμαχ' ἡδὲ καὶ ἄλλοι, ὅσοι μνηστῆρες ἀγαυοί,
 ταῦτα μὲν οὐχ ὑμέας ἔτι λίσσομαι οὐδ' ἀγορεύω· 210
 ἥδη γὰρ τὰ ἴσασι θεοὶ καὶ πάντες Ἀχαιοί.
 ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἴκοσ' ἐταίρους,
 οἳ κέ μοι ἔνθα καὶ ἔνθα διαπρήσσωσι κέλευθον.
 εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,
 νόστον πευσόμενος πατρὸς δὴν οἰχομένοιο, 215
 ἣν τίς μοι εἴησι βροτῶν, ἣ ὅσσαν ἀκούσω
 ἐκ Διὸς, ἣ τε μάλιστα φέρει κλέος ἀνθρώποισιν.
 εἰ μὲν κεν πατρὸς βίοντα καὶ νόστον ἀκούσω,
 ἦ τ' ἂν, τρυχόμενός περ, ἔτι τλαίην ἐνιαυτόν·
 εἰ δέ κε τεθνηῶτος ἀκούσω μῆδ' ἔτ' ἐόντος, 220
 νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν
 σῆμά τέ οἱ χεύω καὶ ἐπὶ κτέρεα κτερεῖξω

209. ἀγαυοί] γρ. ἀγανοί [?], οἳ δὲ Ἀχαιοί Schol. H. 214. Σπάρτην] Zenodot.
 Κρήτην. See on Od. I. 285. 222. χεύω] Πτολεμαῖος ὁ Ὀροάνδου χείω γράφει,
 καὶ Ἀρίσταρχος· Ἡρωδιανὸς δὲ χεύω, ἢ ἐνεστῶς ἀντὶ τοῦ μέλλοντος Schol. H. M.
 See Dind. on Schol. ad loc.

209. ἄλλοι . . ἀγαυοί. The word *μνηστῆρες*, which belongs properly to ἄλλοι, is drawn into the relational clause, as Il. I. 566 *μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰς ἐν Ὀλύμπῳ*, Il. 5. 877 *ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς ἐν Ὀλύμπῳ*, and 8. 341. Here the sentence would run in full, *ἄλλοι μνηστῆρες ἀγαυοὶ ὅσοι ἐστέ*. The form of expression is analogous to *ἄλλον ὄντινόν* in later Greek; for though in our phrase there is no patent attraction, the step which makes attraction possible has been taken, viz. the ellipse of the verb.

211. τὰ ἴσασι. This word, which always has the initial *ῥ*, is, according to Ameis, used eight times with the first syllable short, and ten times with it long; the latter would seem to be the original quantity, pointing to an earlier form ἴδ-σασι. Monro, App. B. 2.

213. ἔνθα καὶ ἔνθα = 'there and back.'

222. χεύω. The form of the word does not decide whether it is the future indicative or the potential used for the

future, and Buttm. gives both suppositions equal claims. In Il. 7. 86 *χεύωσι* occurs as the conjunctive of the aorist, and in Eurip. El. 181 *δάκρυσι χεύω* must be taken as a syncopated future, as Euripides would not have admitted the potential mood here. Hesych. seems to regard it as a form of the present indicative (*χέυει, ρέει*), as it certainly is in later Greek writers. Porson and Dindorf, however, read *δάκρυσι χορεύω* in the passage of Euripides. In Il. 7. 336 we have this form co-ordinated with an unambiguous aorist subjunctive, *τύμβον δ' ἀμφὶ πυρὴν ἔνα χεύομεν ἔξα-γαγόντες | ἄκριτον ἐκ πεδίου ποτὶ δ' αὐτόν δειμόμεν, κ.τ.λ.* Here on the contrary *χεύω* appears to go along with an equally unmistakable future indicative, sc. *δώσω* (223). This fact, and the greater simplicity gained by it, give some weight on the side of its being a future. See generally Veitch (Irreg. Gk. Verbs) on *χέω*, who remarks (p. 602), 'In the late recensions of the Iliad and Odyssey, the future and aorist with *σ*

πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δώσω.'

Ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη
Μέντωρ, ὅς ρ' Ὀδυσῆος ἀμύμονος ἦεν ἐταῖρος, 225
καὶ οἱ ἰὼν ἐν νηυσὶν ἐπέτρεπεν οἶκον ἅπαντα,
πεῖθεσθαί τε γέροντι καὶ ἔμπεδα πάντα φυλάσσειν.
ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπε·

Ἐκέλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω·
μή τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω 230
σκηπτούχος βασιλεὺς, μηδὲ φρεσὶν αἴσιμα εἰδὼς,
ἀλλ' αἰεὶ χαλεπὸς τ' εἴη καὶ αἴσυλα ῥέζοι,

232, 233.] For the punctuation of these lines and the accentuation of ὥς cp. Schol. Q. βραχὺ διασταλτέον ἐπὶ τὸ ῥέζοι, τὸ γὰρ ὥς ἀντὶ τοῦ ὅτι ἐστίν.

have disappeared.' But we must not attach too much weight to the fact that *χεύω* appears to be parallel with *δώσω*. It is at least as probable that *χεύω* is a subjunctive, with its radical sense of purpose or intention; so that (Monro, H. G. § 275 a) 'the subjunctive expresses the decisive action to be taken by Telemachus: viz. to acknowledge his father's death: the fut. *δώσω* expresses what would follow as a matter of course.' To this, however, we must add that it does not appear that *ἔχευα* ever had an *σ*. See Curt. Verb. p. 459; Monro, H. G. App. A. 5.

225. Μέντωρ. This is the only passage in which Mentor appears *in propria persona*; elsewhere it is Pallas personating him. Pallas does, however, in the assembly of the gods (Od. 5. 8-12), use, as though they were her own, the very words of Mentor in vv. 230-234. Fäsi notices the similarity of the name of the Taphian Mentēs, whose appearance is likewise assumed by Athena, Od. 1. 105. Odysseus, in addressing the simulated Mentor (Od. 22. 208), thus accosts him, Μέντορ, ἄμνον ἀρῆν, μνήσαι δ' ἐτάριοι φίλοι, | ὅς σ' ἀγαθὰ ῥέζεσκον, ὀμηλικὴ δ' ἐμοὶ ἔσσι.

227. πεῖθεσθαί τε γέροντι. Eustath. τὸ δὲ πεῖθεσθαί γέροντι ὅ ἐστι τῷ Λαέρτῃ, φιλοπατορίαν διδάσκει· ὥς γὰρ οἱ κατ' οἶκον τῷ Μέντορι, οὕτως αὐτὸς τῷ τοῦ Ὀδυσσεὺς πατρὶ πείσεται. Compare for the expression Λαέρτης ὁ γέρων Od. 4. 111, 754; 16. 153. The meaning according to this interpretation is, 'Odysseus entrusted all his house to

Mentor, to obey his aged father, and keep all secure.' Nitzsch and others find fault with the reference to Laertes, and understand by γέροντι Mentor himself; but this hardly tallies with the description given above of Mentor's age. If we take the sentence so, οἶκον must be supplied as subject of πεῖθεσθαί and Μέντορα as subject of φυλάσσειν, sc. 'he entrusted all his house to him, that it should obey the old man, and that he,' etc. Monro, H. G. § 231, justifies this sudden change, pointing out that the infinitive may be so far an abstract noun, as that the action which it denotes is not predicated of an *agent*. So here, if we regard πεῖθεσθαί, φυλάσσειν, as equivalent to 'for obeying,' 'for guarding,' the harshness of the apparent change disappears. For the change from the relational sentence ὅς ρ' Ὀδυσῆος, κ.τ.λ. to the demonstrative καὶ οἱ see on 54 supra.

230. πρόφρων, 'in earnest,' 'with full purpose of heart.' Not co-ordinated with ἀγανὸς καὶ ἥπιος, but taken adverbially with ἔστω. It is nearly always used in Homer as an adverbial adjunct to a verb, except in the phrases πρόφρων κραδίη Il. 10. 244, and πρόφρονι θυμῷ Il. 22. 184. In Hesiod, Opp. et D. 612, it is found expressing a malicious purpose, εἰ μὴ δὴ πρόφρων ἐθέλῃσιν ὀλέσσαι. It is better in this sentence not to join closely τις σκηπτούχος βασιλεὺς, but rather to render, 'Let no one be kind, etc., as a sceptred monarch.'

232. αἴσυλα. If αἴσιμα (supra) means what is 'fair,' 'right,' from αἴσα,

ὥς οὐ τις μέμνηται Ὀδυσσῆος θείοιο
 λαῶν, οἷσιν ἄνασσε, πατὴρ δ' ὥς ἥπιος ἦεν.
 ἀλλ' ἦ τοι μνηστῆρας ἀγήνορας οὐ τι μεγαίρω 235
 ἔρδειν ἔργα βίαια κακορραφίησι νόοιο·
 σφὰς γὰρ παρθέμενοι κεφαλὰς κατέδουσι βιαίως
 οἶκον Ὀδυσσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι.
 νῦν δ' ἄλλω δῆμῳ νεμεσίζομαι, οἶον ἅπαντες
 ἦσθ' ἄνεω, ἀτὰρ οὐ τι καθαπτόμενοι ἐπέεσσι 240
 παύρους μνηστῆρας καταπαύετε πολλοὶ ἐόντες.
 Τὸν δ' Εὐηνορίδης Λειώκριτος ἀντίον ἠΰδα·
 'Μέντορ ἀταρτηρὲ, φρένας ἦλεε, ποῖον ἔειπες

236. κακορραφίησι] κακοφραδίησι Schol. H. M. S. 240. ἄνεω] So Herodian.
 ἄνεω Aristarch., see note below. 241. καταπαύετε] 'Ριανὸς γράφει καταπαύετε,
 καὶ λόγον ἔχει Schol. H. M. Q. S. Vulg. κατερύκετε.

i.e. ἡ ἴση, εἴση, it is possible that
 αἴσυλος may be the exact contrary, viz.
 ἀ-ίς-υλος, 'unfair,' 'unrighteous.'

234. πατὴρ δ' ὥς. This clause,
 though introduced by δέ, is equivalent
 in meaning to 'though he was mild
 as a father.'

236. κακορραφίησι. Compare the
 phrase κακὰ ῥάπτειν Od. 3. 118; 16.
 423. For this use of the plural with
 the force of an abstract substantive in
 Homer compare ἀφραδίας Od. 19. 523,
 βίας Il. 5. 521, δίκησι Il. 16. 542,
 ἱπποσυνάων Il. 16. 776, ὑπεροπλίησι
 Il. 1. 205, πολυιδρείησι inf. 346; etc.
 Translate here, 'base scheming.'

237. παρθέμενοι, 'staking.' Schol.
 παραβάλλοντες, cp. Il. 9. 322 αἰὲν ἐμὴν
 ψυχὴν παραβαλλόμενος πολέμιζεν. See
 also Od. 3. 74. The emphasis lies in
 the participle; 'it is at the hazard of
 their own lives that they violently
 consume.'

239. οἶον . . ἄνεω, 'to see how you
 all sit silent.' There is great uncer-
 tainty about ἄνεω. La Roche, H. T.
 p. 191, quotes from Apollon. de Adverb.
 p. 554 καὶ περὶ τοῦ ΑΝΕΩΙ δὲ διαφορά
 τις κατὰ τὸν μερισμὸν εἰσῆγετο πρὸς
 ἐνίωιν, ὥς εἴη μᾶλλον ὄνομα πληθυντικόν,
 Ἀττικῶς κεκλιμένον. ᾧ λόγῳ καὶ τὸ ἰ
 προσκείμενον. P. 555 ὅτι μὲν οὖν δύ-
 νатаι ὄνομα πληθυντικὸν εἶναι σαφὲς ἐν-
 τεύθεν, ἀλλὰ δῆλον ὥς καὶ Ἀριστάρχῳ
 καὶ τοῖς ἀπὸ τῆς Ἀριστάρχου σχολῆς
 συνηρέσκετο μὴ μᾶλλον ὄνομα ἐκδέχε-
 σθαι, ὥς ἐπίρρημα δὲ ἐκ τοῦ καθ' ἓνα

σχηματισμὸν ἐκφέρεσθαι καὶ ἐπὶ ἐνικῆς
 σχήσεως καὶ ἐπὶ πληθυντικῆς παρελαμ-
 βάνετο, ὅπερ οὐ παρείπετο ὀνόμασι.
 καὶ γένους μὴ εἶναι διακριτικόν. ἐστὶ
 δέ που καὶ ἐπὶ ἐνικῆς ἐκφορὰς τὸ τοιοῦ-
 τον, 'ἡ δ' ἄνεω (sic) δὴν ἦστο' (ψ. 93),
 καὶ σαφὲς ὅτι εἰ δοθείη ἡ γραφὴ σὺν τῷ
 ἰ, δοθείη ἂν καὶ τὸ ὄνομα εἶναι τὸ ἄνεως.
 Eustath. too regards it as a nominative
 from ἄνεως, and we may doubt whether
 Aristarchus, with whom Buttm. agrees,
 would have decided in calling ἄνεως or
 ἄνεω (cp. οὕτως, οὕτω) an adverb, but
 for the solitary passage in Od. 23. 93;
 which it must be remembered belongs
 to a portion of the poem which is im-
 pugned. ἄνεως is equivalent to ἄν-αφ-
 ος, i.e. ἄν-αν-ος, the root αF or αν
 having the sense of crying or speaking,
 cp. αὐδᾶν, ἀντή.

240. καθαπτόμενοι ἐπέεσσι, see on
 sup. 39.

241. Eustath. sums up the character-
 istics of the three speakers thus, ὁ
 ποιητὴς . . τὸν μὲν Ἀντίνοον ἀπλούστερον
 δημηγοροῦντα πεποίηκε καὶ ἀφελέστερον,
 τὸν δὲ Εὐρύμαχον ἐμβριθέστερον ἐκείνου
 καὶ ἀδρότερον, ἐνταῦθα δὲ Λειώκριτόν
 τινα μνηστήρα βραχύλογον μὲν πλάττει,
 θρασύτερον δὲ ἐκείνων.

243. ἀταρτηρέ may represent a
 reduplication of the stem ταρ, as in
 τάρασσω, to be referred to root τερ
 (τείρω, *tero*) meaning to 'wear out'
 or 'rub away': ἀ-ταρ-τηρ-ός according
 to this derivation would mean some-
 thing like what we call 'irrepressible.'

ἡμέας ὀτρύνων καταπαυέμεν. ἀργαλέον δὲ
 ἀνδράσι καὶ πλεόνεσσι μαχήσασθαι περὶ δαιτί. 245
 εἴ περ γάρ κ' Ὀδυσσεὺς Ἰθακήσιος αὐτὸς ἐπελθὼν
 δαινυμένους κατὰ δῶμα ἐδὼν μνηστῆρας ἀγανούς
 ἐξελάσαι μεγάροιο μενοινήσει ἐνὶ θυμῷ,
 οὗ κέν οἱ κεχάροιτο γυνή, μάλα περ χατέουσα,
 ἐλθόντ', ἀλλὰ κεν αὐτοῦ ἀεικέα πότμον ἐπίσποι, 250
 εἰ πλεόνεσσι μάχοιτο· σὺ δ' οὐ κατὰ μοῖραν ἔειπες.

245. καὶ πλεόνεσσι] τινὲς γράφουσιν 'ἀνδράσι καὶ παύροις,' ἄμεινον δὲ 'καὶ πλεόνεσσι' γράφειν, ἢ ἐπὶ τῶν κωλυόντων Schol. H. M. Q. 251. εἰ πλεόνεσσι μάχοιτο]. Schol. H. M. Q. calls this reading γελοῖον, giving instead εἰ πλεόνες οἱ ἔποινο.

The older commentators regarded it as a lengthened form of an adjective ἀτηρός from ἄτη.

ἡλέος must be referred to a root ἄλ, seen in ἄλη, ἀλάσθαι, ἀλύειν, ἀλιταίνειν. In Il. 15. 128 the form ἡλέ occurs.

244. ἀργαλέον δέ. This is a passage greatly vexed by commentators. Eustath. and the Schol. make πλεόνεσσι follow ἀργαλέον, in the sense that even numerical odds do not ensure victory over men whose courage is heightened by good cheer. But the construction of πλεόνεσσι is doubtless after μαχήσασθαι, if we compare (251) εἰ πλεόνεσσι μάχοιτο, and the similar sentiment in Od. 16. 88 πρῆξαι δ' ἀργαλέον τι μετὰ πλεόνεσσιν ἐόντα | ἄνδρα καὶ ἴφθιμον. What then is the subject of μαχήσασθαι? Fäsi takes it to be the Suitors, as if Leiocritus, for himself and his fellows, was bewailing the hardship or unfairness of having to sustain the attack of the whole of the Ithacan people summoned to the rescue by Mentor (241); and this appears also to be the interpretation of Nitzsch. According to this the passage will be a bantering remonstrance against carrying a point by the might of superior numbers. ποῖον ἔειπες would then, prosaically, be equivalent to 'See what is implied in your appeal to the people of Ithaca!' ἀργαλέον, Nitzsch remarks, is not simply 'hard' in the sense of 'difficult,' but in the sense of 'oppressive.' Your appeal to numbers is a barbarity, there is no fairness in it. 'It is ill fighting against odds,' especially when the stakes are not equal, when one may lose his life, and can only win a dinner. The case is then pressed home

with an illustration, εἴ περ γάρ κε . . μενοινήσει (cp. εἴ περ γάρ κ' ἐθέλομεν, etc. Il. 1. 580). Suppose Odysseus to appear on the scene and try to force us out single-handed (αὐτός); why then, the results would be all the other way; the odds would be on our side and he would fall, and this parallelism is further suggested by the use of Ἰθακήσιος as an epithet here to Odysseus. 'You are summoning a vast number of Ithacans against the Suitors; how if it were the resistance of one Ithacan to an overwhelming number of Suitors!' Such violent and contrary results argue the wrongness of the method, σὺ δ' οὐ κατὰ μοῖραν ἔειπες.

The alternative rendering is to regard the words as a counter threat to Mentor. 'You will find it a hard matter to fight about a meal, with men who moreover (καί) outnumber you. You call us the παῦροι μνηστῆρες, but, inasmuch as I do not think the people of Ithaca will mix themselves up in the quarrel, we nevertheless outnumber you, who are but one. Why, even Odysseus himself could not stand before us, and shalt thou stand?' With περὶ δαιτί compare περὶ παιδὶ μάχη Il. 16. 568, περὶ οἷσι μαχεύμενος κτεάτεσσι Od. 17. 471.

249. κεχάροιτο . . ἐλθόντι. Compare Od. 19. 462 τῷ χαῖρον νοστήσαντι, Il. 14. 504 οὐδὲ . . ἀνδρὶ φίλῳ ἐλθόντι γανύσsetai. Translate, 'would have joy in his coming.'

250. αὐτοῦ, 'on the spot'—'no sooner home than killed.'

251. εἰ πλεόνεσσι μάχοιτο. For this epexegetic restatement of the

ἀλλ' ἄγε, λαοὶ μὲν σκίδνασθ' ἐπὶ ἔργα ἕκαστος,
τούτῳ δ' ὀτρυνέει Μέντωρ ὁδὸν ἢ δ' Ἀλιθέρης,
οἳ τέ οἱ ἐξ ἀρχῆς πατρώιοι εἰσιν ἑταῖροι.

ἀλλ', οἶώ, καὶ δηθὰ καθήμενος ἀγγελιάων 255
πεύσεται εἰν Ἰθάκῃ, τελέει δ' ὁδὸν οὐ ποτε ταύτην.'

Ὡς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψηρήν.
οἳ μὲν ἄρ' ἐσκίδναντο ἐὰ πρὸς δώμαθ' ἕκαστος,
μνηστῆρες δ' ἐς δώματ' ἴσαν θείου Ὀδυσῆος.

Τηλέμαχος δ' ἀπάνευθε κιὼν ἐπὶ θίνα θαλάσσης, 260
χεῖρας νιψάμενος πολιῆς ἁλὸς, εὔχετ' Ἀθήνῃ·

257. αἰψηρήν] La Roche quotes from Apollon. Soph. 17. 20 αἰψηρὸς = ταχύς· ὅταν δὲ λέγῃ 'λύσαν (sic) δ' ἀγορὴν αἰψηρήν' ὁ Ἀρίσταρχος ἀντὶ τοῦ αἰψηρῶς ἀκούει. This shows that λύσαν was the Aristarchean reading which Kayser adopts. Schol. P. λαιψηρήν. 260. ἀπάνευθε κιὼν] Al. ἀπάνευθεν ἰών. Nicanor says εἰ κατὰ δοτικὴν γράφεται τὸ θῖνι, βραχὺ διαστελοῦμεν ἐπὶ τὸ ἰών, καὶ τὰ ἐξῆς συνάφομεν· εἰ δὲ διὰ τὸ αῖ, ὡς Διδυμός φησι γράφειν Ἀρίσταρχον, μετὰ τὸ θαλάσσης διαστελοῦμεν.

protasis compare Thuc. 5. 97 καὶ τὸ ἀσφαλὲς ἡμῖν διὰ τὸ καταστραφῆναι ἂν παράσχοιτε... εἰ μὴ περιγένοισθε (where the last three words contain a restatement of διὰ τὸ καταστ.); Plato. Apol. 20 C οὐ γὰρ δήπου σοῦ γε, οὐδὲν τῶν ἄλλων περιττότερον πραγματευομένου, ἔπειτα τοσαύτη φήμη τε καὶ λόγος γέγονεν, εἰ μὴ τι ἔπραττες ἄλλοιόν ἢ οἱ πολλοί.

252. ἔργα = your estates, your homes. Notice ἄγε used with the plural number, as Od. 1. 76. ἕκαστος is in apposition with ὑμεῖς implied in the imperative σκίδνασθε. For a similar use cp. Il. 5. 878 δεδμήμεσθα ἕκαστος, Il. 2. 775 ἵπποι παρ' ἄρμασιν οἷσιν ἕκαστος... ἔστασαν, cp. also Od. 8. 393 τῶν ἕκαστος... ἐνείκατε.

253. ὀτρυνέει, 'shall speed his setting out,' sc. by aiding the preparations and procuring supplies.

255. καὶ δηθά. That is, instead of going after news of his father, as he thinks to do, he will not find the means. This is put bitterly, 'He will have to wait a long time first in Ithaca, and be content with such news as is brought to him.' πεύσεται could be used of information whether brought to Telemachus or obtained by his inquiries; but ἀγγελίαι must be restricted to news brought to him.

256. τελέει is the future, cp. Od. 4. 85; 18. 389; 19. 557; the forms τελέσω

and τελέσω are subjunctives of aor. 1, cp. Il. 1. 523; 23. 559; Od. 11. 352.

257. αἰψηρήν, proleptic epithet = 'quick to disperse at his word,' just like θοὴν ἀλεγύνετε δαῖτα Od. 8. 38, ταχέες δ' ἱππῆες ἔγερθεν Il. 23. 287. The use of the adjective here instead of the adverb is most common in Homer with adjectives of time, as ἔνδιος Od. 4. 450, ἡματίῃ Od. 2. 104, ὑπηοῖοι Il. 8. 530, ἡέριος, see Buttm. Lexil. p. 41; cp. also the use of χθιζός, πάννυχος, ἑσπέριος. Here the expression is not exactly equivalent to αἶψα δ' ἔλυσ' ἀγορὴν Il. 2. 808, but points also to the fact that the quality, 'readiness to disperse,' is more or less inherent in the subject. Cp. αἰψηρὴς δὲ κόρος κρυεροῖο γόοιο Od. 4. 103, αἰψηρὰ δὲ γούνατ' ἐνώμα Il. 10. 358 with v. l. λαιψηρά. The expression before us occurs also in Il. 19. 276. Cp. Virg. Aen. 12. 860 'alitis in parvae subitam collecta figuram.' Düntzer, with Voss, renders αἰψηρήν, 'excited.'

261. χεῖρας νιψάμενος. For this as a necessary preliminary to a sacrifice compare Il. 1. 313 οἳ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον, | ἔρδυν δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας. So Priam washes his hands before a libation, Il. 24. 302 foll.

πολιῆς ἁλός. Grammarians seem uncertain whether to describe this as a local, material, or partitive genitive.

‘Κλυθί μεν, ὃ χθιζὸς θεὸς ἤλυθες ἡμέτερον δῶ
καί μ’ ἐν νηὶ κέλευσας ἐπ’ ἡεροειδέα πόντον,
νόστον πευσόμενον πατρὸς δὴν οἰχομένοιο,
ἔρχεσθαι τὰ δὲ πάντα διατρίβουσιν Ἀχαιοὶ, 265
μνηστῆρες δὲ μάλιστα, κακῶς ὑπερηνορέοντες.’

‘Ὡς ἔφατ’ εὐχόμενος, σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη,
Μέντορι εἰδομένη ἡμὲν δέμας ἡδὲ καὶ αὐδὴν,
καί μιν φωνήσας’ ἔπεα πτερόεντα προσηύδα·

‘Τηλέμαχ’, οὐδ’ ὀπιθεν κακὸς ἔσσεαι οὐδ’ ἀνοήμων, 270
εἰ δὴ τοι σοῦ πατρὸς ἐνέστακται μένος ἦν,
οἶος κεῖνος ἔην τελέσαι ἔργον τε ἔπος τε.
οὐ τοι ἔπειθ’ ἀλήη ὁδὸς ἔσσεται οὐδ’ ἀτέλεστος.
εἰ δ’ οὐ κείνου γ’ ἐσσι γόνος καὶ Πηνελοπείης,
οὐ σέ γ’ ἔπειτα ἔολπα τελευτήσειν ἂ μενοινᾶς. 275

262. κλυθί μεν] Vulg. κλυθι μοί.

Perhaps the latter suits the passage best. As analogous constructions compare *λούεσθαι ποταμοῖο* Il. 6. 508, *πρῆσαι πυρός* Il. 2. 415. Cp. *λούειν ἐκ ποταμοῦ* Od. 6. 224.

262. ὃ... ἤλυθες, ‘thou that camest yesterday in thy godhead.’ θεός is drawn from its natural case of appeal, the vocative, into the nominative construction with the relative clause. For the adverbial use of *χθιζός* see above 257.

263. ἡεροειδέα. See Buttm. Lexil. s. v. ἄηρ. The general meaning is ‘hazy,’ ‘dim:’ not so much in the sense of overcast with cloud or fog, as of that of far, faint, distance. Cp. Longfellow, *Golden Legend*, ‘The sea in all its vague immensity.’

265. τὰ δέ, sc. my voyage.

270. οὐδ’ ὀπιθεν. As thou hast not been spiritless nor witless to-day, in the assembly, so ‘neither hereafter wilt thou be,’ etc. It might be a mere accident that thou hast acquitted thyself so well to-day; to-day’s is but one essay: but (Athena continues) if thou art thy father’s son, to-day is an augury of many such displays.

272. οἶος κεῖνος ἔην, ‘seeing what a man he was.’

τελέσαι ἔργον τε ἔπος τε, ‘to make good both word and work,’ may be explained in more than one way. It

may be taken as a sort of proverbial expression, meaning, to ‘say all that has to be said, and to do all that has to be done.’ In short, not to fall short of a hero’s duties, *μύθων τε ῥητῆρ’ ἔμεναι πρηκτῆρά τε ἔργων* Il. 9. 443, translated by Cicero (*de Orator.* 3. 15) *oratorem verborum actoremque rerum*. Or again, the phrase may be considered as a true *ἐν διὰ δυοῖν* = ‘to make good the word-foreshadowed act,’ *ἔργον τε ἔπος τε* thus signifying both the act-determining word, and the word-expressing act. The phrase in Hdt. 3. 135 *ἅμα ἔπος τε καὶ ἔργον ἐποίεε* is a paraphrase rather than a reproduction of the present passage. Cp. Il. 15. 234 *κεῖθεν δ’ αὐτὸς ἐγὼ φράσσομαι ἔργον τε ἔπος τε*, also inf. 304. For the disjunctive form *ἢ ἔπος ἢ ἔργον* see Od. 3. 99 note.

274. Join closely οὐ κείνου — ‘not his,’ i. e. ἄλλον. Cp. Od. 12. 382 *εἰ δέ μοι οὐ τίςσουςι*, 19. 85 *εἰ . . οὐκέτι νόστιμός ἐστι*. Ameis further quotes Il. 3. 289; 4. 55, 160; 15. 162, 178, 492; 20. 129, 139; 24. 296.

275. ἔπειτα = ‘in that case.’

ἔολπα. This form of the perf. and the double ε of the aor. *ἐέλπETO* (Il. 12. 407, etc.) confirm the fact of the original form of the root being *Feλπ*, thus showing its connection with the Lat. *volup*, *voluptas*.

παῦροι γάρ τοι παῖδες ὁμοῖοι πατρὶ πέλονται,
 οἱ πλέονες κακίους, παῦροι δέ τε πατρὸς ἀρείους.
 ἀλλ' ἐπεὶ οὐδ' ὄπιθεν κακὸς ἔσσειαι οὐδ' ἀνοήμων,
 οὐδέ σε πάγχυ γε μῆτις Ὀδυσσῆος προλέλοιπεν,
 ἐλπωρὴ τοι ἔπειτα τελευτῆσαι τάδε ἔργα. 280
 τῷ νῦν μνηστήρων μὲν ἕα βουλήν τε νόον τε
 ἀφραδέων, ἐπεὶ οὐ τι νοήμονες οὐδὲ δίκαιοι·
 οὐδέ τι ἴσασιν θάνατον καὶ κῆρα μέλαιναν,
 ὅς δῃ σφι σχεδὸν ἔστιν, ἐπ' ἡματι πάντας ὀλέσθαι.
 σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται ἦν σὺ μενοινᾷς· 285
 τοῖος γάρ τοι ἑταῖρος ἐγὼ πατρώϊός εἰμι,
 ὅς τοι νῆα θοὴν στελέω καὶ ἅμ' ἔψομαι αὐτός.
 ἀλλὰ σὺ μὲν πρὸς δώματ' ἰὼν μνηστήρσιν ὁμίλει,
 ὀπλισσὸν τ' ἦια καὶ ἄγγεσιν ἄρσον ἅπαντα,

276, 277.] Bekker brackets these two lines. See Friedländer, *Analect. Hom. Neue Jahrb.* 3. 468. They can only be objected to on the ground of being commonplace or tautological.

279. οὐ πάγχυ, like the later οὐ πάνυ = 'not at all.'

280. ἐλπωρὴ .. τελευτῆσαι, see on 171 sup.

284. ὅς .. ὀλέσθαι. Nitzsch joins *σχεδὸν ἔστιν ἐπ' ἡματι*, 'is near them every day;' so ἐπ' ἡματι *Od.* 14. 105. It is better to join ἐπ' ἡμ. ὀλέσθαι, 'to perish in one day,' as *Il.* 10. 48 οὐ γάρ πω ἰδόμην . . . ἄνδρ' ἕνα τοσσάδε μέρμερ' ἐπ' ἡματι μητίσασθαι, *Il.* 19. 228 ἀλλὰ χρὴ τὸν μὲν καταθάπτειν ὅς κε θάνῃσι, | νηλέα θυμὸν ἔχοντας, ἐπ' ἡματι δακρύσαντας, i. e. to limit one's weeping to a single day, *luctum lacrimis finire diurnis Cic. Tusc.* 3. 27, 65. In the sentence above, the gender of ὅς shows that it follows only the main word θάνατον, upon which κῆρα μέλαιναν is a poetic refinement. Cp. *Il.* 13. 622 ἄλλης μὲν λώβης τε καὶ αἵσχεος οὐκ ἐπιδευεῖς, | ἦν ἐμὲ λωβήσασθε. With the general expression compare *Il.* 17. 201 οὐδέ τί τοι θάνατος καταθύμιός ἔστιν | ὅς δῃ τοι σχεδὸν ἔστι.

286. τοῖος. This adjective prepares us for ὅς στελέω in the next line; the quality or value of his friendship is shown by his exertions for Telemachus. ὅς = 'as that I.' So *Il.* 7. 231 ἡμεῖς δ'

εἰμὲν τοῖοι οἳ ἂν σέθεν ἀντιάσαιμεν, 24. 183 τοῖος γάρ τοι πομπὸς ἅμ' ἔψεται ἀργειφόντης, | ὅς σ' ἄξει, κ.τ.λ., compare also *Od.* 11. 135.

πατρώϊος ἑταῖρος means only 'a comrade of thy father.'

289. ἦια. Schol. παρὰ δὲ Ὀμήρῳ ἦια τὰ ἐφόδια οἰκείως ἀπὸ τοῦ ἰέναι εἴρηται. Another Schol. quoting *Od.* 5. 368 ἦϊων θημῶνα τινάξῃ suggests that its meaning of 'chaff' comes ἀπὸ τοῦ κινεῖσθαι τῷ ἀνέμῳ, and another ridiculous derivation is suggested ἀπὸ τοῦ αἰσσεῖν δύναμαι. οἱ γὰρ ἐσθίοντες καὶ πορεύεσθαι δύνανται. We seem to get a clue to its meaning here, inasmuch as it stands parallel to ἄλφιστα in the next line, and so may = 'provision of bread;' flesh would be ὄψα, which word is accordingly conjoined with σῖτον καὶ οἶνον *Od.* 3. 480. Hesych. and Suid. give a word εἰαί, εἰοὶ ὀσπρίων καθάρματα, which may possibly be referable to ζειαί. See Lobeck, *El.* 1. 100. The quantity of the word varies; generally as here ἦϊᾶ, the ι is long; in *Od.* 4. 363; 12. 329 it stands as ἦϊᾶ, and at the close of a verse it becomes a dissyllable, *Od.* 5. 266; 9. 212, see also *Od.* 5. 368.

οἶνον ἐν ἀμφιφορεῦσι, καὶ ἄλφιτα, μυελὸν ἀνδρῶν, 290
 δέρμασιν ἐν πυκινοῖσιν· ἐγὼ δ' ἀνὰ δῆμον ἐταίρους
 αἰψ' ἐθελοντῆρας συλλέξομαι. εἰσὶ δὲ νῆες
 πολλαὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέαι ἡδὲ παλαιαί
 τάων μὲν τοι ἐγὼν ἐπιόψομαι ἢ τις ἀρίστη,
 ὦκα δ' ἐφοπλίσσαντες ἐνήσομεν εὐρεί πόντῳ. 295

ὦς φάτ' Ἀθηναίη, κούρη Διός· οὐδ' ἄρ' ἔτι δὴν
 Τηλέμαχος παρέμιμνεν, ἐπεὶ θεοῦ ἔκλυεν αὐδὴν.
 βῆ δ' ἵμεναι πρὸς δῶμα, φίλον τετιημένος ἦτορ,
 εὔρε δ' ἄρα μνηστῆρας ἀγήνορας ἐν μεγάροισιν,
 αἰγας ἀνιεμένους σιάλους θ' εὔοντας ἐν αὐλῇ. 300

Ἀντίνοος δ' ἰθὺς γελάσας κίε Τηλεμάχοιο
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 'Τηλέμαχ' ὑψαγόρη, μένος ἄσχετε, μή τί τοι ἄλλο
 ἐν στήθεσσι κακὸν μελέτῳ ἔργον τε ἔπος τε,

294. ἐπιόψομαι here and in Il. 9. 167 is used in the sense of 'looking after,' i. e. 'selecting;' the shorter form ἐπόψομαι in the sense of 'visiting,' 'beholding,' Od. 7. 324; 19. 260, 597; 23. 19.

295. ἐνήσομεν, 'will launch her.' With this word νῆα may be supplied from the previous clause; but in Od. 12. 401 it is used more decidedly without such an addition. Compare ἀναβήμεναι without νῆα, Od. 1. 210. Similar to this is the idiomatic use of *adpellere*, or of *διώκω* used without an object, Il. 23. 344.

300. ἀνιεμένους. Schol. ἐκδέροντας κἀτωθεν ἀρξαμένους. The exactly literal meaning being, 'sending them into view upwards,' the preposition marking the direction taken by the knife, or the slit. Compare κόλπον ἀνιεμένη Il. 22. 80 and Eur. Electr. 826 κἀνείτο λαγόνas. But probably the notion of 'upwards' is not so much in the word, as that of the skin being 'opened back.'

εὔοντας, 'singeing.' From root *us*, connected with αὔω, αὔος, Lat. *uro*, Skt. root *ush*. See under εὔστραι (Pollux, 6. 91) οἱ βόθροι ἐν οἷς εὔεται τὰ χοιρίδια.

301. ἰθὺς Τηλεμάχοιο. See Od. 1. 119.

302. ἐν τ' ἄρα . . χειρί, 'he grasped

his hand;' lit. 'fastened on his hand for him.' Eustath. joins rightly ἐμφὺς τῇ χειρί, which is more correct than Bekker's way of making χειρί the instrumental dative. So Virgil understood the words, Aen. 8. 124 *dextramque amplexus inhaesit*, and so we have Od. 3. 374 Τηλεμάχου ἔλε χεῖρα, where ἔλε χεῖρα is but another way of saying ἐν-έφυ χειρί. Compare also Od. 18. 258 δεξιτερὴν ἐπὶ καρπῷ ἐλὼν ἐμὲ χεῖρα προσ-ηύδα. See Od. 1. 381.

ἔκ τ' ὀνόμαζε. Ameis remarks that the whole verse, viz. ἐν τ' ἄρα . . ὀνόμαζε, occurs eleven times in Homer (here and in Od. 8. 291; 10. 280; 11. 247; 15. 530; Il. 6. 253, 406; 14. 232; 18. 384, 423; 19. 7), and the hemistich ἔκ τ' ὀνόμαζε thirty-two times. The phrase always introduces a direct personal address, and either the name or its equivalent is used, except in the following passages, Od. 5. 181; 6. 254; 10. 319; 17. 215; 21. 248; Il. 14. 218; 24. 286.

303. μή τί τοι . . μελέτῳ . . ἄλλο. With the form of the sentence compare Od. 5. 179 μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο, only that here we have ἔργον τε ἔπος τε added in apposition to κακόν. The force of ἄλλο here is almost = 'instead,' in antithesis, that is, to the following words, which speak of eating and drinking.

ἀλλὰ μοι ἐσθιέμεν καὶ πινέμεν, ὥς τὸ πάρος περ. 305
ταῦτα δέ τοι μάλα πάντα τελευτήσουσιν Ἀχαιοὶ,
νῆα καὶ ἐξαίτους ἐρέτας, ἵνα θᾶσσον ἵκηαι
ἐς Πύλον ἡγαθήην μετ' ἀγαυοῦ πατρὸς ἀκουήν.'

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΰδα·
'Αντίνο', οὐ πῶς ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν 310
δαίνυσθαί τ' ἀκέοντα καὶ εὐφραίνεσθαι ἔκκηλον.
ἦ οὐχ ἄλλις ὥς τὸ πάροιθεν ἐκείρετε πολλὰ καὶ ἐσθλὰ
κτήματ' ἐμὰ, μνηστῆρες, ἐγὼ δ' ἔτι νήπιος ἦα;
νῦν δ' ὅτε δὴ μέγας εἰμὶ καὶ ἄλλων μῦθον ἀκούων
πυνθάνομαι, καὶ δὴ μοι ἀέξεται ἔνδοθι θυμὸς, 315
πειρήσω ὥς κ' ὕμμι κακὰς ἐπὶ κῆρας ἰήλω,

305. μοι] So Wolf from Eustath. with good MS. authority. Vulg. ἀλλὰ μάλ'.
311. ἀκέοντα] οὕτως γράφει 'Ριανός' γράφεται δὲ καὶ ἀέκοντα Schol. M. See Dind.
on the text of this Schol.

305. μοι = 'pri'thee.'

306. Ἀχαιοί, sc. the Ithacans. πάντα has for exegesis the accusatives in next line.

307. ἐξαίτους. According to some, a syncopated form of ἐξαίρετος (Od. 4. 643) or derived directly from ἐξαίνυμαι. But there seems no difficulty in supposing a verbal αἰτός or αἶτος from which comes αἰτέω and αἰτία, the latter noun properly signifying a 'demand.' Then ἐξαιτός will mean 'carefully demanded,' 'choice;' cp. Il. 12. 320.

308. ἡγαθήην. According to Buttm. from ἄγαν, θεῖος, formed like ἀγακλυτός. For change of α to η compare ἡμαθόεις, ἡνεμόεις. Others regard the word as a derivative from ἄγαμαι or a lengthened form of ἀγαθός, as ἡνωρέη from ἀνήρ.

311. ἀκέοντα. Probably ἀκέων was originally an adjective, compare ἀκὴν sup. 82 note, from which it passed into an adverb. Buttm. Lexil. on the other hand regards it as always an adverb (ἄκαον neut. from ἄκαος, Ionic ἀκέων), but sometimes declined. ἀκέων is found representing the feminine gender, Il. 4. 22; 8. 459, and as plural, in Od. 21. 89; h. Hom. Ap. 404. The feminine form ἀκέουσα occurs in Od. 11. 142; Il. 1. 565, and Nauck would read ἀκέουσα for ἀέκουσα Il. 1. 348. The dual ἀκέοντε is found Od. 14. 195.

ἐκκηλον, root *ἑκ*, Skt. *vaç-mi* = *volo*, Lat. *in-vi-t-us* quasi *invictus*. The

parallel form εὐκηλος stands for ἔκκηλος. ἐκκηλον then denotes here the quiet *mind*, and thus makes no tautology with ἀκέοντα.

312. ἦ οὐχ ἄλλις. For the form of sentence compare Il. 17. 450 ἦ οὐχ ἄλλις ὥς καὶ τεύχε' ἔχει καὶ ἐπέυχεται αὐτῶς;

In the phrase τὸ πάροιθεν the article retains something yet of its deictic, or demonstrative force. This usage belongs to what is called the contrasting force of the article, the past (πάροιθεν) forming a sort of opposition to the present or future. See generally Förstemann, Bemerk. über den Gebrauch des Artikels bei H. pp. 30 foll.

313. ἦα. This form seems to come from *ἡσμ or *ἡσν. See Monro, H. G. Append. A. 2, and page 11, foot-note. Notice the paratactic form of sentence ἐγὼ δ' ἔτι νήπιος ἦα in the sense of ἐμοῦ ἔτι νηπίου ὄντος, or ὁδοῦνεκα ἐγώ, κ.τ.λ.

314. ἄλλων μῦθον. This is general, — 'in the converse which others hold with me.'

315. πυνθάνομαι = 'I learn the story,' sc. of my wrongs and your misdoings.

θυμός. The Scholl. are wrong in interpreting θυμός here by χόλος or ἀγανάκτησις. It means rather 'spirit;' but not 'understanding,' as Eustath., who quotes Herod. 3. 134 αὐξανόμενα τῷ σώματι συναυξάνονται καὶ αἱ φρένες.

316. πειρήσω ὥς κε, i. e. 'I will try how I may.' Cp. πείραν ὥς κε . . ἄρξωσι

ἤε Πύλονδ' ἐλθὼν, ἧ αὐτοῦ τῷδ' ἐνὶ δῆμῳ.
 εἶμι μὲν, οὐδ' ἀλίη ὁδὸς ἔσσεται ἦν ἀγορεύω,
 ἔμπορος· οὐ γὰρ νηὸς ἐπήβολος οὐδ' ἐρετάων
 γίγνομαι ὥς νύ που ὕμιν εἴσατο κέρδιον εἶναι.'

320

Ἡ ῥα, καὶ ἐκ χειρὸς χεῖρα σπάσατ' Ἀντινόοιο
 [ῥεῖα μνηστῆρες δὲ δόμον κάτα δαῖτα πένοντο].
 οἱ δ' ἐπελώβευον καὶ ἐκερτόμεον ἐπέεσσιν'

321. σπάσατ'] The reading of Aristarch. Al. σπάσεν. 322.] ὁ στίχος οὗτος ἀθετεῖται ὡς περιττός· (sc. by Aristarch.) προηθέτει δὲ καὶ Ἀριστοφάνης Schol. M. Q. R. The line also anticipates and so spoils the antithesis in οἱ δ' ἐπελώβευον.

Il. 4. 66, πείρα ὅπως κεν ἵκηαι Od. 4. 545.

ἐπὶ . . ἰήλω. Curtius refers ἰάλλω to root *ar*, Sanskrit *ij-ar-mi*, 'to hasten.' The same root appears in ἔρ-χ-ο-μαι, ἥλ-υ-θον, the initial iota being the residuum of a reduplication, as in ἰαύω, etc. Göbel regards it as equivalent to σισάλλω, i. e. σι-σαλ-ιω, and so a reduplicated form from ἄλλω, *salio*.

κῆρας Curtius connects with root *ker*, seen in κείρω, κερατίζω, etc. Nägelsbach (Hom. Theol. 147) remarks that κῆρ represents the special form of death in contrast to ὁμοίη μοῖρα, or θάνατος ὁμοῖος Od. 3. 236. So Sarpedon, Il. 12. 326 foll., complains that he is threatened by κῆρες θανάτοιο | μυρίαι, ἃς οὐκ ἔστι φυγεῖν βροτὸν οὐδ' ὑπαλύξαι. Cp. Od. 11. 171, where Odysseus asks his mother τίς νύ σε κῆρ ἐδάμασσε τανηλεγέος θανάτοιο; | ἧ δολιχὴ νοῦσος ἧ Ἄρτεμις ἰοχέαιρα | οἷς ἀγανοῖς βελέεσσιν ἐποιομένη κατέπεφνεν; When κῆρες are personified, their action is to carry off their victims as a wild beast takes its prey; cp. κῆρες ἄγον Il. 2. 834, φορέουσι Il. 8. 528, φέρουσαι Od. 14. 207. At the birth of each mortal, his special κῆρ is assigned him; cp. Il. 23. 78 ἀλλ' ἐμὲ μὲν κῆρ | ἀμφέχανε στυγερῇ, ἧ περ λάχε γεινόμενόν περ. And thus it is the μοῖρα of a man, that his particular κῆρ should find him at last, Il. 18. 117, 119 οὐδὲ γὰρ οὐδὲ βίη Ἡρακλῆος φύγε κῆρα . . ἀλλὰ ἐ μοῖρα δάμασσε. The personality of the κῆρες appears only in one passage, Il. 18. 535 foll., where ὁλοή κῆρ appears on the shield of Achilles. The Hesiodic conception of the κῆρες is quite different; they are described (Theog. 220) αἶ τ' ἀνδρῶν τε

θεῶν τε παραιβασίας ἐφέπουνσαι, | οὐδέποτε λήγουσι θεαὶ δεινοῖο χόλοιο | πρὶν γ' ἀπὸ τῷ δώσῃ κακὴν ὅπιν ὅστις ἀμάρτη.

317. ἐλθὼν implies 'and fetching aid from thence,' contrasted with αὐτοῦ = 'without going elsewhere.'

318. οὐδ' ἀλίη . . ἀγορεύω, 'nor shall the voyage I speak of be balked.' This is merely a restatement of the meaning of εἶμι, not introducing any thought about the result of the journey.

319. ἔμπορος, 'a passenger.' This meaning is brought out in Od. 24. 300 ἧ ἔμπορος εἰλήλουθας νηὸς ἐπ' ἀλλοτρίης. Nitzsch remarks that though in later Greek ἔμπορος stands generally for a 'merchant,' yet the idea of *travel* connected with it sufficiently marks it off from κάπηλος. Cp. Plato, de R. P. 371 B καὶ δὴ καὶ τῶν ἄλλων διακόνων που τῶν τε εἰσαφόντων καὶ ἐξαφόντων ἕκαστα [δεῖ ἡμῖν]. οὗτοι δὲ εἰσιν ἔμποροι. ἧ γάρ; Ναί. Καὶ ἐμπόρων ἅμα δεησόμεθα. Πάνν γε. Καὶ ἐὰν μὲν γε κατὰ θάλατταν ἧ ἐμπορία γίγνηται, συχνῶν καὶ ἄλλων προσδεήσεται τῶν ἐπιστημόνων τῆς περὶ τὴν θάλατταν ἐργασίας.

οὐ γὰρ νηὸς ἐπήβολος . . γίγνομαι, 'for I am not to obtain;' 'I am not to become possessed of.' This is the force of γίγνομαι. An emphasis is thrown on ὕμιν, as Telemachus implies ironically that 'of course the decision rests with you;' though you are, some of you, strangers, and I the king's son.

321. Ἡ ῥα, 'he spake.' See note on Od. 3. 327.

322. ῥεῖα. See critical note. The interpolator of the line must have meant by ῥεῖα, 'without more ado.'

323. ἐκερτόμεον. κέρτομος (h. Hom.

ὦδε δέ τις εἶπεςκε νέων ὑπερηνορέοντων·

‘Ἡ μάλα Τηλέμαχος φόνον ἡμῖν μερμηρίζει. 325

ἢ τινας ἐκ Πύλου ἄξει ἀμύντορας ἡμαθόεντος,
ἢ ὃ γε καὶ Σπάρτηθεν, ἐπεὶ νύ περ ἵεται αἰνῶς·
ἢ καὶ εἰς Ἐφύρην ἐθέλει, πείραν ἄρουραν,
ἐλθεῖν, ὅφρ’ ἔνθεν θυμοφθόρα φάρμακ’ ἐνείκη,
ἐν δὲ βάλλῃ κρητῆρι καὶ ἡμέας πάντας ὀλέσση.’ 330

‘Ἄλλος δ’ αὖτ’ εἶπεςκε νέων ὑπερηνορέοντων·
‘τίς δ’ οἶδ’ εἴ κε καὶ αὐτὸς ἰὼν κοίλῃς ἐπὶ νηὸς
τῇλε φίλων ἀπόληται ἀλώμενος ὥς περ Ὀδυσσεύς;
οὕτω κεν καὶ μᾶλλον ὀφέλλειεν πόνον ἄμμιν·
κτῆματα γάρ κεν πάντα δασαίμεθα, οἰκία δ’ αὖτε 335
τούτου μητέρι δοῖμεν ἔχειν ἢδ’ ὅς τις ὀπυίοι.’

‘Ὡς φάν· ὁ δ’ ὑψόροφον θάλαμον κατεβήσετο πατρὸς,

Merc. 338) is generally derived from *κῆρ τέμνω*. It is probably to be referred to root *κερ* (*κείρω*) only, as this root is often strengthened with an appended *τ* or its equivalent. So that with *κέρτομος* we may compare *cort-ex*, *cult-er*, Sanskrit *kart-ari*=hunting-knife.

324. εἶπεςκε. See Curtius (Gk. Gram. Ex. p. 141 foll., Verb. p. 531 foll.), ‘The *σκ* of the Iteratives in *-σκο-ν* is not different in nature and origin from the additional element (*σκ*) in the present; and consequently the Iterative was only an isolated preterite of this formation of the present (sc. the Inchoative class in *σκω*). The gradual realization and the repetition of an action are regarded by language as nearly akin . . . The origin however of *σκ* is unknown to us.’

327. ὃ γε. Here ὃ γε exhibits most strikingly its peculiar use, to resume the original subject of the sentence. We sometimes find *ille* so employed in Latin, as Virg. Georg. 2. 434 ‘*salices humilesque genestae, | aut illae pecori frondem aut pastoribus umbras | sufficiunt*,’ Aen. 5. 457 ‘*nunc dextra ingeminans ictus, nunc ille sinistra*.’

ἵεται, sc. *φονεύειν*, ‘so desperately bent on slaying us.’

328. Ἐφύρην. See on Od. i. 259.

332. τίς δ’ οἶδ’, ‘nay, who knows?’ i. e. so far from bringing destruction on us, it may fall on himself.

334. ὀφέλλειεν. He would double our trouble, because, as it is, we have some ado to waste the wealth of Odysseus fast enough; but then we should have to appropriate it all among us! This is the form of mockery called *ἀστεῖσμός*.

337. θάλαμον κατεβήσετο. This store-room was at the back of the house; but we must not suppose that *ὑψόροφος* means ‘vaulted,’ and that the room was underground: rather, as Eustath. *ὑψόροφον μὲν ὄντος διὰ τὸ ἴσως ὑπερφῶν καὶ οὕτω ἀνεπιβούλευτον*. It might indeed be said that the so-called Treasury of Atreus at Mycenae is an instance of a subterranean storehouse, as also the treasury of Minyas at Orchomenos (Paus. 9. 38); but, apart from the question that the ordinary store-room in charge of a housekeeper bears no analogy to such structures, there is strong presumption that these ‘Treasures’ were places of royal sepulture. We have then to explain away the difficulty suggested by the preposition in *κατεβήσετο*. Some commentators understand the meaning of a step down from the threshold; cp. *οὐδὸν δρύινον προσεβήσετο* Od. 21. 43; but even this explanation is needless, for *κατά* can signify merely ‘advance;’ ‘further’ into the room is conceived of as ‘lower.’ Thus we may render *κατεβήσετο* ‘reached.’ Compare *κατὰ σπέιους τέτατο* Od. 9. 330; so of fluid introduced into the

εὐρὺν, ὅθι νητὸς χρυσὸς καὶ χαλκὸς ἔκειτο
 ἐσθῆς τ' ἐν χηλοῖσιν ἄλιν τ' εὐῶδες ἔλαιον·
 ἐν δὲ πίθοι οἴνοιο παλαιοῦ ἡδυπότοιο 340
 ἔστασαν, ἄκρητον θεῖον ποτὸν ἐντὸς ἔχοντες,
 ἐξείης ποτὶ τοῖχον ἀρηρότες, εἴ ποτ' Ὀδυσσεὺς
 οἴκαδε νοστήσειε καὶ ἄλγεα πολλὰ μογήσας.
 κληισταὶ δ' ἔπεσαν σανίδες πυκινῶς ἀραρυῖαι,
 δικλίδες· ἐν δὲ γυνὴ ταμίη νύκτας τε καὶ ἡμαρ 345
 ἔσχ', ἣ πάντ' ἐφύλασσε νόον πολυῦδρείησιν,
 Εὐρύκλει', ὦπος θυγάτηρ Πεισηνορίδαο.

338. ὅθι νητός] Ἀριστοφάνης ὀθινητός γράφει διὰ δύο νν, ὡς τὸ ἐνιμμεγάρουσι (sup. 94). Ἀρίσταρχος δὲ δι' ἐνός. 'Hinc liquet iam olim in duas sectas divisos fuisse grammaticos, quorum alteri in heroici versus caesura liquidas duplicaverint, alteri non.' Porson, ad loc.

nostrils, στάξε κατὰ ρινῶν Il. 19. 39. See also Od. 24. 115 ἣ οὐ μέμνη ὅτε κείσε κατήλυθον ἡμέτερον δῶ. Sometimes καταβαίνειν is used, not with the simple accusative but with the addition of a preposition, as καταβαίνειν ἐς θάλαμον Od. 15. 99; Il. 6. 288.

338. Join νητός . . ἔκειτο.

339. χηλοῖσιν, 'coffers.' Etym. χαν-δάνω. The χηλοί were for the ἐσθῆς alone. Cp. Il. 16. 221 foll.

340. πίθοι = *dolia*: from these the ἀμφιφορεῖς (amphorae) were filled. Both kinds of vessels were of earthenware. As to the construction of the next two lines—ποτὶ τοῖχον is closely connected with ἔστασαν, and ἐξείης with ἀρηρότες. The πίθοι stood along the wall, not being like the amphorae sharp at the bottom, and they were close to one another; so that no room was lost: ἀρηρότες then means, 'in contact with each other,' as we say 'touching.' Cp. Il. 13. 800 Τρῶες πρὸ μὲν ἄλλοι ἀρηρότες, αὐτὰρ ἐπ' ἄλλοι, Il. 15. 618 ἴσχον γὰρ πυργηδὸν ἀρηρότες.

341. ἔστασαν. This is the older form of the pluperfect as Il. 12. 55; Soph. El. 723; Thuc. 4. 56. Homer regularly uses the short form in the plural; with the solitary exception of εἰκέσαν, and there the κ is part of the root, and not like the κ in ἔστηκα.

343. καί in the same sense as the later καίπερ.

344. σανίδες. The room closed with

folding-doors (δικλίδες); probably the door-frame was of large size to admit the χηλοί and other heavy things. Compare κολληται θύραι Od. 23. 194. ἔπεσαν 'were fixed thereto.'

345. ἐν δέ. We are not to suppose that she lived and slept in the room; rather ἐν δὲ ἔσχ' [i.e. ἔσκε = ἦν] means she was 'about' the chamber; in the neighbourhood of it, or, as we say, always 'on the spot.'

νύκτας τε καὶ ἡμαρ is hyperbolic, as in Il. 24. 72 ἣ γὰρ οἱ αἰεὶ | μήτηρ παρ-μέμβλωκεν ὁμῶς νύκτας τε καὶ ἡμαρ. The meaning of ἐφύλασσε is not 'watched,' but 'kept safe.' For the force of the plural in πολυῦδρείησι see on sup. 236. The title ταμίη is applied to Eurycleia nowhere but here; though she superintends the preparations for entertaining and lodging guests, her title is τροφός or μαῖα, as having been Odysseus' nurse. Elsewhere, the title ταμίη, where it is joined with the name of a definite person, is given only to Eurynoma, a younger woman. Cp. 17. 495; 18. 169; 19. 96; 23. 154. Spohn, in his treatise *de extrem. Od. parte* p. 6. foll., takes occasion by this to cast suspicion on the present passage; to which Nitzsch answers that Eurycleia, the oldest servant in the household, and general superintendent of all the others, was naturally found in connection with the duties of the various departments.

τὴν τότε Τηλέμαχος προσέφη θάλαμόνδε καλέσσας·

‘Μαῖ’, ἄγε δὴ μοι οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσον
ἡδὺν, ὅτις μετὰ τὸν λαρώτατος ὃν σὺ φυλάσσεις, 350

κεῖνον διομένη τὸν κάμμορον, εἴ ποθεν ἔλθοι

διογενὴς Ὀδυσσεὺς θάνατον καὶ κῆρας ἀλύξας.

δώδεκα δ’ ἔμπλησον καὶ πώμασιν ἄρσον ἅπαντας.

ἐν δέ μοι ἄλφιτα χεῦον ἐυραφέεσσι δοροῖσιν·

εἴκοσι δ’ ἔστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς. 355

αὐτὴ δ’ οἷη ἴσθι· τὰ δ’ ἀθρόα πάντα τετύχθω·

ἐσπέριος γὰρ ἐγὼν αἰρήσομαι, ὁππότε κεν δὴ

μήτηρ εἰς ὑπερῷ’ ἀναβῇ κοίτου τε μέδεται.

εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,

νόστον πευσόμενος πατρὸς φίλου, ἣν που ἀκούσῳ.’ 360

“Ὡς φάτο, κώκυσεν δὲ φίλη τροφὸς Εὐρύκλεια,

καί ῥ’ ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

‘Τίπτε δέ τοι, φίλε τέκνον, ἐνὶ φρεσὶ τοῦτο νόημα

ἔπλετο; πῇ δ’ ἐθέλεις ἰέναι πολλὴν ἐπὶ γαίαν

350. ὅν] ΑΙ. ὦν. A v. l. arising probably from the confusion between O and Ω.

348. **θάλαμόνδε καλέσσας.** The difficulties which some interpreters find in this, disappear with the rendering of ἐν δὲ ἔσκε given above.

349. **Μαῖα.** Probably a diminutive from root **μα**, as in **μήτηρ**. **Μα-ία** is thus analogous to **παιδ-ίο-ν**.

ἄφυσσον. Cp. *Od.* 23. 305 **πίθων ἡφύσσετο**.

350. **λαρώτατος μετὰ τὸν ὄν**, ‘choicest, next to that which.’ Another instance of an adjective with long penult, forming its comparative and superlative with **ω** instead of **ο**, is **οἰζυρός** *Il.* 17. 446; *Od.* 5. 105.

351. **κάμμορον**, ‘ill-fated,’ as it were ‘fate-ridden.’ For the assimilation compare **καμμονίη** for **καταμονίη**, *Il.* 22. 257. Similar combinations are **κατάκορος**, **κατάπονος**. **διομένη** according to the Schol. = ἐν οἷῃσει ἔχουσα καὶ δοξάζουσα ἐλεύσεσθαι τὸν δυστυχῇ. Cp. *Od.* 10. 248 **γόνον δ’ ὠίετο θυμός**.

355. **μυληφάτου**, ‘mill-crushed’ (φένω). Plutarch, *Quaest. Rom.* 109 (asking why the Flamen *Dialis* may not touch meal or yeast), after suggesting

that grinding destroys the nature of the grain, which thereby becomes ἀτελής, &c., goes on—**Διὸ καὶ μυλήφατον ὁ ποιητῆς ἀλφιτον ἐκ μεταφορᾶς ὠνόμασεν, ὥστε φονεύσμενον ἐν τῷ ἀλέτῳ καὶ φθειρόμενον· ἡ δὲ ζύμη καὶ γέγονεν ἐκ φθορᾶς αὐτῇ, καὶ φθείρει τὸ φύραμα μινύμενον. ἀκτῆ** is generally rendered, proleptically, ‘meal,’ i.e. the coarsely-broken grain, from ἄγνυμι. But in *Hesiod*, *Opp.* et *D.* 466 **ἀκτῆ** is used for standing crops, εὐχεσθαι δὲ Διὶ χθονίῳ Δημήτερι θ’ ἄγνῃ | ἐκτελέα βρίθειν Δημήτερος ἱερὸν ἀκτῆν. It may then be better to refer **ἀκτῆ** to the root **ἀκ**, as in **ἀκή**, with general allusion to the *spiky* ears of wheat. **μυληφάτου ἀλφίτου** is genitive after **ἀκτῆς**.

356. **αὐτὴ δ’**, ‘be thou thyself the only one to know it.’ **ἀθρόα τετύχθω**, ‘let them all be got together.’

363. **φίλε τέκνον.** This *constructio ad sensum* occurs again, *Od.* 15. 125; the grammatically correct **φίλον τέκνον**, *Od.* 23. 26.

364. **ἔπλετο**, ‘How came it into thine heart?’ Compare the same use

μοῦνος ἐὼν ἀγαπητός; ὁ δ' ὤλετο τηλόθι πάτρης 365
διογενῆς Ὀδυσσεὺς ἀλλογνώτῳ ἐνὶ δῆμῳ.

οἱ δέ τοι αὐτίκ' ἰόντι κακὰ φράσσονται ὀπίσσω,
ὥς κε δόλῳ φθίῃς, τάδε δ' αὐτοὶ πάντα δάσονται.
ἀλλὰ μέν' αὖθ' ἐπὶ σοῖσι καθήμενος· οὐδέ τί σε χρὴ
πόντον ἐπ' ἀτρύγετον κακὰ πάσχειν οὐδ' ἀλάλησθαι.' 370

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤϋδα·
'θάρσει, μαῖ', ἐπεὶ οὗ τοι ἄνευ θεοῦ ἦδε γε βουλή.
ἀλλ' ὅμοσον μὴ μητρὶ φίλῃ τάδε μυθήσασθαι,
πρίν γ' ὅτ' ἂν ἐνδεκάτῃ τε δυωδεκάτῃ τε γένηται,

368. φθίῃς] Al. φθείῃς. Perhaps the real reading is φθίῃς, an optat. formed like
δύη Od. 18. 348. 370. ἀλάλησθαι] So Herodian (as against ἀλαλήσθαι, the
reading of Ptolem. Ascal.) remarking, οἱ δὲ προπαράξυναν ὡς Αἰολικὸν ἐν παρατατικῇ
σημασίᾳ. Cp. ἀκάχησθαι Od. 4. 806; Il. 19. 335, where the same variation of
accent is found. 373. μυθήσασθαι] γρ. διὰ τοῦ ε μυθήσεσθαι Schol. H. See
note on sup. 171. 374. ὅτ' ἂν] instead of ὅταν. So Herodian on Il. 1.
519, and Etym. Mag. 636. 29. See La Roche, H. T. 327.

of the aorist, Od. 1. 225. πολλὴν ἐπὶ
γαῖαν, 'over the wide world.' πῇ =
'how?'

365. μοῦνος may signify here 'all by
thyself,' as Od. 3. 217; but, strictly
speaking, Telemachus did not go all
by himself, and, in connection with
ἀγαπητός, it seems natural to render it,
'the only one, the darling;' especially
as this dependence of the family of
Odysseus upon a single heir was evi-
dently a familiar idea, cp. Od. 16. 117,
foll. ἡμετέρην γενεὴν μούνωσε Κρονί-
ων, | μούνον Λαέρτην Ἀρκείσιος υἱὸν
ἔτικτε, | μούνον δ' αὖτ' Ὀδυσῆα πατὴρ
τέκεν· αὐτὰρ Ὀδυσσεὺς | μούνον ἐμ' ἐν
μεγάροισι τεκὼν λίπεν.

367. οἱ δέ τοι, 'and these men will
devise against you, directly you start,
mischief to be presently accomplished.'

368. δάσονται. Notice the change
of construction. The force of ὥς κε
is not carried through the sentence,
but an indicative future is introduced
in the second clause, stating what the
definite result of the success of the
suitors will be. Cp. Od. 5. 415 μὴ πῶς
με . . κῦμα βάλλῃ . . μελέῃ δέ μοι ἔσσεται
ὁρμή.

369. ἀλλὰ μέν' αὖθι . . καθήμενος.
'Come, rest where thou art, settled
where thine own heritage is.' The
last three words of the clause form

the epexegetis to αὖθι. Cp. Od. 20.
220 αὖθι μένοντα | βουσὶν ἐπ' ἀλλοτρίῃσι
καθήμενον.

370. πόντον ἐπ'. The important verb
in the sentence being ἀλάλησθαι accounts
for this use of ἐπὶ and the accusative, as
if the sentence ran κακοπαθοῦντα ἀλάλη-
σθαι ἐπὶ πόντον.

372. ἄνευ θεοῦ. Cp. Virg. Aen. 2.
777 'non haec sine numine divum |
eveniunt.'

374. πρίν γ' ὅτ' ἂν . . γένηται . . πο-
θέσαι. For the change of construction
from aorist subjunctive to infinitive
cp. Il. 17. 502 foll. οὐ γὰρ ἐγὼ γε |
Ἐκτορα Πριαμίδην μένεος σχήσεσθαι δῖω
| πρίν γ' ἐπ' Ἀχιλλῆος καλλίτριχε βήμεναι
ἔππω, | νῶϊ κατακτείναντα, φοβῆσαί τε
στίχας ἀνδρῶν | Ἀργείων, ἧ κ' αὐτὸς ἐνὶ
πρώτοισιν ἀλοίῃ.

In the combination ἐνδεκάτῃ τε δυω-
δεκάτῃ τε, the copulative τε has in our
idiom a disjunctive force: it seems to
put the two dates on exactly the same
footing and to leave the choice wholly
indifferent between them. For a similar
use of τε . . τε introducing a similar al-
ternative cp. Eurip. Heracl. 153 φέρ',
(ἀντίθες γὰρ) τούσδε τ' εἰς γαῖαν παρείς,
| ἡμᾶς τ' ἐάσας ἐξάγειν, τί κερδανεῖς;
The eleventh or twelfth day is the
natural expression for anything in ex-
cess of the normal number ten, cp.

ἢ αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι, 375
ὥς ἂν μὴ κλαίουσα κατὰ χροᾶ καλὸν ἰάπτῃ.

Ὡς ἄρ' ἔφη, γρη῏ς δὲ θεῶν μέγαν ὄρκον ἀπώμνυ,
αὐτὰρ ἐπεὶ ῥ' ὄμοσέν τε τελεύτησέν τε τὸν ὄρκον,
αὐτίκ' ἔπειτά οἱ οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσεν,
ἐν δέ οἱ ἀλφίτα χεῦεν ἑυρραφέεσσι δοροῖσι 380

Τηλέμαχος δ' ἐς δώματ' ἰὼν μνηστῆρσιν ὁμίλει.
Ἐνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
Τηλεμάχῳ εἰκυῖα κατὰ πτόλιν ᾗχετο πάντη,

383. Τηλεμάχῳ εἰκυῖα] So Bekk. with good MSS. for δ' εἰκυῖα. See note below.

Od. 4. 588, 747; so, Od. 19. 192 τῷ δ' ἤδη δεκάτῃ ἢ ἐνδεκάτῃ πέλεν ἡώς, Od. 3. 391 οἶνον . . τὸν ἐνδεκάτῳ ἐνιαυτῷ | ᾧξεν ταμίῃ, Il. 21. 156 ἥδε δέ μοι νῦν | ἡὼς ἐνδεκάτῃ, Il. 1. 425 δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται. For δεκάτῃ used with the force of a sort of round number, like our dozen, cp. Od. 9. 83, and notice that ten years is the time given for carrying on the siege of Troy. As Ameis remarks, the possibility of keeping Penelope uninformed of her son's departure for so long a time shows that their intercourse together was not regular.

375. ποθέσαι, transitive, 'she miss me.' With ἀφορμηθέντος ἀκοῦσαι cp. such constructions as τοῦ κασιγνήτου τί φῆς; or ἂ τοῦδ' ἐχρήσθη σώματος.

376. ἰάπτῃ. The etymological connections of this word are very uncertain. Monro, H. G. § 46, referring to Thematic Presents with the suffix -τε or -το, notes that in ἰ-ἀπ-τω this suffix is combined with Reduplication, i.e. γι-γάπ-τω, cp. Lat. *jac-io*. κατὰ is the adverbial adjunct to ἰάπτῃ, giving it the sense of καταβάλλειν, properly 'to upset;,' then, generally, 'to harm.' Cp. Od. 19. 263 μηκέτι γῶν χροᾶ καλὸν ἐναίρεο.

377. θεῶν μέγαν ὄρκον, 'a mighty oath by the Gods;,' ὄρκον is the cognate accusative with ἀπώμνυ. The context here settles the translation, but θεῶν ὄρκος can, by itself, equally well mean that by which the Gods themselves swear; as h. Hom. Cer. 260 ἵστω γὰρ θεῶν ὄρκος, ἀμείλικτον Στυγὸς ὕδαρ, cp. Od. 10. 299. See also Hesiod, Theog. 784 Ἴριν ἐπεμψε θεῶν μέγαν ὄρκον ἐνείκαι . . πολυώνυμον ὕδαρ. Ameis prefers to

render ἀπ-ώμνυ in the sense of 'sware unreservedly,' as ἀποειπεῖν Il. 9. 431, ἀποθανύσασαι Od. 6. 49; but it seems simpler to take it in the ordinary sense which it bore in later Greek, viz. 'sware that she would not,' as ἀπώμοτον Soph. Ant. 388. But cp. Thuc. 5. 51 ἀπομόσαι ἐναντίον τῶν Ἑλλήνων ἢ μὴν ἀποδώσειν ὕστερον τὴν καταδίκην, a usage which Arnold (ad loc.) considers to have come from the fact that the oath of an accused party is generally exculpatory, as disclaiming a charge. Nitzsch renders ἀπώμνυ, 'took the oath in due form,' explained in the next line by the words τελεύτησέν τε τὸν ὄρκον. So ὄμοσεν will refer to the substance of the oath and τελεύτησεν to the form in which it was couched. Fäsi compares supra 9 αὐτὰρ ἐπεὶ τ' ἡγερθεν ὀμηγερέες τ' ἐγένοντο, for another seeming tautology that may thus be explained.

378. τὸν ὄρκον, 'that oath of hers.'

383. Τηλεμάχῳ εἰκυῖα. So Bekk. for εἰκυῖα, thus making the word quadrisyllabic, as εἰδυῖα Il. 17. 5. The δ' commonly found before εἰκυῖα is omitted with good MSS. by Bekk. and Ameis, as the initial *F* is very constant with this word (*F*εἰκυῖα). Another reason for omitting δέ is that, according to Homeric usage, the action which the mind has conceived, follows at once in the next line, either in asyndeton or with only a connecting particle, and least of all with an adversative particle as δέ. Cp. Od. 4. 219, 795; 5. 382; 6. 112, 251; 16. 409; 23. 344; Il. 23. 140, 193. For the same reason the ordinary reading v. 394 βῆ δ' ἰέναι is changed to βῆ ῥ' ἰέναι.

καί ῥα ἐκάστω φωτὶ παρισταμένη φάτο μῦθον,
 ἐσπερίους δ' ἐπὶ νῆα θοὴν ἀγέρεσθαι ἀνώγει. 385
 ἢ δ' αὖτε Φρονίοιο Νοήμονα φαίδιμον υἱὸν
 ἤτεε νῆα θοήν· ὁ δέ οἱ πρόφρων ὑπέδεκτο.

Δύσετό τ' ἥελιος σκιάωντό τε πᾶσαι ἀγνυαί·
 καὶ τότε νῆα θοὴν ἄλλαδ' εἵρυσσε, πάντα δ' ἐν αὐτῇ
 ὄπλ' ἐτίθει, τά τε νῆες εὖσσελμοι φορέουσι. 390
 στήσε δ' ἐπ' ἐσχατιῇ λιμένος, περὶ δ' ἐσθλοὶ ἐταῖροι
 ἀθρόοι ἠγερέθοντο· θεὰ δ' ὤτρυνεν ἕκαστον.

Ἔνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
 βῆ ῥ' ἵμεναι πρὸς δώματ' Ὀδυσσῆος θείοιο·
 ἔνθα μνηστήρεσσιν ἐπὶ γλυκὺν ὕπνον ἔχευε, 395
 πλάζε δὲ πίνοντας, χειρῶν δ' ἔκβαλλε κύπελλα.

385. ἀγέρεσθαι] Irregular accentuation of aor. which has the authority of the Grammarians to support it. They regarded it as a present form, ἐνδεία τοῦ ἀγείρεσθαι Schol. H., Bekk. writes ἀγέρεσθαι. Cp. ἔγρεσθαι Od. 13. 124. 394. βῆ ῥ'] instead of βῆ δ'. See note on sup. 383.

384. ἐκάστω, sc. of the twenty men whom she had selected, supra 212.

386. Φρονίοιο Νοήμονα, notice the significance of the names, as they might stand in Latin, *Cato* (from *ca'us*) *Prudentii filius*. Compare Φρόντις Ὀνητορίδης Od. 3. 282.

388. δύσετο . . σκιάωντο. With sunset darkness begins at once, with little or no interval of twilight. This picture-resquely describes the natural phenomena of the southern part of Europe. The night which comes speedily down is called in the Odyssey *θοὴ νύξ*. This line occurs again, in Od. 3. 487; 11. 12; 15. 185, 295, 471. The simultaneous effect is brought out by the double τε.

389. εἵρυσσε. When a ship was in constant use, she was kept at her moorings, but when not immediately wanted she was hauled up on the beach, and steadied with blocks at each side of the keel. Compare νῆα μὲν οἳ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν | ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν Il. 1. 485. A trench was dug to facilitate the moving; compare οὐρούς τ' ἐξεκάθαιρον, used of the departing Greeks, Il. 2. 153.

390. ὄπλα, from root ἐπ as in ἔπομαι, ἐφ-έπω. Thus ὄπλα signifies all appliances in the widest sense, and gains its ordinary meaning of 'arms' only, in so

far as they are the ordinary appliances of a fighting man. Thus ὄπλα includes mast, sails, rigging and oars. Cp. Od. 4. 781-783; 6. 268; 12. 410. τεύχεα, 'arms,' were not included, although we have them mentioned in connection with ὄπλα, in Od. 4. 784; and they are spoken of as being on board, Od. 9. 156; 10. 145; 15. 218 ἐγκοσμεῖτε τὰ τεύχε', ἐταῖροι, νηὶ μελαίνῃ, and Od. 16. 326, 474 βεβρίθει δὲ [νῆος] σάκεσσι καὶ ἔγχεσιν ἀμφιγύοισιν.

391. στήσε, 'moored,' doubtless with her stern hawser (πρυμνήσια) made fast ashore.

392. ἠγερέθοντο (compare ἠγερέθονται Il. 3. 231; ἠγερέθεσθαι Il. 10. 127) is related to ἀγείροντο as ἠερέθονται to αείρονται. The suffix θ is called by Curtius a root determinative. It seems to give continuance to the action of the verb, compare φθίνω and φθινίθω, φλέγω and φλεγέθω, νέμω and νεμέθω. The same element appears in the -αθ of διωκ-αθ-εῖν, εἰκ-αθ-εῖν. The steps of formation are these, ἀγερ-έ-θω, in which compound ἀγερ is the stem (for ἀγείρω is equivalent to ἀγερ-γ-ω), ε is the connecting vowel, and θω the new termination. The lengthening of the initial α to η appears in such words as ἠνεμόεις. 396. πλάζε, 'dazed them as they drank.'

οἱ δ' εὕδειν ὥρνυντο κατὰ πτόλιν, οὐδ' ἄρ' ἔτι δὴν
εἶατ', ἐπεὶ σφισιν ὕπνος ἐπὶ βλεφάροισιν ἔπιπτεν.

αὐτὰρ Τηλέμαχον προσέφη γλαυκῶπις Ἀθήνη

ἐκπροκαλεσσομένη μεγάρων εὖ ναιεταόντων, 400

Μέντορι εἰδομένη ἡμὲν δέμας ἡδὲ καὶ αὐδὴν·

‘Τηλέμαχ', ἥδη μὲν τοι ἐυκνήμιδες ἑταῖροι

εἶατ' ἐπήρετμοι, τὴν σὴν ποτιδέγμενοι ὁρμήν·

ἀλλ' ἴομεν, μὴ δηθὰ διατρίβωμεν ὁδοῖο.'

‘Ὡς ἄρα φωνήσας ἠγήσατο Παλλὰς Ἀθήνη 405

καρπαλίμως· ὁ δ' ἔπειτα μετ' ἵχνια βαῖνε θεοῖο.

αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,

εὖρον ἔπειτ' ἐπὶ θινὶ κάρη κομόωντας ἑταίρους.

τοῖσι δὲ καὶ μετέειψ' ἱερὴ ἰς Τηλεμάχοιο·

400. εὖ ναιεταόντων] See note below.

397. εὕδειν ὥρνυντο, *exsurgebant ut cubitum irent per urbem*. Compare ὄρσοο ἵμεν Od. 6. 255, ὥρτο πόλινδ' ἵμεν 7. 14.

398. εἶατ' [ο] (as inf. 403 εἶατ [αι]). Epic form of ἦντο (which occurs in Il. 3. 153, and is perhaps a mark of the late date of the passage). The -αται, -ατο, instead of -νται, -ντο, are found in Homer always after consonants and ι, sometimes after υ and long hard vowels, but never after short hard vowels, whether radical or thematic. Ἔαται Il. 3. 134, and ἔατο 7. 414, are written εἶαται and εἶατο, where the metre needs a long syllable. Ἔαται, identical with Sanskr. *ās atē*, was originally ἦσ-αται, and hence it is probable that in Homer the word, which in the old alphabet was written HEATAI, was wrongly written εἶαται, instead of ἦαται, when the first syllable was long. Curt. Verb. p. 65, Monro, H. G. App. C.

400. εὖ ναιεταόντων. See on the whole question of the right way of writing this and analogous phrases, Classen, Hom. Sprachgebr. p. 65 foll. The decision whether it is correct to write εὐναιόμενος, εὐναιετάν or εὖ ναιόμενος, εὖ ναιετάν, and similarly εὐκτίμενος, εὐρυρέων, εὐρυκρείων, κερηκομόων, πασιμέλουσα, etc., etc., turns upon the applicability to each case of Scaliger's *regium praeceptum*, as Lobeck, Phryn. 226 calls it, 'Nemo hellenismi paullo

peritior concedet εὐαγγέλλω Graecum esse. Nam τὸ εὖ καὶ τὰ στερητικὰ μόρια [and indeed all adverbial particles] non componuntur cum verbis, sed cum nominibus. Itaque εὐαγγελος recte dicitur, unde verbum εὐαγγελέω, non εὐαγγέλλω quod est absurdissimum.' The best way seems to be in all cases to write the words separate. With εὖ ναιετάντα there is no uncertainty, as we have εὖ μάλα ναιετάντα Od. 4. 96; with εὐφρονέων the doubt does not arise, as we have the adjective εὐφρων from which to form εὐφρονέω. In the case of the other combinations they must, if written as one word, be justified either on the ground of Epic licence, which is a dangerous theory to introduce, or, with much greater propriety, on the ground that many of the participles have lost all real connection with their verb and exist only with an adjectival force.

403. ἐπήρετμοι, local predicate = 'at the oar.' Elsewhere, viz. Od. 4. 559; 5. 16, 141; 14. 224; 17. 145 it is an epithet of ships.

τὴν σὴν. Notice the emphasis given to this by its position in the sentence, 'the despatch that must come from thee.' Cp. Il. 10. 123.

404. ὁδοῖο, 'from their voyage;' ablatival gen. as with κωλύειν, βλάπτειν, etc.

409. ἱερὴ is referred by Curtius to

‘ Δεῦτε, φίλοι, ἥια φερώμεθα· πάντα γὰρ ἤδη 410
 ἄθρό’ ἐνὶ μεγάρῳ· μήτηρ δ’ ἐμὴ οὐ τι πέπυσται,
 οὐδ’ ἄλλαι δμῳαί, μία δ’ οἷη μῦθον ἄκουσεν.’

‘Ὡς ἄρα φωνήσας ἠγήσατο, τοὶ δ’ ἅμ’ ἔποντο.
 οἱ δ’ ἄρα πάντα φέροντες ἐυσσέλμῳ ἐπὶ νηὶ
 κάτθεσαν, ὥς ἐκέλευσεν Ὀδυσσεύς φίλος υἱός. 415
 ἂν δ’ ἄρα Τηλέμαχος νηὸς βαῖν’, ἦρχε δ’ Ἀθήνη,
 νηὶ δ’ ἐνὶ πρύμνῃ κατ’ ἄρ’ ἔξετο. ἄγχι δ’ ἄρ’ αὐτῆς
 ἔξετο Τηλέμαχος· τοὶ δὲ πρυμνήσι’ ἔλυσαν,
 ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον.
 τοῖσιν δ’ ἵκμενον οὖρον ἵει γλαυκῶπις Ἀθήνη, 420

410. ἥια φερώμεθα] Callistratus wrote ὄφρ’ ἥια φερώμεθα Schol. H. M. Q.
 411. ἐμῇ] Vulg. ἐμοί, an error of iotacism. 419. ἐπί] Some MSS. and Etym.
 Mag. give ἐνί, which cannot stand with κληῖσι.

Skt. root *ish*; *ish-ira-s*, meaning ‘powerful,’ ‘active.’ The transition from this sense to the secondary one ‘holy,’ will then be analogous to *μάκαρ*, which originally signifies ‘great,’ from the same root as *μακρός*.

410. Δεῦτε, followed by conjunctive, as in Od. 8. 133.

412. ἄλλαι δμῳαί, ‘nor the housemaids *either*,’ see on Od. 1. 133.

416. ἂν . . νηὸς βαῖνε. This phrase occurs also in Od. 9. 177; 15. 284. Nitzsch joins *ἀνά* with *νήος*, and makes it mean (as distinguished from *ἐπὶ νηός*) the *ascent* necessary in stepping on board. But *ἀνά* is never found with the genitive. Rost joins the preposition with the verb, leaving *νηός*, to stand as a genitive of locality. And since elsewhere *ἀναβαίνειν* is construed with an accusative (Il. 1. 497; Od. 3. 481; 15. 145, etc.), ‘this is the better way,’ ‘he went up aboard the ship.’

ἦρχε = ‘led the way.’

417. πρύμνῃ appears here with its original force of an adjective, though we find it already as a substantive in Il. 16. 124. That *πρυμνός* is connected with *πρέμνον* is easy to see, but whether it may ultimately be referred to *πρό* with the Aeolic change to *υ*, and thus signify a ‘prominent,’ though not necessarily ‘forward’ part of the ship, is open to more doubt. Perhaps the apparently contradictory meanings attaching to

supremus, *ὑπατος*, *νειότατος*, etc., may suggest a way of connecting *πρυμνός* with *πρό*.

419. κληῖσι. The rendering ‘thwarts’ or ‘rowing benches’ seems the best for this word. We may take the name from the analogy of the bar on a door. The bar crosses it and holds it firm, as the thwarts stiffen and fix the framework of the ship. Or we may remember that *κληῖς* is also the ‘collar-bone,’ and the position which the bone occupies with regard to the ribs reminds us at once of the relation of the thwart to the ship’s ribs. Others prefer to render *ἐπί* not ‘on,’ but ‘at,’ and to understand by *κληῖδες* the thole pins to which the oars were attached by leathern loops; cp. Od. 4. 782.

420. ἵκμενον, always used in connection with *οὖρος*. It was originally a participle, related to *ἵκομαι* as *ἐπι-άλμενος* to *ἄλλομαι*. The meaning then will be equivalent to ‘*secundus*,’ a ‘favouring,’ that is, an ‘accompanying’ or ‘following’ wind. Compare the common phrase at sea, ‘we took the wind with us.’ This suits with one of the interpretations of the Schol. τὸν ἐπιτήδειον εἰς τὸ ἰέναι. The adjective *ικανός* has got its meaning in a similar way. Nitzsch approves the alternative interpretation of the Schol. τὸν δύνῃον καὶ ἀπαλόν, ἀπὸ τῆς ἱκμάδος, but he rejects the quotation ἀνέμων μένος ὑγρὸν ἀέντων (Od. 5. 478)

ἀκραῇ Ζέφυρον, κελάδοντ' ἐπὶ οἴνοπα πόντον.
 Τηλέμαχος δ' ἐτάροισιν ἐποτρύνας ἐκέλευσεν
 ὄπλων ἄπτεσθαι· τοὶ δ' ὀτρύνοντος ἄκουσαν.
 ἰστὸν δ' εἰλάτινον κοίλης ἔντοσθε μεσόδμης
 στῆσαν αἰείραντες, κατὰ δὲ προτόνοισιν ἔδησαν, 425
 ἔλκον δ' ἰστία λευκὰ ἐυστρέπτοισι βοεῦσιν.
 ἔπρησεν δ' ἄνεμος μέσον ἰστίον, ἀμφὶ δὲ κῦμα
 στείρη πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·
 ἡ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
 δησάμενοι δ' ἄρα ὄπλα θοὴν ἀνὰ νῆα μέλαιναν 430

421. ἀκραῇ] A few MSS. read εὐκραῇ.

as illustrative of the meaning, which, according to him, has rather the notion of a smooth-gliding wind.

421. ἀκραῇ. Various interpretations were given of this word. Eustath. renders it ἄκρως ἀέντα, with the appended explanation, τὸν μὴ κεκραμένον ἀλλ' ἀκριβῆ ζέφυρον. Hesych. gives it as τὸν ἄκρως πνέοντα (al. προῖόντα) οὔτε σφοδρῶς οὔτε ἑλλειπτικῶς, which is like another rendering of the Schol.—αὐτάρκως πρὸς τὴν χρεῖαν οὐ πλέον οὐκ ἔλαττον. Perhaps it would be, more precisely, 'a wind that sets exactly in the right quarter,' 'steady.' This sense both corresponds better with the meaning of ἄκρος, and also adds more point to the places in which the epithet occurs, viz. Od. 14. 253 ἐπλέομεν Βορέῃ ἀνέμῳ ἀκραίε καλῶ | ῥηιδίως ὥσεί τε κατὰ ῥόον, and so ib. 299.

κελάδοντα, 'piping.' Cp. Il. 23. 208 Ζέφυρον κελαδεῖνόν.

422. ἐτάροισιν stands in closest connection with ἐκέλευσε, as ἐποτρύνειν is generally construed with an accusative, though in Od. 10. 531; Il. 15. 258, it is used with the dative.

424. κοίλης μεσόδμης, 'the hollow mast-box.' For the description of μεσόδμη see Appendix on Homeric ship. That this is the proper rendering of μεσόδμη is corroborated by the Homeric use of κοῖλος, which does not mean 'with a hole through it' (as generally interpreted here), the word for which is τρητός, cp. διὰ τρητοῖο λίθοιο Od. 13. 77; whereas κοῖλος is the regular epithet of things which enclose a space,

and so is used of νῆες (passim), χαράδρη, ὁδός, αἰγιαλός, λιμὴν, πέτρη, σπέος, δόρυ, λύχος.

425. αἰείραντες, 'raising it;' for when not in use the mast lay horizontally, resting in the ἰστοδόκη, with its head over the vessel's stern: as soon as it is hauled up, it is naturally made fast by the forestays (πρότονοι).

426. ἔλκον ἰστία, 'hoisted sail.' The plural is used not because there was more than one sail, but because the word includes the whole apparatus of the sail and its appliances, in their relation to the mast, ἰστός.

βοεῦσιν from βοεύς = 'ropes of hide.'

428. στείρη is not the keel proper (the name for which is τρόπισ), but rather the 'stem,' and especially the lower part of it where it makes an angle with the horizontal keel; accurately, 'the fore-foot.' So Hesych. τρόπισ· τὸ κατώτατον τῆς νεώς. στεῖρα· τὸ ἐξέχον τῆς πρώρας ξύλον. For the collocation ἀμφὶ δὲ κῦμα στείρη see on supra 80.

πορφύρεον is regarded by Curtius as a reduplicated adjective from root φρυ, and connected with φρέαρ, and perhaps Latin *feru-eo*. According to this etymology the word is equally applicable to agitated water, flickering flames, and flashing colour. Others connect it closely with φύρω, 'to darken,' and compare its usage here with the Virgilian 'inhorruit unda tenebris.'

430. δησάμενοι . . μέλαιναν, 'having made fast all the tackling throughout the dark ship.' That is, having finished

στήσαντο κρητῆρας ἐπιστεφέας οἴνοιο,
 λείβον δ' ἀθανάτοισι θεοῖς αἰειγενέτησιν,
 ἐκ πάντων δὲ μάλιστα Διὸς γλαυκῶπιδι κούρῃ.
 παννυχίη μὲν ῥ' ἦ γε καὶ ἡῶ πείρε κέλευθον.

what is described at length, 424-426. The wind being perfectly fair, they were able to set the sail at its proper angle, and keep it there by fastening the braces (ὑπέραι), and also to fix the sheets (πόδες), as no tacking would be required.

431. στήσαντο, 'set' before themselves. Virgil interprets this rightly in

his 'crateras magnos statuunt,' but it is doubtful whether the latter half of the line, 'et vina coronant' (Aen. 1. 724) truly represents ἐπιστεφέας οἴνοιο. He writes elsewhere (Aen. 3. 525) 'magnum cratera corona | induit implevitque mero divosque vocavit | stans celsa in puppi.' See note on Od. 1. 148.

ΟΔΥΣΣΕΙΑΣ Γ.

Τὰ ἐν Πύλῳ.

Ἡέλιος δ' ἀνόρουσε, λιπὼν περικαλλέα λίμνην,
οὐρανὸν ἐς πολύχαλκον, ἔν' ἀθανάτοισι φαείνοι
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζεῖδωρον ἄρουραν
οἱ δὲ Πύλον, Νηληῆος ἐυκτίμενον πτολίεθρον,

2. φαείνοι] So Bekk. with one MS, the other MSS. give φαείνη. Wolf, φανείη, but cp. Od. 12. 383, 385; 18. 308.

1. λίμνην, 'the mere,' used of the sea (here, of the ocean stream) near its shore. Besides the meanings of 'a lake,' and of 'an overflow of water' (Il. 21. 317, where the word is further described by τὸ δὲ πᾶν πληθ' ὕδατος ἐκχυμένοιο *ibid.* 300), λίμνη has also in Homer the meaning of 'bay' or 'strait;' Il. 13. 32 ἐστὶ δέ τι σπέος εὐρὺ βαθείης βένθεσι λίμνης | μεσσηγὺς Τενέδοιο καὶ Ἰμβρου παιπαλοέσσης, Il. 24. 78 μεσσηγὺς δὲ Σάμου τε καὶ Ἰμβρου παιπαλοέσσης | ἔνθορε μείλανι πόντῳ· ἐπεστονάχησε δὲ λίμνη. . εὔρε δ' ἐνὶ σπῆι γλαφυρῷ Θέτιν. Eurip. Hec. 446 has οἶδμα λίμνας as a synonym for the sea; and similarly Simonides, Frag. 44. 2. In Aesch. Prom. Sol. Frag., 178 Dind., we read χαλκοκέραυνόν τε παρ' Ὀκεανῷ | λίμναν παντοτρόφον Αἰθιόπων, | ἔν' ὃ παντόπτας Ἥλιος αἰὲ | χρωτ' ἀθάνατον κάματόν θ' ἵππων | θερμαῖς ὕδατος | μαλακοῦ προχοαῖς ἀναπαύει, which may well be compared with the present passage. The general meaning of the word, which is more or less appropriate to all passages in which it occurs, is that of 'water which washes a shore.' Etymologically it is connected with λείβω, λειμών. The farther margin of the ocean-stream is here meant, *beyond* which the sun sets (cp. Od. 24. 11 παρ δ' ἴσαν Ὀκεανοῖο ῥοὰς καὶ Λευκάδα πέτρην | ἥδ' ἐπαρ' Ἡελίοιο πύλας καὶ δῆμον ὀνείρων | ἦσαν),

and *beside* which he rises, cp. Od. 23. 243 Ἡῷ δ' αὖτε | ῥίσσας ἐπ' Ὀκεανῷ χρυσόθρονον οὐδ' ἔα ἵππους | ζεύγνυσθ' ὠκύποδας. See also Il. 7. 422 ἐξ ἀκαλαρρείταο βαθυρρόου Ὀκεανοῖο | οὐρανὸν εἰσανιών. Nitzsch refutes the supposition of Voss, that the Caspian is meant, observing that not only is that sea never mentioned by Homer, but that even the eastern part of the Euxine is unknown to him.

2. πολύχαλκον. The older commentators and Eustath. interpret this epithet as signifying 'solid' or 'firm,' comparing with it χάλκεος (Il. 17. 425) and σιδήρεος (Od. 15. 329) οὐρανός. So in Pind. Nem. 6. 3 we have ὁ δὲ χάλκεος ἀσφαλὲς αἰὲν ἔδος μένει οὐρανός, which may remind us of our use of 'firmament,' the Latin equivalent of the LXX. στερέωμα. Others render the word 'bright-flashing,' and refer the idea to the decorated palaces of the Gods, e. g. Διὸς χαλκοβατὲς δῶ Il. 1. 426. The most picturesque notion seems to be that which regards the sky as a vault of burnished metal. Compare Job 37. 18 'Hast thou with Him spread out the sky which is strong and as a molten looking glass?' Coleridge (Anc. Mariner) speaks of a 'hot and copper sky.'

4. Πύλον. The position of the Neleian Pylos is an ancient subject of controversy. The Schol. on Arist.

ἴξον· τοὶ δ' ἐπὶ θινὶ θαλάσσης ἱερὰ ῥέξον,
ταύρους παμμέλανας, ἐνοσίχθονι κυανοχαίτῃ.

5

Eqq. 1059 fills up Cleon's oracle ἔστι Πύλος πρὸ Πύλοιο, with the hemistich Πύλος γε μὲν ἔστι καὶ ἄλλη. Compare Cellarius, notit. orbis ant. 1. 1188 'tres in Peloponneso Pyli, Eliacus, Triphyliacus, et Messeniacus: omnes alumno Nestore gloriabantur. Quod vero Nestoris possessiones Homerus (Il. 2. 591; 5. 545; 11. 711) ad utramque ripam Alpei disposuit, Strabo inde, libro 8. p. 341, verisimillimum censet Pylum Nestoris fuisse Triphyliacum, qui solus fuit circa fluvium Alpheum.' There is little or nothing to be said in favour of the Eleian Pylos, so that the claim lies between the Triphylian and Messenian. Strabo, as quoted above, argues strongly on behalf of the former; the latter view he says was held by οἱ νεώτεροι ποιηταί. His first argument is based on Il. 5. 545 Ἀλφειοῦ ὅς τ' εὐρὺν ῥέει Πυλίων διὰ γαίης, but to this it may be answered that Pylos is loosely used in Homer to describe the whole Neleid Kingdom, as Strabo himself acknowledges, Ὅμηρος δὲ ταύτην ἅπασαν τὴν χώραν μέχρι Μεσσηνίας καλεῖ Πύλον ὁμωνύμως τῇ πόλει. His second argument is more elaborate, from an examination of Nestor's description of the raids and reprisals between himself and the Epeians, Il. 11. 670 foll. He decides that the circumstances there recorded follow each other too quickly to be compatible with the longer distances which the Messenian Pylos would necessitate. And here he decidedly makes a strong point. Again, he contends that the Neleian Pylos could not have been on the coast, as the Messenian is supposed to have been, because after Telemachus had embarked and had proceeded to Nestor's house he was obliged to send back a messenger to summon his companions from the ship (Od. 3. 423); and, in another passage (Od. 15. 199 foll.), the ship is again represented as being at some distance from the town. But we are still left in the dark as to the actual distance, and as to the position of the harbour with respect to the town. The testimony of the ancients preponderates decidedly in favour of the Messenian Pylos; Pausanias does not even allude to the existence of the Triphylian, while Pindar distinctly calls Nestor (Pyth. 6. 35) Μεσσανίος

γέρον, and the Scholl. on the present passage, as well as Eustath., declare for the same. The epithet ἡμαθόεις suits well with the Messenian Pylos, situated on the promontory of Coryphasium, at the north of the bay of Navarino. It may be uncertain whether the town of Pylos was somewhat further inland than Coryphasium, and the port alone was on the promontory; a view which would solve the difficulties stated by Strabo respecting the distance of the town from the sea. The coast line has no doubt materially changed in historical times (see Arnold, Thucyd. vol. 2, append.), but still it fully merits the Homeric epithet ἡμαθόεις, which epithet Strabo seems to have thought so strong that he attempts to neutralise it by interpreting it, contrary to all usage, as equivalent to 'situated on the river Amathus' (see Damm, Lex. Hom. s. v. Ἀμαθος). The strongest argument however in favour of the Messenian Pylos is the fact that Telemachus performs the journey from Pylos to Sparta in two days, without change of horses, passing the first night at Pherae; λιπέτην δὲ Πύλου αἰπὺν πτολίεθρον, | οἱ δὲ πανημέριοι σείον ζυγὸν . . δύσετό τ' ἥελιος . . ἐς Φηράς δ' ἵκοντο (Od. 3. 485 foll.); and the next evening ἴξον κοίλῃν Λακεδαίμονα κητώεσσιν (Od. 4. 1). Now the Messenian Pylos, Pherae (at the head of the Sinus Messeniacus), and Sparta lie nearly in a line at intervals of about 30 miles. The Triphylian Pylos lies quite out of the way, and a traveller leaving that city for Lacedaemon would come down the valley of the Eurotas without approaching Pherae.

6. ταύρους παμμέλανας. A title or epithet of Poseidon in Boeotia was ταύρεος (Hes. Scut. 104), which probably refers to this practice. Black victims were generally offered to the powers of the nether world (Od. 11. 33), or to Gaia (Il. 3. 103). In Pindar Ol. 13. 69, and Virg. Aen. 5. 237, a white bull is the sacrifice made to Poseidon. Here the colour must have been chosen as emblematical of the dark sea, or, as Nitzsch suggests, because of the terrible power of the God which seemed to put him on the same footing as the χθόνιοι θεοί. For the relationship between

ἐννέα δ' ἔδραι ἔσαν, πεντακόσιοι δ' ἐν ἐκάστη
εἶατο, καὶ προὔχοντο ἐκάστοθι ἐννέα ταύρους.
εὖθ' οἱ σπλάγχχν' ἐπάσαντο, θεῶ δ' ἐπὶ μηρί' ἔκαιον,
οἱ δ' ἰθὺς κατάγοντο, ἰδ' ἰστία νηὸς εἴσης
στεῖλαν ἀείραντες, τὴν δ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί. 10

7. πεντακόσιοι] So Aristarch. and Herodian, Schol. H. M. Q. S. The Harl. MS. and two others give πεντήκοντα, which Nitzsch prefers as a more likely number. The Vulgate is πεντηκόσιοι. See Dind. on Schol. 8. προὔχοντο] So Aristarch. Schol. E. προὔθεντο, seemingly a gloss. 9. ἐπάσαντο] γρ. τινὲς ἐδάσαντο Schol. H. E. M. Q. 10. κατάγοντο] Ἀρίσταρχος κάταγον, εἶτα τοὶ δ' ἰστία ὁ δὲ Ἡρωδιανὸς κατάγοντο. τὸ ὅμοιον καὶ ἐπὶ τοῦ 'νίζον καὶ προτίθεντο ἰδὲ κρέα πολλὰ δατεῦντο' (Il. I. 112.) Schol. H. M. 11. στεῖλαν] σείσαν Zenodot.

Nestor and Poseidon see Od. II. 235 foll.

κυανοχαίτη probably describes the colour that Tennyson calls 'blue-black hair' (Last Tournament). It is used as an epithet of Αἴδης h. Hom. Cer. 348; and of ἵππος Il. 20. 224.

7. ἔδραι = 'messes,' 'parties.' The number nine corresponds with that of the Pylian cities. Five hundred at each mess gives a total of 4500, which tallies with the number of men on board of Nestor's ninety ships at Troy, reckoning (from Il. 2. 719) fifty to each ship. Schol. H. M. Q. say ἐννέα πόλεων ἦρχεν ὁ Νέστωρ, and Schol. E. P. S. διὰ τὸ ἐννεάπολιν εἶναι τὴν Πύλον.

8. προὔχοντο. Eustath. renders πρὸ ἐαυτῶν εἶχον ὥστε σφάξαι. Cp. Il. 17. 355 πρὸ δὲ δούρατ' ἔχοντο, 'held before them.' The picture that Telemachus sees is that of the nine companies just ready to begin sacrificing. The victims stand between the sea and the sacrificers, who are naturally facing seawards, as if making supplication to Poseidon.

9. εὖτε. When this conjunction introduces a sentence it always forms an asyndeton. The relation of εὖτε to ὅτε is explained by Curtius, G. E. p. 537, showing that ὅτε, with the initial Jod, becomes jote, i.e. εἶοτε, which passes into εὖτε by the Ionic contraction, as ἐμέο to ἐμεῦ. 'At the moment when they had tasted the inwards and were burning the thigh-slices on the altar in the god's honour, the others straightway put in.'

σπλάγχχνα, μηρία. For these details see inf. 456, etc.

10. κατάγοντο. The use of this word suggests that the ancients regarded the

sea not as a level, but as sloping down to the shore, as of course it appears to the eye. Virgil seems to have had the same thought in his mind in the line (Aen. 5. 212) 'prona petit maria et pelago decurrit aperto.'

εἴσης. This epithet is used of ναῦς, δαίς, and φρένες, and of a shield in the phrase ἀσπίς πάντοσ' εἴση Il. 3. 347. The sense of 'equal' seems to satisfy all the usages; 'the fairly-portioned feast,' 'the fairly-balanced mind,' which last expression when applied to a ship would mean, 'trimmed,' 'balanced,' as Coleridge (Anc. Marin.) 'steady with upright keel.' The Schol. prefers to render it here by ἰσόπλευρος, which comes nearer to ἀσπίς πάντοσ' εἴση, and which would apply to the regularity of the ship's 'lines' or curves. The original form of the adjective is *φισφος*, Skt. *vishu*, 'equally.' The prosthetic ε is thus a representative of the lost initial digamma. Ahrens prefers to connect εἴση in all its usages with the stem *εικ*, and assign to it the meaning of 'suitable' or 'good.' The form εἴση, on this theory, will be referred to the feminine, from a possible masculine *εἴξ*, analogous to ἀμφιέλισσα, which is referred to a form ἀμφιέλιξ. The feminine form, however, should properly be *εἴσσα* and not εἴση.

11. στεῖλαν ἀείραντες. The further description of a landing is given in Il. I. 433 ἰστία μὲν στεῖλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ, | ἰστὸν δ' ἰστοδόκη πέλασαν προτόνοισιν ὑφέντες | καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἑρετμοῖς. | ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν | ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης. There, however, it will be noticed, the sail was lowered and stowed

ἐκ δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη.

τὸν προτέρη προσέειπε θεὰ γλαυκῶπις Ἀθήνη·

‘ Τηλέμαχ', οὐ μὲν σε χρὴ ἔτ' αἰδοῦς οὐδ' ἡβαιόν·

τοῦνεκα γὰρ καὶ πόντον ἐπέπλως, ὄφρα πύθῃαι

15

πατρὸς, ὅπου κύθε γαῖα καὶ ὄν τινα πότμον ἐπέσπεν.

ἀλλ' ἄγε νῦν ἰθὺς κίε Νέστορος ἵπποδάμοιο·

εἶδομεν ἦν τινα μῆτιν ἐνὶ στήθεσσι κέκευθε.

λίσσεσθαι δέ μιν αὐτὸς, ὅπως νημερτέα εἴπῃ·

14. ἡβαιόν] On the uncertainty between βαῖον and ἡβαιόν see Ameis, Anhang on Od. 9. 462 ἀδελον πότερον ἐκ συναλοιφῆς ἐστὶ τὸ ἦ, ἢ τοῦ ἡβαιόν τρισυλλάβου· οἱ δὲ νεώτεροι βαῖον φασιν. Schol. H. M. Q. 17. ἵπποδάμοιο] For this Schol. H. gives ὄφρα τάχιστα, apparently through ignorance of the use of the subjunctive in asyndeton. See note below. 19. αὐτός] The reading of Aristarch. MSS. αὐτόν. See Schol. H. on inf. 327. 19, 20.] Bekker needlessly rejects these lines as belonging more properly to 327 inf.

away, and the mast let down on to its 'rest.' Here the sail is furled without lowering the ἐπικριον, as the addition of the participle shows, στείλαν ἀείραντες, that is, 'they furled the sail by *brailing it up*;' a process that consists in hauling it tight up, and 'trussing' it, as it is called, to the yard without lowering; so as to be able to shake it out at a moment's notice. Cp. the interpretation of the Schol. τότε δὲ σείουσιν ὅτε θέλουσι χαλάσαι τὸ ἄρμενον. This may allude to σείσαν, the reading ascribed to Zenodot.

14. χρῆ. See on Od. I. 124.

αἰδοῦς, 'shyness.' οὐδ' ἡβαιόν, 'not one whit.'

15. ἐπέπλως. We find this form, which is a simple non-thematic aorist, parallel with later forms such as ἐπιπλώσας Il. 3. 47; πλώων Il. 21. 302, which point to a present in -ω. Ἐπέπλως may be one of the so-called Denominative verbs, 'formed from nouns, by means of a suffix which has amalgamated with the final vowel of the noun Theme,' Monro, H. G. § 19. See Curt. Verb. 133. This direct derivation from πλῶος would account for the quantity of the vowel. Καί here gives just the same emphasis, as in καὶ ἡματιή ὑφαίνεσκεν, sup. 2. 104.

πύθῃαι. For the use of the subjunctive after an aorist cp. Od. 6. 173; 8. 580; II. 94; 13. 303; 14. 328; 16. 234; 24. 360; Il. 5. 128; 9. 98. The construction may be explained in two ways, either that the governing aorist has a present or strong perfect sense, or

more likely, that the purpose described by the final conjunction and the verb is still being worked out.

16. κύθε γαῖα. Nitzsch rightly takes this of 'burial'; arguing from πότμον ἐπέσπεν, which must refer to death. The word κεύθω does not of itself determine the point; cp. Od. 6. 303; 9. 348. But the use of the aorist, describing not a state but a definite moment, seems to settle the meaning, 'he was buried.' Thus κύθε γαῖα forms a kind of prothysterion with πότμον ἐπέσπεν, 'how he died, and where earth received his body.' Here the worst is supposed; the hypothesis, 'if he be dead' being understood, as infra 93, and as in Od. I. 396 ἐπεὶ θάνε δῖος Ὀδυσσεύς (said by Telemachus). ἐπέσπεν (aor. ἐφάπεω) *obit*, 'encountered.'

17. ἵπποδάμοιο. This epithet is only used three times in the Odyssey; here, of Nestor; in 181 infra of Diomedes; and in Od. II. 300 of Castor. It occurs no less than forty-five times in the Iliad, generally as an epithet of the Trojans.

For ἰθὺς with genitive see Od. I. 119.

18. εἶδομεν. This subjunctive has the force of *will* or *intention*; 'we mean to know' = 'let us learn.' Cp. Il. 6. 340 ἀλλ' ἄγε νῦν ἐπίμεινον ἀρήια τεύχεα δῶω, Il. 22. 418 καὶ μ' οἶον ἐάσατε . . ἐξεθόντα πόληος ἰκέσθ' ἐπὶ νῆας Ἀχαιῶν, | λίσσωμ' ἀνέρα τοῦτον, ib. 450 δεῦτε, δῶω μοι ἔπεσθον, ἴδωμ' ὅτιν' ἔργα τέτυκται, Il. 23. 71 θάπτε με ὅττι τάχιστα, πύλας Αἰδαο περήσω.

19. αὐτός, emphatic. You must act

ψεῦδος δ' οὐκ ἔρεει· μάλα γὰρ πεπνυμένος ἐστί.' 20

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤδα·

· Μέντορ, πῶς τ' ἄρ' ἴω πῶς τ' ἄρ' προσπτύξομαι αὐτόν;
οὐδέ τί πω μύθοισι πεπείρημαι πυκινοῖσιν·

αἰδῶς δ' αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι.'

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη· 25

· Τηλέμαχ', ἄλλα μὲν αὐτὸς ἐνὶ φρεσὶ σῆσι νοήσεις,

ἄλλα δὲ καὶ δαίμων ὑποθήσεται· οὐ γὰρ οἶω

οὗ σε θεῶν ἀέκητι γενέσθαι τε τραφέμεν τε.'

Ὡς ἄρα φωνήσας ἠγήσατο Παλλὰς Ἀθήνη

καρπαλίμως· ὁ δ' ἔπειτα μετ' ἵχνια βαῖνε θεοῖο. 30

ἶξον δ' ἐς Πυλίων ἀνδρῶν ἄγυρὶν τε καὶ ἔδρας,

ἐνθ' ἄρα Νέστωρ ἦστο σὺν υἱάσιν, ἀμφὶ δ' ἐταῖροι

δαῖτ' ἐντυνόμενοι κρέα τ' ὥπτων ἄλλα τ' ἔπειρον.

24. νέον ἄνδρα] Rhianus read νέω ἀνδρί. Schol. H. M. 33. κρέα τ' ὥπτων] κρέα ὥπτων is the reading of most modern editions. Bekk. with Harl. MS. has κρέατ', but as the usual Homeric form is κρέα it seems safer to read κρέα τ'. κρέα alone would suffer elision, as in inf. 65. A few MSS. give ἄλλα δέ instead of ἄλλα τε.

for yourself now, and not depend upon me.

20. πεπνυμένος. The idea that wickedness and folly are identical is frequent in Homer. Cp. Od. 8. 166, 177; 16. 278; and especially inf. 266, where Clytaemnestra's fall is long delayed φρεσὶ γὰρ κέχρητ' ἀγαθῆσι, inf. 52.

23. πεπείρημαι μύθοισι, 'I have not practised myself in wisely-worded address. The Schol. renders loosely, ἐμπειρός εἰμι, which is rather a translation of πειρᾶσθαι with genitive, as Od. 8. 23, etc.

24. αἰδῶς . . νέον ἄνδρα . . ἐξερέεσθαι. The noun is drawn into the accusative by the force of the infinitive. Cp. Aesch. Agam. 1203 προτοῦ μὲν αἰδῶς ἦν ἐμοὶ λέγειν τάδε with ib. 948 πολλὰ γὰρ αἰδῶς δωματοφθορεῖν ποσὶν | φθείροντα πλοῦτον.

27. οὐ . . οὐ. See supra 14, Od. 8. 159; Il. 17. 641 οὐ μιν οἶομαι οὐδὲ πεπύσθαι. The repetition is justified by a distinct purpose, namely, of determining the negation to a particular part of the proposition; for the second οὐ belongs closely to θεῶν ἀέκητι, a familiar phrase; cp. Od. 6. 240. Notice the *litotes*, 'not under the disfavour of heaven.' Other commentators describe the second negative as οὐ *solitarium* and

punctuate, οὐ γὰρ οἶω, οὐ, σέ, etc., comparing Virg. Aen. 9. 205 'equidem de te nil tale verebar, | nec fas, non.' But the former will explain better the majority of passages. Cp. Il. 5. 22 οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε, with the commentary ad loc. of Eustath. ἐστὶ δὲ τῶν δύο ἀρνήσεων ἡ μὲν μία τοῦ ῥηματικοῦ πράγματος ἡ ἑτέρα δὲ τοῦ προσώπου, meaning that the first οὐδὲ serves to negative the verb with its accessories, and the second attaches itself closely to αὐτός.

28. τραφέμεν. This is probably the aor. act. of τρέφω, with intransitive signification. For the form cp. φαγέμεν 10. 386; ἐλθέμεν Il. 4. 247; and for the intransitive use Τληπόλεμος δ' ἐπεὶ οὖν τράφ' (*adolevit*) ἐνὶ μεγάρῳ Il. 2. 661;λέοντε ἐτραφέτην Il. 5. 555. Herodian takes it as another form of τραφήναι.

31. ἄγυριν, distinct from ἀγορή, as signifying an informal meeting, any gathering of men. On the form of the word Eustath. says, αἰολίζουσα οὐ μόνον τῇ τροπῇ τοῦ ὁ εἰς ὃ ἀλλὰ καὶ τῷ τόνῳ. The relation of *coetus* to *contio* is the same as that of ἄγυρις to ἀγορή.

33. κρέα τ' ὥπτων . . ἔπειρον. The word ἄλλα must be retracted from the

οἱ δ' ὥς οὖν ξείνους ἴδον, ἀθρόοι ἦλθον ἅπαντες,
 χερσὶν τ' ἡσπάζοντο καὶ ἐδριάσθαι ἄνωγον. 35
 πρῶτος Νεστορίδης Πεισίστρατος ἐγγύθεν ἐλθὼν
 ἀμφοτέρων ἔλε χεῖρα καὶ ἴδρυσεν παρὰ δαιτὶ
 κώεσιν ἐν μαλακοῖσιν, ἐπὶ ψαμάθοις ἀλήησι,
 πὰρ τε κασιγνήτῳ Θρασυμήδεϊ καὶ πατέρι ᾧ.
 δῶκε δ' ἄρα σπλάγχνων μοίρας, ἐν δ' οἶνον ἔχευε 40
 χρυσεῖῳ δέπαϊ· δειδισκόμενος δὲ προσηύδα
 Παλλὰδ' Ἀθηναίην, κούρην Διὸς αἰγιόχοιο·
 'Εὖχεο νῦν, ᾧ ξεῖνε, Ποσειδάωνι ἄνακτι
 τοῦ γὰρ καὶ δαίτης ἠντήσατε δεῦρο μολόντες.
 αὐτὰρ ἐπὴν σπείσῃς τε καὶ εὔξῃαι, ἣ θέμις ἐστί, 45

41. χρυσεῖῳ δέπαϊ] Al. χρυσέῳ ἐν. See Schol. K. M. χωρὶς τοῦ ἐν αἰ Ἀριστάρχου, καὶ σχεδὸν ἅπασαι. 45. ἥ] This is the reading of the Alexandrines, though they mistook the meaning of the word. Bekk. (with one MS. and Cod. A. Venet. in Iliad) writes ἥ. The common reading is ἦ. See note below, and La Roche, Textkrit. 273.

second clause, so as to be used with both; as if the whole sentence had run τῶν κρεάτων ἄλλα μὲν ὥπτων ἄλλα δὲ ἔπειρον. Compare κεῖμαι δ' ἐπ' ἄκταις, ἄλλοτ' ἐν πόντου σάλφι Eur. Hec. 28. 'Some meats there were roasting, and others they were piercing with the spit' Il. 1. 465 foll.

36. Peisistratus seems to have been the youngest of Nestor's six surviving (infra 412) sons. The seventh, Antilochus, had fallen by Memnon's hand at Troy, Od. 4. 187; Il. 17. 652. We may suppose that Thrasymedes, from his position next to his father, was the eldest. Cp. Il. 9. 81.

41. δέπαϊ, the dative, explanatory of the adverbial ἐν in the preceding line. δέπ-as is probably a 'measure' of wine in its original meaning, through its connection with such words as δάπ-τω, δαπ-άνη, δαρ-s, etc., which have the sense of distribution.

δειδισκόμενος. The form δει-δίσκομαι is strengthened by a sort of reduplication from the root δικ, seen in δείκνυμι. So we find (Il. 9. 196) δεικνύμενος used of 'pledging,' from the sense of holding out the full cup; so also δειδέχατο δεπάεσσι Il. 4. 4, δεικανόωντο δέπασσι Il. 15. 86, and δεικανόωντ'

ἐπέεσσι Od. 18. 111. Translate generally, 'welcoming.'

44. τοῦ γὰρ . . ἠντήσατε, 'for his feast it is that ye have lighted on.'

45. εὔξῃαι is aor. subjunctive.

ἣ θέμις ἐστί. The old grammarians regarded ἥ as an adverb, and gave it the acute accent to distinguish it from ἦ = 'where.' They took it as equivalent to ὥς, and parallel in form to δῆ, νή, πῆ, and perhaps φῆ. Cp. Herodian on Il. 2. 73 ἣ θέμις ἐστί· τὸ ἥ δασυντέον· οὐ γὰρ ἐστί σύνδεσμος, ἀλλ' ἰσοδυναμοῦν τῷ ὥς ἐπίρρημα. The passages in which it occurs are Il. 2. 73; 9. 33, 134, 276; 19. 177; 23. 581; 24. 652; Od. 3. 45, 187; 9. 268; 11. 451; 14. 130; 24. 286. The Venetus A. writes always (except in Il. 2. 73) ἥ without accent; Eustath. always ἦ, which must have represented the κοινή. But there can be no doubt that ἥ is the relative pronoun, assimilated in gender to its noun, as in the line ἡμαρτον εἰ καὶ τήνδ' ἁμαρτίαν νέμεις Soph. Trach. 483. A different assimilation shows itself in Il. 11. 779 ξεινία τ' εὖ παρέθηκεν ἅ τε ξείνοισι θέμις ἐστί. In Od. 24. 286 ἥ appears in the same phrase, not as the relative but as the demonstrative, ἥ [? ἥ] γὰρ θέμις ὅς τις ὑπάρξει.

δὸς καὶ τούτῳ ἔπειτα δέπας μελιηδέος οἶνον
 σπείσαι, ἐπεὶ καὶ τοῦτον οἶομαι ἀθανάτοισιν
 εὔχεσθαι· πάντες δὲ θεῶν χατέουσ' ἄνθρωποι.
 ἀλλὰ νεώτερός ἐστιν, ὁμηλικὴ δ' ἐμοὶ αὐτῷ·
 τοῦνεκα σοὶ προτέρῳ δώσω χρύσειον ἄλειςον.

50

Ὡς εἰπὼν ἐν χειρὶ τίθει δέπας ἡδέος οἶνον·
 χαῖρε δ' Ἀθηναίη πεπνυμένῳ ἀνδρὶ δικαίῳ,
 οὔνεκά οἱ προτέρῃ δῶκε χρύσειον ἄλειςον.
 αὐτίκα δ' εὔχετο πολλὰ Ποσειδάωνι ἄνακτι.

Κλῦθι, Ποσειδάον γαιήοχε, μηδὲ μεγήρης
 ἡμῖν εὐχομένοισι τελευτῆσαι τάδε ἔργα.
 Νέστορι μὲν πρώτιστα καὶ νιάσι κῦδος ὅπαζε,
 αὐτὰρ ἔπειτ' ἄλλοισι δίδου χαρίεσσαν ἀμοιβήν

55

50. τοῦνεκα σοί] ἐχρῆν ὀρθοτονεῖν τὴν σοί Schol. H. M. Q. Al. τοῦνεκά σοι, Zenodot. τοῦνεκά τοι. 51. χειρί] So La Roche for χερσί, as being the reading of Aristarchus and Aristophanes (see Schol. on Il. i. 585), Textkrit. p. 378.

48. εὔχεσθαι, 'a worshipper.' With the sentiment in the line Nitzsch compares Arat. Phaenom. 4 πάντη δὲ Διὸς κεκρήμεθα πάντες.

49. ὁμηλικὴ δ' ἐμοὶ αὐτῷ, 'he is my own equal in years.' It might seem at first sight more natural to interpret the phrase by *aequalitas est mihi cum illo*; but a comparison of 364 infra; Od. 6. 23; 22. 209, shows that the regular use of ὁμηλικὴ is for the concrete ὁμῆλιξ. Compare δῆμον ἔοντα = 'being a man of the people' (Il. 12. 213), like Horace's *Plebs eris*, Ep. i. 1. 59. See Monro, H. G. § 166. 2. In Aesch. Suppl. 46 ἐπωνυμία seems = τῷ ἐπωνύμῳ.

50. ἄλειςον. Commentators give as the etymology, either ἀ privative and λείος, so that the cup is rough with embossed work, or else ἀ and λείος in the sense of uniformly smooth. Benfey suggests a connection with ἄλως, expressive of a cup as *round* or *bowl-shaped*.

51. τίθει, Imperf. Some forms of non-thematic tenses follow the conjugation of the corresponding contracted verbs: so ἴει, ἄει (v. l. ἄη) κίχεις.

52. δικαίῳ, 'proper.' As δίκη represents the common custom or usage obtaining among men, δίκαιος is one

who observes this ὅς περίοιδε δίκας ἰδὲ φρόνιν ἄλλων infra 244; = who knows how men commonly act and think. Compare the words of Telemachus, Od. 18. 228 αὐτὰρ ἐγὼ θυμῷ νοέω καὶ οἶδα ἕκαστα, | ἐσθλά τε καὶ τὰ χέρεια. Here again the connection is closely drawn between knowledge and propriety by the expression πεπνυμένῳ ἀνδρὶ δικαίῳ, with which we may compare the complaint against the suitors, Od. 2. 282, that they are οὐ τι νοήμονες οὐδὲ δίκαιοι. See farther, Od. 13. 209; 3. 133. The same thought underlies the phrase ψεῦδος δ' οὐκ ἐρέει, μάλα γὰρ πεπνυμένος ἐστί, supra 20.

55. μεγήρης. See Buttm. Lexil. s. v. μεγαίρειν, where the meaning is shown to be 'to think too great,' and thence, 'to begrudge or refuse.' Translate, 'refuse not to accomplish this purpose for us beseeching thee.' The constructions with the verb are (1) μεγαίρειν τί τινι Il. 23. 865; (2) with accusative and infinitive, Od. 2. 235; (3) with the infinitive alone, Il. 7. 408.

57. Notice the change of tense from ὅπαζε, δίδου, the effect of which was to be abiding, and δός referring to one special act.

58. Join ἀμοιβήν ἐκατόμβης. Here

σύμπασιν Πυλίοισιν ἀγακλειτῆς ἐκατόμβης.

δὸς δ' ἔτι Τηλέμαχον καὶ ἐμὲ πρήξαντα νέεσθαι,
οὔνεκα δεῦρ' ἰκόμεσθα θοῇ σὺν νηὶ μελαίνῃ.'

60

Ὡς ἄρ' ἔπειτ' ἡρᾶτο καὶ αὐτὴ πάντα τελεύτα·

δῶκε δὲ Τηλεμάχῳ καλὸν δέπας ἀμφικύπελλον.

ὥς δ' αὐτως ἡρᾶτο Ὀδυσσῆος φίλος υἱός.

οἱ δ' ἐπεὶ ὤπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο,

65

μοίρας δασσάμενοι δαίνυντ' ἐρικυδέα δαῖτα.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

there was not accurately a 'hecatomb'; but an offering of eighty-one bulls. But the word is used loosely as to number, meaning any large offering; and is applied to a sacrifice where sheep and oxen are mixed together, as in I. 25, or even where there are no oxen at all, II. 23. 146.

61. οὔνεκα. The unexpressed antecedent of this is governed by πρήξαντα, sc. τοῦτο οὐ ἔνεκα. Cp. Od. 21. 155 ἀμαρτεῖν οὐ θ' ἔνεκ' αἰεὶ | ἐνθάδ' ὀμιλέομεν.

62. ἔπειτα, 'then;' resuming and restating the act already described. So II. 5. 432 Αἰνείαδ' ἐπόρουσε, and 436 τρὶς μὲν ἔπειτ' ἐπόρουσε. This effect, produced here by a temporal adverb, can also be introduced by a local one, as Od. 7. 1 ὥς ὁ μὲν ἔνθ' ἡρᾶτο. Cp. II. 16. 784; 14. 409. Classen (H. S. 31 foll.) would read here, ὥς ἄρ' ἐπεὶ τ' ἡρᾶτο καὶ αὐτὴ πάντα τελεύτα, comparing εἴπερ γάρ τε χόλον καὶ αὐτῆμαρ καταπέψῃ, | ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον II. 1. 81: cp. II. 4. 160, 261. He remarks that the use of the τε and καί forms a connection between protasis and apodosis—'as she prayed, so she fulfilled it.'

καὶ . . τελεύτα, 'she was herself bringing the prayer to accomplishment.' As a seeming mortal, she was making a prayer to a higher power; as an actual goddess she was answering it herself. For the phrase cp. II. 18. 328 ἀλλ' οὐ Ζεὺς ἀνδρεσσι νοήματα πάντα τελευτᾷ.

63. ἀμφικύπελλον. Buttm. Lexil. s. v., seems to establish the rendering a 'double cup;' i. e. like two cups set base to base, and so the combination would be somewhat the shape of an hour-glass, and the cup could stand on either end. Aristarchus understands it of a cup with two handles, like the

ἀμφιφορεύς, and Schliemann declares for this view. See Troja, pp. 155 foll., where he speaks of finding 'long straight goblets, in the shape of a trumpet, with two enormous handles,' which he recognises as the Homeric δέπας ἀμφικύπελλον. In the discussion that follows, where he quotes at length from Prof. Helbig, as supporting his view, he brings forward arguments of doubtful value, (1) that the double form of cup would not be used, because only one sort of wine was drunk; (2) that it would not be serviceable for 'dipping' in the κρητῆρ (but this was generally done with the προχόος); (3) that the form without handles would not be well adapted for 'passing round' (but was this usual?). Curtius refers κύπελλον to κύπη, 'cup;' Helbig looks on the υ as Aeolic, and prefers to connect with κώπη, cap-io, etc., thus bringing out the meaning of 'handle.' The passage in Aristot. H. A. 9. 40 is interesting, as a comparison is drawn between the 'double-cup' and the arrangement of the cells of the honey-bee: αἱ δὲ θυρίδες καὶ αἱ τοῦ μέλιτος καὶ τῶν σχαδόνων ἀμφίστομοι· περὶ γὰρ μίαν βάσιν δύο θυρίδες εἰσὶν, ὥσπερ ἡ τῶν ἀμφικυπέλλων, ἡ μὲν ἐντὸς ἡ δ' ἐκτός.

64. ὥς δ' αὐτως, equivalent to the collocation in later Greek, ὡσαύτως δέ, 'just in the self-same way.' The same formula appears at the beginning of a verse in Od. 6. 166; 9. 31; 20. 238; 21. 203, 225; 22. 114; 24. 409. II. 3. 339; 7. 430; 9. 195; 10. 25. Bekker accentuates ὥς δ' αὐτῶς.

65. κρέ' ὑπέρτερα. The flesh *υρον* the carcase, as opposed to ἔγκατα, ἔντερα, σπλάγχνα.

ἐρύσαντο, 'drew them for themselves' off the spits.

τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότη Νέστωρ.

‘Νῦν δὲ κάλλιον ἐστὶ μεταλλῆσαι καὶ ἐρέσθαι
ξείνους, οἳ τινὲς εἰσιν, ἐπεὶ τάρπησαν ἐδωδῆς. 70

ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ’ ὑγρὰ κέλευθα;
ἦ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε,
οἷά τε ληιστῆρες, ὑπεῖρ ἄλλα, τοί τ’ ἀλόωνται
ψυχὰς παρθέμενοι, κακὸν ἀλλοδαποῖσι φέροντες;’

Τὸν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα 75
θαροσῆσας· αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος Ἀθήνη
θῆχ’, ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο
[ἦδ’ ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν].

‘Ω Νέστορ Νηληιάδῃ, μέγα κῦδος Ἀχαιῶν,

69. ἐρέσθαι] See on Od. i. 405. The Etym. Mag. 304. 33 admits that it was commonly written ἔρεσθαι, with the accentuation of the present tense, τὸ ἀπαρέμφατον (infinitive) ἔρεσθαι, καὶ ὠφείλεν εἶναι ἐρέσθαι, ἀλλ’ ἐξηκολούθησε τῷ φέρεσθαι καὶ δέρεσθαι. This reason is no doubt wrong; but Herodian (on Il. 16. 47) mentions both ways of accentuating. 71-74.] ‘Eadem quaerit Polyphemus (Od. 9. 252-255), velut ex formula dicta, ut de re cotidiana. Inconsiderate haec hoc loco Aristarchus, illo Aristophanes deletum ibant, tanquam ea quae abhorrent a personis Telemachi et Cyclopi, cum moribus istius aevi convenient, nec vel seriore tempore rapinis latrocinisque et terra et mari abstinerint Graeci.’ Bothe, ad loc. 72. ἦ . . . ἦ] See Textkrit. 265. 78.] Unanimously rejected since Wolf as being interpolated from Od. i. 95. It is wanting in the best MSS. and introduces an un-Homeric repetition of ἵνα. The Scholl. do not notice it.

68. Γερήνιος. The name of the town, from which this epithet is derived, is variously given as Γερηνία, Γέρηνον or -νος Hes. Frag. 22, Eustath.; Γερῆνη Schol. on Il. 2. 336; or, lastly, Γέρηνα (τά) Strab. 7. 299, etc. This town on the Messenian gulf, not named in the Homeric text except in the epithet, is identified by Pausanias (3. 26. 8) with the Homeric Ἐνόπη Il. 9. 150, and is supposed to be on the same site as the modern Zernáta or Pasova. Nestor was said to have been brought up there, or to have taken refuge there, when Heracles ravaged Pylos. Apollonius and Suidas do not take it as a proper name, but interpret it by ἐντιμος, which implies a connection with γέρας, or γέρων.

69. κάλλιον, ‘proper.’ The comparative implies ‘more proper’ than it would have been to question them before they had refreshed themselves.

72. κατὰ πρῆξιν, ‘on some business,’ ‘trading enterprise.’ Cp. inf. 106 κατὰ

ληίδα, and Od. 11. 479 κατὰ χρέος. For πρῆξις in this sense, with a particular reference to trading, cp. πρηκτῆρες Od. 8. 162.

73. οἷά τε ληιστῆρες refers to μαψιδίως ἀλάλησθε (‘idly rove’), on which κατὰ πρῆξιν depends also, but by a sort of zeugma, as ‘roving’ cannot properly be applied to a voyage ‘on business.’ Cp. Thuc. i. 5 οἱ παλαιοὶ τῶν ποιητῶν τὰς πύστεις τῶν καταπλεόντων πανταχοῦ ὁμοίως ἐρωτῶντες εἰ λησταὶ εἰσι. This he adduces as evidence that piracy was a recognized employment in primitive Greece. See Grote’s Greece, vol. ii. p. 152, foll. ed. 2, and cp. Caesar, Bell. Gall. 6. 23, speaking of the Germans, ‘latrocinia nullam habent infamiam, quae extra fines cuiusque civitatis fiunt.’

76. θαροσῆσας, ‘having plucked up courage;’ notice the tense.

79. Νηληιάδῃ. The form Νηλείδης occurs in Il. 23. 652. Similarly we find both Πηλείδης and Πηληιάδης. The two patronymic endings are -ίδης and

εἶρεαι ὀππόθεν εἰμέν· ἐγὼ δέ κέ τοι καταλέξω. 80
 ἡμεῖς ἐξ Ἰθάκης ὑπονηίου εἰλήλουθμεν·
 πρῆξις δ' ἦδ' ἰδίη, οὐ δῆμιος, ἦν ἀγορεύω.
 πατρὸς ἐμοῦ κλέος εὐρὺ μετέρχομαι, ἦν που ἀκούσω,
 δίου Ὀδυσσῆος ταλασίφρονος, ὃν ποτέ φασι
 σὺν σοὶ μαρνάμενον Τρώων πόλιν ἐξαλαπάξαι. 85
 ἄλλους μὲν γὰρ πάντας, ὅσοι Τρωσὶν πολέμιζον,
 πευθόμεθ', ἦχι ἕκαστος ἀπώλετο λυγρῷ ὀλέθρῳ,
 κείνου δ' αὖ καὶ ὄλεθρον ἀπευθέα θῆκε Κρονίων.
 οὐ γάρ τις δύναται σάφα εἰπέμεν ὀππόθ' ὄλωλεν,
 εἴθ' ὃ γ' ἐπ' ἡπείρου δάμη ἀνδράσι δυσμενέεσσιν, 90
 εἶτε καὶ ἐν πελάγει μετὰ κύμασιν Ἀμφιτρίτης.

82. οὐ δῆμιος] Ἀριστοφάνης, ἐκδήμιος, ἀντὶ τοῦ ἔξω τοῦ δήμου Schol. H. M.
 87. ἦχι] Schol. H. M. and Schol. A. on Il. 1. 607 say Ἀρίσταρχος τὸ ἦχι χωρὶς
 τοῦ ἱγράφει, καὶ Διωνύσιος. But Etym. Mag. maintains the subscribed iota, which
 was at any rate an old reading. Almost all MSS. have ἦχι with Venetus A. and
 Eustath.

-ιάδης, and the stem has a doubtful
 vowel, as Νηληῖ-ος and Νηλέ-ος, Πηληῖ-ος
 and Πηλέ-ος, which accounts for the
 double form.

κῦδος Ἀχαιῶν means, 'of whom the
 Achaeans are proud;' used of Nestor
 infra 202; Il. 10. 87, 555; 11. 511; 14.
 42; of Odysseus, Od. 12. 184; Il. 9.
 673; 10. 544.

81. ὑπονηίου. Cp. Od. 1. 186, and
 see Appendix on Ithaca. With the
 form of the word the Schol. compares
 Θήβη ὑποπλακίη Il. 6. 397. The epithet
 here applies to the town and not to the
 whole island.

εἰλήλουθμεν. Monro, H. G. § 25,
 quotes this form as a peculiar instance of
 confusion of long and short stems. Here
 the long stem is found with a heavy
 ending: cp. ἄωρτο, ἐγρήγορθε.

82. ἰδίη. Curtius gives the different
 steps in the formation of this adjective
 from the pronominal stem ἔ, *φε* (for
σφε) as follows; *σφε-jos*, *σφεδjos*, *σφε-*
dios, *φεdios* and lastly *ιδιος*.

83. πατρός, 'I am in quest of news,
 if I can anywhere hear it, of my father.'
 With κλέος πατρός compare σὺν κλέος
 Od. 13. 415. With εὐρύ, 'far-spread,'
 cp. Od. 1. 344; 3. 204; 19. 333; 23.
 137.

87. πευθόμεθα, in our idiom = 'we

have heard,' is put in Greek in the
 present tense, as if the action were still
 continued. But compare πεύθετο Od.
 19. 411. Similarly the present ἀκούω is
 used, infra 193; Od. 2. 118; 4. 94,
 688; 15. 403.

ἦχι, 'where;' as ὀππόθι 89.

ὀλέθρῳ, as in Od. 4. 489; 15. 268 [?],
 elsewhere with cognate accusative ὄλε-
 θρον (Od. 1. 166; 9. 303), which La
 Roche would read here.

88. καὶ ὄλεθρον, 'even his *death* hath
 Zeus put out of the reach of all enquiry;'
 to say nothing of the various trials that
 have befallen him.

89. ὄλωλεν. There is a touch of
 pathos in this tense, as though Tele-
 machus accepted his death as a fact.

91. μετὰ κύμασιν, 'in the midst of
 the waves;' cp. Il. 15. 118 μεθ' αἵματι
 καὶ κονίησι . . κείσθαι.

Ἀμφιτρίτης. Hermann fancifully
 translates this title by a Latin equi-
 valent *Amfractua*, as a graphic de-
 scription of coastline; by others it is
 connected with τρίω, τρίζω, as referring
 to the sea that *moans* round the shores;
 we may certainly compare the words
 Τρίτων and Τριτογένεια with Ἀμφι-
 τρίτη, see inf. 378. So far as Amphi-
 trite is personified in Homer, she is the
 representative of the sea itself rather

τοῦνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλῃσθα
 κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὅπωπας
 ὀφθαλμοῖσι τεοῖσιν, ἢ ἄλλου μῦθον ἄκουσας
 πλαζομένου· περὶ γάρ μιν οἰζυρὸν τέκε μήτηρ. 95
 μηδὲ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,
 ἀλλ' εὖ μοι κατάλεξον ὅπως ἦντησας ὀπωπῆς.
 λίσσομαι, εἴ ποτέ τοί τι πατὴρ ἐμὸς, ἐσθλὸς Ὀδυσσεύς,
 ἢ ἔπος ἢέ τι ἔργον ὑποστὰς ἐξετέλεσσε
 δῆμῳ ἔνι Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί· 100
 τῶν νῦν μοι μνήσαι, καί μοι νημερτὲς ἐνίσπες.'

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
 'ὦ φίλ', ἐπεὶ μ' ἔμνησας οἰζύος, ἣν ἐν ἐκείνῳ

95. περί] See Herodian on Il. 4. 46 τὸ περί φυλάσσει τὸν τόνον ὅτε σημαίνει τὸ περισσῶς, ὁμοίως τῷ 'ὅς περὶ μὲν νόον ἔστι βροτῶν.' See inf. 112. 101. ἐνίσπες] Most MSS. ἐνισπε. See note below.

than a goddess, as she appears in later legend. Cp. Od. 5. 422; 12. 60, 97, and Dissen on Pind. Ol. 6. 105, 'omnino Amphitrite magna dea vulgo ipsius maris personam gerens, unde κύματα' A. dicuntur (Od. 3. 91) non Ποσειδάωνος, eademque dictur κῆτεα maris alere, quod non tribuitur Ποσειδάωνι.'

95. πλαζομένου, as shown by γάρ which follows, is not in agreement with ἄλλου, but refers to Odysseus, and is to be closely taken with μῦθον 'didst hear from some one else the story of him on his wanderings, for' etc. περί, 'exceedingly,' is joined closely with οἰζυρόν.

96. με is governed by both the participles.

μειλίσσεο, 'soften thy words.'

97. ὅπως... ὀπωπῆς, 'how thou didst get sight of him.' For ἀντᾶν see sup. 44.

98. εἴ ποτέ τοί τι. With this formula of adjuration compare the Virgilian 'si qua tuis unquam,' etc. Aen. 9. 404.

99. ὑποστὰς, Schol. ὑποσχόμενος, 'having given his promise.' For ἔπος joined with ἔργον see on Od. 2. 272.

ἢ ἔπος ἢέ τι ἔργον. Cp. Od. 4. 163 ὄφρα οἱ ἢ τι ἔπος ὑποθήσεται ἢέ τι ἔργον. See note on Od. 2. 272, where one explanation suggested for the kindred expression ἔργον τε ἔπος τε, was to take

it as a true hendiadys, signifying the 'word-foreshadowed act.' We may regard this parallel disjunctive expression as identical in meaning with it. For as it would not be Greek to write ἔργον τε ἔπος τέ τι, the hendiadys is more strikingly brought out by the use of ἢ, ἢέ, than if the phrase had run ἔργον καὶ ἔπος τι, where the use of the conjunction would have implied that the things were separate in themselves and only joined in the suggestion.

101. τῶν... μνήσαι. The phrase εἴ ποτε, etc. suggests a number of kindly acts, which are summed up, as it were, by the plural τῶν. So Od. 4. 765; Il. 15. 375; 22. 84. Cp. Il. 1. 497.

ἐνίσπες. The Schol. on the passage says ἐνίσπες [ὥς] ἐπίσχεσ' εἰπέ. This form of the imperative is shortened from ἐνίσπεθι, and must be distinguished from the indicative ἐνίσπες Il. 24. 388. ἐνίσπες is found always at the end of a verse, e.g. Il. 11. 186; 14. 470; Od. 3. 101, 247; 4. 314, 331; 11. 492; 12. 112; 14. 185; 22. 116; 23. 35. ἐνισπε as an imperative occurs once in the middle of a verse, viz. Od. 4. 642.

103. ἐπεὶ. The Schol. remarks οὐκ ἀποδίδωσι τὸ ἐπεὶ, καὶ ἐπὶ τοῦ Μενελάου 'ὦ φίλ' ἐπεὶ τόσα εἶπες' (Od. 4. 204). Ὀμηρικὸν δὲ τὸ ἔθος. Eustath. suggests that the apodosis may be found either

δῆμῳ ἀνέτλημεν μένος ἄσχετοι υἱες Ἀχαιῶν,
 ἡμὲν ὅσα ξὺν νηυσὶν ἐπ' ἡροειδέα πόντον 105
 πλαζόμενοι κατὰ ληΐδ', ὅπῃ ἄρξειεν Ἀχιλλεύς,
 ἡδ' ὅσα καὶ περὶ ἄστῳ μέγα Πριάμοιο ἀνακτος
 μαρνάμεθ'. ἔνθα δ' ἔπειτα κατέκταθεν ὅσσοι ἄριστοι.
 ἔνθα μὲν Αἴας κεῖται ἀρήιος, ἔνθα δ' Ἀχιλλεύς,
 ἔνθα δὲ Πάτροκλος, θεόφιν μῆστωρ ἀτάλαντος, 110
 ἔνθα δ' ἐμὸς φίλος υἱὸς, ἅμα κρατερὸς καὶ ἀμύμων,
 Ἀντίλοχος, περὶ μὲν θείειν ταχὺς ἡδὲ μαχητῆς·
 ἄλλα τε πόλλ' ἐπὶ τοῖς πάθομεν κακὰ· τίς κεν ἐκείνα
 πάντα γε μυθήσαιο καταθνητῶν ἀνθρώπων;
 οὐδ' εἰ πεντάετες γε καὶ ἐξάετες παραμίνμων 115
 ἐξερέοις ὅσα κεῖθι πάθον κακὰ δῖοι Ἀχαιοί·
 πρὶν κεν ἀνιηθεῖς σὴν πατρίδα γαῖαν ἴκοιο.
 εἰνάετες γάρ σφιν κακὰ ράπτομεν ἀμφιέποντες

at τίς κεν ἔπειτα (113), or even at οὐδ' εἰ πεντάετες (115). But the form of the sentence is forgotten by the speaker in the crowd of details that come thronging into his mind. For similar incomplete constructions cp. Od. 1. 231; 4. 204; 6. 187; 8. 236; etc. The virtual apodosis is the answer (120) to Telemachus' question.

106. κατὰ ληΐδα, see on sup. 72.

ὅπῃ ἄρξειεν, 'wherever he might lead the way.' Optative of indefinite frequency.

108. μαρνάμεθα should, in strict grammatical propriety, be μαρνάμενοι, parallel to πλαζόμενοι, as one of the two subdivisions of ἀνέτλημεν. The second clause takes the stronger emphasis, as marked by καὶ in καὶ περὶ ἄστῳ.

109. Αἴας, when standing alone without a patronymic, always represents the Telamonian Ajax.

112. θείειν. So ταχὺς ἔσκε θέειν Od. 17. 308. With the expression compare πόδας ὠκὺς Ἀχιλλεύς.

113. ἐπὶ τοῖς, 'besides these.' So Il. 9. 639.

116. ἐξερέοις. Schol. ἐρωτήσεαις.

117. πρὶν κεν . . ἴκοιο. Instead of saying what would have satisfied the meaning—'long ere that, thou wouldest for very impatience set off home'—he substitutes the more vivid 'thou wouldest

reach home;' implying that his impatience to get away would be so strong, that it would not subside till it landed him in Ithaca. As we might say, 'You would be off at once, and never stop till you got home.' Cp. Il. 2. 291.

118. κακὰ ράπτομεν, 'devised mischief.' Eustath. τὸ μὲν κακὰ ράπτειν διαλελυμένως λεχθὲν οὐκ ἐπὶ ψόγῳ ἐτέθη. τὸ μέντοι σύνθετον ἢ κακορραφία, ἐπιψογόν. Cp. Od. 16. 421 τῇ δὲ σὺ Τηλεμάχῳ θανάτῳ τε μόρον τε | ράπτεις . . οὐδ' ὅσῃ κακὰ ράπτειν ἀλλήλοισι. Compare the phrases ὑφαίνειν δόλον, and similar Latin uses with *texere*, *consuere*, *nectere*.

ἀμφιέποντες. It is possible to take this as governing an unexpressed object, 'plying *them* with every form of stratagem.' So we find it in tmesis, Il. 11. 482 ὥς ῥα τότε ἀμφ' Ὀδυσῆα Τρῶες ἔπον. But comparing the isolated clause Il. 5. 667 τοῖον γὰρ ἔχον πόνον ἀμφιέποντες (see also Il. 2. 525; 19. 392), it seems better to join δόλοισι, closely with κακὰ ράπτομεν, and to take ἀμφιέποντες as a picturesque participial addition to the sentence, 'busying ourselves about them.' Cp. στόρεσαν λέχος ἐγκονέουσai Od. 7. 340. So φέρουσα Od. 1. 136, 139; 4. 133; φέρουσαι 14. 207. Classen (H. S. 86) compares such

παντοίοισι δόλοισι, μόγισ δ' ἐτέλεσσε Κρονίων.
 ἔνθ' οὐ τίς ποτε μῆτιν ὁμοιωθήμεναι ἄντην
 ἤθελ', ἐπεὶ μάλα πολλὸν ἐνίκᾳ δῖος Ὀδυσσεὺς
 παντοίοισι δόλοισι, πατὴρ τεὸς, εἰ ἐτεόν γε
 κείνου ἔκγονός ἐσσι· σέβας μ' ἔχει εἰσορόωντα.
 ἦ τοι γὰρ μῦθοί γε εἰκότες, οὐδέ κε φαίης

120

123. ἔκγονος] ἔγγονος Eustath.

usages with the frequently occurring participles *κίων, ἰών, βιβάς, παραστάς, μολών, ἐλθών, λαβών*, both in Epic and Dramatic writers. Ameis quotes from Lobeck, Aj. 57 'participia παρών, μολών, ἔχων, ἰών saepe φράσεως ἔνεκα addi atque ita ut tum inter se permutari tum omitti possint.'

119. *μόγισ δ'*, i.e. 'and only after much ado.' Note the change of tense from the imperf. *ράπτομεν* to *ἐτέλεσσε*.

120. *οὐ τίς . . ἤθελε*, 'no one chose to match himself face to face with Odysseus;' *ἤθελε* here is not equivalent to *ἐβούλετο*, but implies a determination or decision (see Il. 21. 177). Curtius agrees with Pott in referring *θέλω* to the Skt. *dhar = sustinere*.

122. *ἐτεόν*. Skt. *sat-jas*, 'true.' The root is the same as that of the substantive verb. See on Od. 1. 174.

123. *σέβας*, 'amazement' is the feeling expressed in this phrase, which recurs Od. 4. 75; 6. 161; in the latter passage it is replaced in 166 by *ἐτεθήπεα θυμῷ*. The 'amazement' is at the resemblance which Nestor proceeds to trace in the following lines.

124. *εἰκότες . . εἰκότα*. Is the sense, 'thy manner of speech is like what it should be;' or, 'thy manner of speech is like to his'? There is yet a prior question; must both the words be taken in one of these senses, or may we understand *εἰκότες* in one sense, and *εἰκότα* in another? On this prior question we must agree with Nitzsch, that except where well-defined custom has impressed different meanings on a word according as it occurs in this or that grammatical form, or in this or that phrase, we are not warranted in giving it different senses in the same context.

The claims of the two renderings are not far from being evenly balanced. In the only other passage where the participle *εἰκ*, stands without a dative

following, it means 'like what it should be,' Od. 4. 239 *καὶ μύθοις τέρπεσθε· εἰκότα γὰρ καταλέξω*. On the other hand, our passage, occurring as a hurried and parenthetical explanation of *σέβας μ' ἔχει εἰσορόωντα*, may very well be one in which the dative would be understood, when a familiar sentiment, such as 'you are marvellously like him,' was being enunciated. A presumption on this side is also afforded by *ᾧδε*, for while it is possible to imagine one thing *resembling another* in greater or less degree, it would not be worth while to describe it as 'like what it ought to be,' otherwise than absolutely. Nitzsch contends for the meaning 'like what it ought to be' because of the generalising expression *νεώτερον ἄνδρα*, and the analogy of Od. 4. 204 foll. and 239. But, *prima facie*, we are led to the other view by two passages; Od. 4. 140 *ψεύσομαι ἢ ἔτυμον ἔρέω; κέλεται δέ με θυμός. | οὐ γὰρ πῶ τινά φημι εἰκότα ᾧδε ιδέσθαι. | οὐτ' ἄνδρ' οὔτε γυναῖκα—σέβας μ' ἔχει εἰσορόωσαν—| ὥς ὅδ' Ὀδυσσῆος μεγαλήτορος νῦν εἰοικε*, and 19. 380 *ἀλλ' οὐ πῶ τινά φημι εἰκότα ᾧδε ιδέσθαι, | ὥς σὺν δέμας φωνήν τε πόδας τ' Ὀδυσῆι εἰοικας*. In both these passages there is no doubt about the meaning of *ᾧδε εἰκότα*, and the former passage has other close resemblances to ours; so that if the Poet means something different, he has misleadingly made use of phrases in which he elsewhere clothes a more familiar sentiment. Nor, further, are Nitzsch's arguments for his rendering conclusive. For, (1) as to the passages he alleges—in Od. 4. 239 the absence of *ᾧδε* makes the whole difference; and Od. 4. 204–206 *τόσα εἶπες ὅσ' ἂν πεπνυμένος ἄνθρωπος εἶποι καὶ ῥέξειε, καὶ ὅς προγενέστερος εἴη | τοίου γὰρ καὶ πατρός, ὃ καὶ πεπνυμένα βάξεις*—looks equally both ways. But, (2) if we set out the meaning of the two clauses and

ἄνδρα νεώτερον ᾧδε εἰκότα μυθήσασθαι. 125
 ἔνθ' ἣ τοι εἴως μὲν ἐγὼ καὶ δῖος Ὀδυσσεὺς
 οὔτε ποτ' εἰν ἀγορῇ δίχ' ἐβάζομεν οὔτ' ἐνὶ βουλῇ,
 ἀλλ' ἓνα θυμὸν ἔχοντε νόῳ καὶ ἐπίφρονι βουλῇ
 φραζόμεθ' Ἀργείοισιν ὅπως ὅχ' ἄριστα γένοιτο.
 αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρσαμεν αἰπὴν, 130
 βῆμεν δ' ἐν νήεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιοὺς,
 καὶ τότε δὴ Ζεὺς λυγρὸν ἐνὶ φρεσὶ μῆδετο νόστον
 Ἀργείοις, ἐπεὶ οὔ τι νοήμονες οὐδὲ δίκαιοι
 πάντες ἔσαν· τῷ σφεων πολέες κακὸν οἶτον ἐπέσπον
 μῆνιος ἐξ ὀλοῆς γλαυκώπιδος ὀβριμοπάτρης, 135
 ἣ τ' ἔριν Ἀτρεΐδῃσι μετ' ἀμφοτέροισιν ἔθηκε.
 τὼ δὲ καλεσσαμένῳ ἀγορὴν ἐς πάντας Ἀχαιοὺς,
 μᾶψ, ἀτὰρ οὐ κατὰ κόσμον, ἐς ἡέλιον καταδύντα,

131. Rejected by Bekk., though against authority of MSS. According to Nitzsch, it is interpolated from Od. 13. 317. It does not harmonise well with v. 132, and it seems to anticipate the actual departure which does not take place till v. 157. Cp. Od. 13. 317. 135. ὀβριμοπάτρης] Bekk. gives generally ὀβριμοπάτην on analogy of ἀμβροτος, which La Roche follows. But see Curt. Gk. Etym. p. 466 foll.

fill in the second, we have no difficulty in νεώτερον ἄνδρα, thus—'Thy manner of speech is like his';—this is the first approximation between the two men. But, when the difference of age is considered, there arises an approximation beyond this, which can only be accounted for by the relationship assumed to exist, i.e. (filling in the second clause) 'You would not expect a young man to speak so like his elder, unless the two were father and son.'

126. εἴως, 'all that while.' This demonstrative use of the adverb is commonly expressed by τέως, while ἔως is generally appropriated to the relational. But compare for a similar use ὅτε μὲν, ὅς μὲν, etc. and Od. 2. 148.

127. ἀγορῇ. . βουλῇ. See on Od. 2. 7. With δίχ' ἐβάζομεν Nitzsch compares Hdt. 6. 109 τοῖσι στρατηγούσι ἐγίνοντο δίχα αἱ γνώμαι.

128. ἐπίφρονι, the exact opposite of ἄφρων. Cp. Od. 23. 12 ἄφρονα ποιῆσαι καὶ ἐπίφρονά περ μίλ' ἐόντα.

129. φραζόμεθα, (imperf., as ῥάπτομεν, sup.), 'devised how the very best success

might attend the Argives.' Cp. Od. 9. 420. With the neuter plural ἄριστα, used as an abstract substantive, Ameis compares ἴσα Od. 2. 203, χαλεπά 3. 151, χαρίεντα 8. 167, φυκτά ibid. 299, ἔσθλα 10. 523, πιστά 11. 456, αἰκία 16. 199, ἀληθέα 17. 15, ἀνεκτά 20. 223.

131. βῆμεν δ' ἐν νήεσσι. Notice this use of preposition implying rest with verbs of motion.

132. καὶ τότε. Here begins the apodosis.

134. οἶτον, connected, like οἶμη, with root *i*, as in *i*-έναι. Here τῷ = 'wherefore.'

135. μῆνιος. The wrath of Athena was immediately directed against the Locrian Ajax for his outrage upon Cassandra, and generally against the Greek chieftains for leaving the insult unpunished. See Od. 1. 327; Virg. Aen. 1. 39 foll.

136. μετ' Ἀτρεΐδῃσι, 'between the sons of Atreus.'

137. ἀγορὴν ἐς. With this compare μάχην ἐς Il. 15. 59, αὔριον ἐς Od. 7. 318.

138. μᾶψ, ἀτὰρ οὐ. The unseemliness did not consist in summoning the as-

οἱ δ' ἦλθον οἴνῳ βεβαρηότες νῆες Ἀχαιῶν,
 μῦθον μυθείσθην, τοῦ εἵνεκα λαὸν ἄγειραν. 140
 ἔνθ' ἣ τοι Μενέλαος ἀνώγει πάντας Ἀχαιοὺς
 νόστου μιμνήσκεσθαι ἐπ' εὐρέα νῶτα θαλάσσης,
 οὐδ' Ἀγαμέμνονι πᾶμπαν ἐήνδανε· βούλετο γάρ ῥα
 λαὸν ἐρυκακέειν, ῥέξαι θ' ἱερὰς ἐκατόμβας,
 ὥς τὸν Ἀθηναίης δεινὸν χόλον ἐξακέσαιτο, 145
 νήπιος, οὐδὲ τὸ ἦδη, ὃ οὐ πείσεσθαι ἔμελλεν
 οὐ γάρ τ' αἶψα θεῶν τρέπεται νόος αἰὲν ἐόντων.
 ὥς τὼ μὲν χαλεποῖσιν ἀμειβομένῳ ἐπέεσσιν
 ἔστασαν· οἱ δ' ἀνόρουσαν ἐκνήμιδες Ἀχαιοὶ
 ἦχῃ θεσπεσίῃ, δίχα δέ σφισιν ἦνδανε βουλή. 150
 νύκτα μὲν ἀέσαμεν χαλεπὰ φρεσὶν ὀρμαίνοντες

151. ἀέσαμεν] ἐν ταῖς χαριεστέραις γέγραπται εἰάσαμεν, ὅπερ ἐστὶν ἀπρακτον

sembly 'for sunset,' morning being the usual time for such gatherings: but in summoning it at that hour, under the particular circumstances, noted (parenthetically) in v. 139, namely that the men had been at a banquet and were heated with wine. The reaction from the toils of the war amid the temptations of a sacked city, implied in οἱ δ' ἦλθον οἴνῳ βεβαρηότες, is touched on by Aeschylus (Agam. 330) τοὺς δ' αὖτε νυκτίπλαγκτος ἐκ μάχης πόνος | νῆστις πρὸς ἀρίστοισιν ὧν ἔχει πόλις τάσσει. The line οἱ δ' . . . Ἀχαιῶν is parenthetical to the construction (which having set out with a participle has yet to be finished), but not to the sense; for the sense requires it, and requires it in this place.

139. βεβαρηότες from βαρέω, is used intransitively. In Plato (Symp. 203 B) we find βεβαρημένος.

140. μῦθον μυθείσθην. This was called by grammarians the σχῆμα ἐτυμολογικόν: cf. βουλὰς βουλεύειν 6. 61, and note there.

142. Join νόστου ἐπ' εὐρέα νῶτα and compare νόστου γαίης Φαιήκων Od. 5. 344, νόστου μνήσαι νῆας ἐπὶ γλαφυράς Il. 10. 509.

143. οὐ πᾶμπαν ἐήνδανε, 'did not at all please,' 'utterly failed to please.' πᾶμπαν, which is merely the reduplication of the neuter *pān*, with the necessary assimilation, is used twenty-seven

times in Homer with a direct negative. Compare the use, in Plato especially, of οὐ πάνν.

146. ὃ οὐ πείσεσθαι ἔμελλεν, 'that she had no thought of complying.' Cp. ἃ τιν' οὐ πείσεσθαι οἶω Il. 1. 289.

150. θεσπεσίῃ. This epithet is more often applied to ἦχη than to any other word in Homer; analogous to this is its usage with *λαχῇ*, *βοή*, *ἀλαλητός*, *ὄμαδος*, with which it perhaps retains some colour of its etymology, viz. *θεός* and root *σεπ* (see Curt. G. E. 230, 411), as if describing that which was uttered or might be uttered by a God. In Il. 2. 367 this primary meaning is fully kept in the use of *θεσπεσίῃ* absolutely, = 'by the will of heaven.' In the word *θέσφατος*, the signification 'uttered or ordained by heaven' is never lost; in its strengthened form *ἀθέσφατος*, properly 'ineffable,' *ne ab ipsis quidem Dis narrandum*, it has passed generally into an epithet, signifying 'marvellous,' 'strong,' or 'vast,' e.g. *ἀθέσφατος οἶνος*, *γαῖα*, *ὄμβρος*, etc. Similarly *θεσπέσιος* is used merely to express excellence, greatness, or completeness, as with *λαῖλαψ*, *ὀδμή*, *ἀχλὺς*, *νέφος*, *πλοῦτος*, *χάρις*, *ἄωτος*, *χαλκός*, *αἰοιδή*, *φόβος*, *φύζα*. As an epithet of *ἄντρον*, *βηλός*, and possibly of *Σείρηνες* (see Od. 12. 158), it seems to tend in the direction of its natural meaning 'sacred.'

151. ἀέσαμεν. This aorist form

ἀλλήλοισ· ἐπὶ γὰρ Ζεὺς ἤρτυε πῆμα κακοῖο·
 ἠῶθεν δ' οἱ μὲν νέας ἔλκομεν εἰς ἄλα δῖαν
 κτήματά τ' ἐντιθέμεσθα βαθυζώνους τε γυναικάς.

ἡμίσεες δ' ἄρα λαοὶ ἐρητύοντο μένοντες 155

αὔθι παρ' Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν·
 ἡμίσεες δ' ἀναβάντες ἐλαύνομεν· αἱ δὲ μάλ' ὦκα
 ἔπλεον, ἐστόρεσεν δὲ θεὸς μεγακῆτεα πόντον.

ἐς Τένεδον δ' ἐλθόντες ἐρέξαμεν ἱρὰ θεοῖσιν,
 οἴκαδε ἰέμενοι Ζεὺς δ' οὐ πω μήδετο νόστον, 160

σχέτλιος, ὅς ρ' ἔριν ὦρσε κακὴν ἔπι δεύτερον αὐτῖς.
 οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιελίσσας

ἀφήκαμεν Schol. E. H. M. Q. R. But compare Herodian on inf. 490 συνέσταλται
 τὸ ᾧ· ἀλλαχοῦ δὲ, νύκτα μὲν ἀέσαμεν Schol. H. Q. 153. εἰς ἄλα δῖαν] γρ.
 ἀμφιελίσσας Schol. H.

(generally with *ā*, but inf. 490 and in Od. 15. 40, 188 with *ā*) may be referred to *ἄημι*. From same root *ἄφ*, we get, by reduplication, *ιαύω* (*iaφω*), the aorist from which (without retaining reduplication) may be *ἄεσα*. The meaning of the word is 'rested,' whether the notion of sleep be included or not. Schol. E. H. M. Q. τὸ ἀέσαμεν οὐκ ἐκοιμήθημεν, ἀλλ' ἐπνεύσαμεν [*al. ἀνεπνεύσαμεν*]. λέγει δὲ καὶ ἀνάπνευσιν τὴν μικρὰν τῶν κακῶν παραμυθίαν (Il. 11. 801). χαλεπά, because of their divergent views.

152. πῆμα κακοῖο. So πῆμα δύης Od. 14. 338, πῆμα τῆς ἄτης Soph. Aj. 363.

153. οἱ μὲν, 'some of us,' as opposed to ἡμίσεες δέ.

154. βαθυζώνους. The ζώνη or girdle rested on the hips (Od. 5. 231 περὶ δὲ ζώνην βάλετ' ἱζυί), and was put on outside the robe. The folds of the upper part of the dress fell over the ζώνη and formed a κόλπος. βαθύκολπος (Il. 18. 122, 339; 24. 215) and βαθύζωνος express the same fact, only as Damm says (Lex. Hom. s. v.) the one is *ab efficiente*, the other *ab effectu*. Damm also shows that βαθύζωνος, though applied in Homer to Trojans and Dardans, not to Greeks, does not, as some hold, denote barbarians; since we have h. Hom. Ven. 258 Νύμφαι βαθύκολποι, Pind. Ol. 3. 35 βαθύζωνον Λήδης, Isth. 5. (6) 74 βαθύζωνοι κόραι Μνημοσύνης, Pyth. 9. 2 βαθύζωνοις Χαρίτεσσιν, Aesch. S. c. T. (of the two Theban

princesses) ἐρατῶν βαθυκόλων στηθέων. On Pind. Ol. 3. 35 Böckh writes, 'voce βαθύζωνος cinctura non sub mammis, sed inferiori corporis parti aptata designatur, qua sinus vestimenti plenus et profundus redditur.' Compare the epithet ἐλκεσίπεπλοι applied to Trojan women in Il. 6. 442; 7. 297; 22. 105.

157. ἐλαύνομεν, sc. νέας, resumed in αἱ δὲ μάλ' ὦκα.

158. μεγακῆτεα, 'gulfy;' i. e. full of deep hollows (from κῆτος for καφτος, root *κυ*). It is used also as epithet of a ship, Il. 8. 222. See note on κητώεις, Od. 4. 1.

159. ἐς Τένεδον. The first day's journey from Troy.

160. οἴκαδε ἰέμενοι. This desire explains the reason of their sacrificing to propitiate heaven.

161. σχέτλιος, from σχεῖν, according to Schol., who interprets by ὁ κατέχων ἐπίπολυ τοῦ θυμοῦ. Rather from σχέσθαι, meaning 'holding out' or 'holding with a firm grip,' the very opposite of 'self-sparing.' Cp. Lat. *improbus*. Render, 'hard.'

ἐπι. Bekk. and most modern editors write this with anastrophe of accent. It does not seem absolutely necessary to do so. Any how, ἐπι is adverbial to ὦρσε, 'sent upon us disastrous strife.' Cp. inf. 176; 5. 369; Il. 9. 539.

δεύτερον αὐτῖς occurs again Od. 9. 354; 19. 65; 22. 69; Il. 1. 513.

162. οἱ μὲν, 'then some of them turned back their ships and went their

ἀμφ' Ὀδυσῆα ἄνακτα δαΐφρονα, ποικιλομήτην,
 αὐτὶς ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι ἦρα φέροντες·
 αὐτὰρ ἐγὼ σὺν νηυσὶν ἀολλέσιν, αἷ μοι ἔποντο, 165
 φεῦγον, ἐπεὶ γίγνωσκον ὃ δὴ κακὰ μήδετο δαίμων.
 φεῦγε δὲ Τυδέος υἱὸς Ἀρήιος, ὦρσε δ' ἐταίρους.
 ὄψε δὲ δὴ μετὰ νῶϊ κίε ξανθὸς Μενέλαος,
 ἐν Λέσβῳ δ' ἔκιχεν δολιχὸν πλόον ὀρμαίνοντας,

way, the company of Odysseus.' For this absolute use of βαίνω see Od. 24. 301 οἱ δ' ἐκβήσαντες ἔβησαν. With the phrase ἀμφ' Ὀδυσῆα, signifying 'Odysseus and his comrades,' cp. Od. 22. 281 τοὶ δ' ἀμφ' Ὀδυσῆα. Also Il. 2. 445; 3. 146; 6. 436; 9. 81; 15. 301.

162. ἀμφιελίσσας. As Κίλιξ gives a feminine form Κίλισσα, we may refer ἀμφιελίσσα to an ideal form ἀμφιέλιξ, signifying 'curved on both sides,' i. e. with curved sides; a picturesque epithet of a ship. The commoner rendering is 'rowed on either side,' or 'swaying from side to side.'

164. ἐπ' . . ἦρα φέροντες. Buttm. is in the main right in his view of this phrase, which occurs in Od. 16. 375; 18. 56; Il. 1. 572, 578, and ἦρα without ἐπὶ in Il. 14. 132. To suppose a tmesis of a compound adjective ἐπίηρα would be monstrous. Yet such must have been the view of Aristarchus, at least on the present passage and on Od. 16. 375; 18. 56. For, says Herodian on Il. 1. 572, Ἀρίσταρχος ὕφ' ἐν κατ' ὀρθὴν σημασίαν τὸ ἐπίηρα, καὶ ἐπεκράτησεν ἡ Ἀριστάρχου καίτοι λόγον οὐκ ἔχουσα. The question that remains is whether we are to suppose ἐπὶ to stand in composition with a previously consolidated phrase or quasi-compound ἦρα-φέρειν, or with φέρειν simply, ἦρα being subjoined. Buttm. remarks that the word ἐπιφέρειν exists in Homer, in tmesis, Il. 8. 516 Τρῶσιν ἐφ' ἱπποδάμοισι φέρειν πολὺδακρυν Ἄρηα. But it should be added that a hostile sense seems to underlie it. On the other hand, inasmuch as we never find any form of the simple ἦρα otherwise than in the phrase ἦρα φέρειν, and as we do find both ἦρα φέρειν, and ἐπὶ ἦρα φέρειν, we may conclude with Buttm. that ἐπὶ is compounded with the previously consolidated phrase ἦρα-φέρειν. Buttm. agrees with Herodian

in regarding ἦρα as the accusative from a supposed nominative ἦρ = χάρις, while Aristarch. took it as accusative plural from an adjective ἦρος. The connection of ἦρα with root ἄρ as in ἄρμενος, etc., is the simplest etymology that has been proposed. Ahrens refers it to a root from sarv, ἔρφ, and connects it with the Latin *servire*, quoting such phrases as 'in animo servire,' 'amicis servire.' Fick connects with Skt. *vāram* = 'good.'

165. ἀολλέσιν, root *fel*, from which come εἴλω and εἰλέω (cp. ἐόλητο) to 'squeeze,' or 'press.' The *a* may either be merely prosthetic, or softened from *ā* in the sense of 'together.' At any rate ἀολλής means 'crowded together.'

168. ὄψε = not only 'late in the day,' but (as here) 'after a long interval;' thus in Od. 4. 704-706 it is contrasted with δὴν. δὴν δέ μιν ἀμφασίῃ ἐπέων λάβε . . ὄψε δὲ δὴ μιν ἔπεσσιν ἀμειβομένη προσέειπε.

μετὰ νῶϊ, 'to join us,' sc. Diomedes and me.

169. ἐν Λέσβῳ. The first day's sail was to Tenedos (159); the second to Lesbos; the third to Geraestus (177); which corresponds with the statement in 180 τέτρατον ἡμῶν ἦν. The δολιχὸς πλόος is the passage straight across the Aegean (πέλαγος μέσον εἰς Εὐβοίαν τέμνειν); which was shorter than going round by the islands, but involved a longer run without touching at any port. Nitzsch remarks upon this, that the Achaeans, in seamanship, were behind Phoenicians, Taphians, and Cretans. They were 'pondering about the long sea-voyage,' namely, whether to adopt it or not: whether they should take a course sea-ward of Chios, etc., or inside Chios. Geraestus, the extreme south point of Euboea, lay south-west of Lesbos, at a distance of some 150 miles, and the straight course to it would pass a good way to the north-

ἢ καθύπερθε Χίοιο νεοίμεθα παιπαλοέσσης, 170
 νήσου ἐπὶ Ψυρίης, αὐτὴν ἐπ' ἀριστέρ' ἔχοντες,
 ἢ ὑπένερθε Χίοιο, παρ' ἠνεμόεντα Μίμαντα.
 ἡτέομεν δὲ θεὸν φῆναι τέρας· αὐτὰρ ὃ γ' ἡμῖν
 δεῖξε, καὶ ἠνώγει πέλαγος μέσον εἰς Εὐβοίαν
 τέμνειν, ὅφρα τάχιστα ὑπὲκ κακότητα φύγοιμεν. 175
 ὦρτο δ' ἐπὶ λιγυρῷ οὐρῳ ἀήμεναι· αἱ δὲ μάλ' ὦκα
 ἰχθυόεντα κέλευθα διέδραμον, ἐς δὲ Γεραιστὸν

175. ὑπέκ] La Roche (Hom. Text. 200) writes ὑπ' ἐκ and similarly ἀπὸ πρό, διὰ πρό, περὶ πρό, leaving παρέξ as an exception.

west of Chios, but would keep as close as possible to the north-west coast of Psyria. ἐπὶ Ψυρίης may be rendered 'in the direction of Psyria,' on the analogy of ἐπ' οἴκου, for this force of ἐπί with the gen., though rare, is found in Homer, as Il. 3. 5 πέτονται ἐπ' Ὠκεανοῖο ῥόαν. But it seems better to translate 'close by the island of Psyria, having the island itself on our left;' the word αὐτὴν being thus emphatic, showing that they were not merely to pass 'within sight of it.' The Scholl. seem to have been uncertain whether αὐτὴν referred to Ψυρίην or Χίον. We must suppose ἡ Ψυρίη to have been the oldest name of the island, (unless we take Ψυρίης as the genitive of the adjective agreeing with νήσου,) as we find ξεφυρίη for ξέφυρος Od. 7. 119. In Strabo, 14. 645, the name given is τὰ Ψύρα, νήσος ἀπὸ πεντήκοντα σταδίων τῆς ἄκρας (sc. Μελαίνης in Chios), ὑψηλὴ, πόλιν ὁμώνυμον ἔχουσα· κύκλος δὲ τῆς νήσου τετταράκοντα στάδιοι. The change from Ψυρίη to [τὰ] Ψύρα may be compared with that from Συρίη (Od. 15. 403) to Σύρα Diog. Laert. 1. 113. Modern travellers give the circumference of the island as eighteen miles, and its distance from Chios 20. Its present name is Psara, or, as the Turks pronounce it, Ipsara. The alternative course lay first south, between Chios and the peninsula of Erythrae, 'past the gusty Mimas' (a mountain-chain, properly an off-shoot of Tmolus, that traverses the peninsula from north to south), and then westward, by short voyages from Cyclad to Cyclad, till they made Euboea. The meaning of ὑπένερθε depends upon that assigned to καθύπερθε. Cp. Il. 24. 545, where, with reference

to the situation of Troy, we read ὅσσον Λέσβος ἄνω, Μάκαρος ἔδος, ἐντὸς ἑέργει, | καὶ Φρυγίη καθύπερθε καὶ Ἑλλησποντος ἀπείρων. This must allude to the northerly position of Phrygia. See also Hdt. 4. 7 τὰ δὲ κατύπερθε (sc. τῆς Σκυθικῆς) πρὸς βορρην λέγουσι ἄνεμον τῶν ὑπεροίκων τῆς χώρας οὐκ οἶά τε εἶναι ἔτι προσωτέρω ὄραν. The four points of the compass are thus given by Hdt. 1. 142 οὔτε τὰ ἄνω χωρία οὔτε τὰ κάτω οὔτε τὰ πρὸς τὴν ἡῶ οὔτε τὰ πρὸς τὴν ἐσπέρην. But καθύπερθε may also be used to denote the country inland.

170. παιπαλοέσσης. This adjective is connected with πάλλω, a reduplicated form of which is παι-πάλλω (cp. δαιδάλλω, from root δαλ, and μαι-μάω from root μα). The word describes the rugged lines of upheaved rock on the Chian coast. The form of adjective must come directly from some noun such as παίπαλον. Others refer παιπαλόεις to a root παλ, 'to rub;' cp. παλ-εα, παιπάλη.

177. ἰχθυόεντα. Most modern commentators render this 'monster-teeming deep.' Cp. Horace Od. 4. 14. 47 'beluosus Oceanus.' However much a fish-diet might have been admired in later days (on which subject consult Athenaeus, bb. 7 and 8), fish generally formed no part of human food in heroic times, except under pressure of hunger. Cp. Od. 12. 331 ἄγρην ἐφέπεσκον ἀνάγκη | ἰχθύς . . γναμπτοῖς ἀγκίστροισιν· ἔτειρε δὲ γαστέρα λιμός. Fish, it is true, were often reckoned with the beasts of prey, cp. Il. 24. 82 ἰχθύες ὠμησταί, Aj. 1297 ἐφῆκεν ἑλλοῖς ἰχθύσιν διαφθοράν. But it must be remembered that ἰχθυόεις is used as the epithet of the river Hyllus, in Il. 20. 392; and, in the list of some

ἐννύχαια κατάγοντο· Ποσειδάωνι δὲ ταύρων
 πόλλ' ἐπὶ μῆρ' ἔθεμεν, πέλαγος μέγα μετρήσαντες
 τέτρατον ἡμάρ ἔην, ὅτ' ἐν Ἀργεῖ νῆας εἰσας 180
 Τυδεΐδew ἔταροι Διομήδεος ἵπποδάμοιο
 ἴστασαν· αὐτὰρ ἐγὼ γε Πύλονδ' ἔχον, οὐδέ ποτ' ἔσβη
 οὔρος, ἐπειδὴ πρῶτα θεὸς προέηκεν ἀῆναι.
 ὥς ἦλθον, φίλε τέκνον, ἀπευθὴς, οὐδέ τι οἶδα
 κείνων, οἳ τ' ἐσάωθεν Ἀχαιῶν οἳ τ' ἀπόλοντο. 185
 ὅσσα δ' ἐνὶ μεγάροισι καθήμενος ἡμετέροισι
 πεύθομαι, ἢ θέμις ἐστὶ, δαήσεται, οὐδέ σε κεύσω.
 εὖ μὲν Μυρμιδόνας φάσ' ἐλθέμεν ἐγχεσιμῶρους,

178. ἐννύχαια] ἐννύχιοι Rhianus, Schol. H. 182. ἴστασαν] So Cod. Hamb. for the ordinary ἔστασαν, which is generally regarded as equivalent to ἔστησαν (from ἔστησα). Three MSS. give ἔστασαν. Bekker retains ἔστασαν as the Aristarchean reading; cp. Il. 12. 56. In Od. 8. 435; 18. 307; Il. 2. 525; 18. 346 the best MSS. give ἴστασαν.

of the blessings of life in Od. 19. 113, we have θάλασσα δὲ παρέχει ἰχθῦς | ἐξ εὐηγεσίης.

178. ἐννύχαια. Not as Eustath. διὰ μιᾶς νυκτός, but 'in the night,' as ἐνδιος = 'in the full day.'

179. Join ἐπὶ . . ἔθεμεν = 'laid on his altar.'

With πέλαγος μετρήσαντες compare Virg. Georg. 4. 388 'magnum curru aequor metitur,' Ov. Met. 9. 447 'celerique carina Aegaeas metiris aquas.' There was a temple of Poseidon on Geraestus, ἔχει δ' ἱερὸν Ποσειδῶνος ἐπισημότατον τῶν ταύτη καὶ κατοικίαν ἀξιόλογον Strabo 10. 1.

182. ἔχον, 'held on for Pylos.' The object of ἔχον would be νῆας. This use of ἔχειν for the progress of a voyage is the same with which we are familiar in σχεῖν as expressing the end of it.

183. ἐπειδὴ = ex quo.

184. ἀπευθὴς, which in sup. 88 is used passively, is here active = 'without getting tidings.'

185. κείνων refers to those who remained behind in Troy (sup. 155), and those in company with Odysseus who turned back (162); for Nestor must have known something of the fate of those who started with him; at any rate, until they separated.

κείνων may follow directly upon οἶδα, as 2. 375; but more likely it depends

upon οἳ τε, οἳ τε, which words are used here disjunctively; as τε . . καί are sometimes used after verbs of knowing; cp. Od. 16. 316 δεδάσθαι . . αἱ τέ σ' ἀτιμάζουσι καὶ αἱ νηλιτεῖς εἰσί, 17. 487 ἀνθρώπων ὕβριν τε καὶ εὐνομίην ἐφωρῶντες, 18. 228 ἔκαστα, ἐσθλά τε καὶ τὰ χέρεια, Aesch. Ag. 807 γνώσει τὸν τε δικαίως καὶ τὸν ἀκαίρως κ.τ.λ.

187. πεύθομαι. See on sup. 87.

ἢ θέμις, sup. 45. κεύσω means 'keep in the dark.'

188. ἐγχεσιμῶρους. The etymological connection of the second element in this word has always been matter of doubt. Compare with it ἰόμωρος Il. 4. 242, ὑλακόμωρος Od. 14. 29, and σινάμωρος Hdt. 5. 92. Eustath. offers two suggestions, οἳ περὶ ἔγχη μεμορημένοι, ὃ ἐστὶ κακοπαθοῦντες (but which he would have better explained as meaning, 'having their part and lot in the use of the spear'); and again, ὥς ὦραν ἔχοντες τῶν ἐγχείων, πλεονασμῷ τοῦ μ, which is of course impossible. Others referred the termination to μωρός, as if 'raging wildly with the spear,' or to μῶλον, with an interchange of λ and ρ, compare μῶλον Ἀρης Il. 2. 401. Of modern philologists, Döderl. assigns it to a root μα, seen in μαι-μά-ω, etc. and with the form he compares θεωρός from θεάομαι. Göbel, whom Ameis follows, connects it with root μαρ (compare μαρμαίρω),

οὐς ἄγ' Ἀχιλλῆος μεγαθύμου φαίδιμος υἱός,
 εὖ δὲ Φιλοκτήτην, Ποιάντιον ἀγλαὸν υἱόν. 190
 πάντας δ' Ἰδομενεὺς Κρήτην εἰσήγαγ' ἐταίρους,
 οἳ φύγον ἐκ πολέμου, πόντος δέ οἱ οὐ τιν' ἀπηύρα.
 Ἀτρεΐδην δὲ καὶ αὐτοὶ ἀκούετε νόσφιν ἔοντες,
 ὥς τ' ἦλθ' ὥς τ' Αἴγισθος ἐμήσατο λυγρὸν ὄλεθρον.
 ἀλλ' ἦ τοι κείνος μὲν ἐπισμυγερῶς ἀπέτισεν 195
 ὥς ἀγαθὸν καὶ παῖδα καταφθιμένοιο λιπέσθαι
 ἀνδρὸς, ἐπεὶ καὶ κείνος ἐτίσατο πατροφονῆα,
 Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα.
 [καὶ σὺ, φίλος, μάλα γάρ σ' ὀρώω καλὸν τε μέγαν τε,
 ἄλκιμος ἔσς, ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ.] 200
 Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΐδα·
 ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,
 καὶ λῆν κείνος μὲν ἐτίσατο, καὶ οἱ Ἀχαιοὶ

198. ὃ οἱ] See on Od. I. 300. 199, 200.] καὶ παρὰ Ἀριστοφάνει προηητοῦντο οὔτοι οἱ δύο στίχοι. ἐκ γὰρ τοῦ λόγου τῆς Ἀθηναίης (Od. I. 301) μετηνέχθησαν ἐνθάδε Schol. H. M. Q.

in the sense of 'brilliant,' 'excelling,' while Curtius, Gk. Etym. 296, refers it to root *μερ*, as in *μερμερίζω*, the sense being parallel to that of the derivatives of *φρήν*, e.g. *μελίφρων*, *δαίφρων*. For the change from *ε* to *ω* we may compare *φῶρ* from *φερ*, *δῶμα* from *δεμ*.

189. υἱός, sc. Neoptolemus.

190. Ποιάντιον, 'of Poëas.' This method of expressing the patronymic is quoted as among the Homeric Aeolisms. 'Patronymica in -ειδης et -ων cadentia aliena fere sunt ab Aeolicis sermonis consuetudine. Eorum loco Aeoles uti solent adiectivis possessivis in -ios terminatis, sicut Romani in nominibus gentiliis. Eiusmodi patronymica ita Homerus in usum suum convertit, ut plerumque cum nomine *υἱός* coniuncta genitivi quasi munere fungantur. Exempla affero Ποιάντιος υἱός Od. 3. 190; Τελαμώνιος Αἴας Il. 2. 528; Σθένελος Καπανήιος υἱός Il. 4. 367.' Theod. Ameis de Aeolism. Homer, p. 54. Compare also γαιήιον υἱόν Od. 7. 324, Νηληϊῶ υἱ Il. 2. 20, and, as not unlike, *Aeneia nutrix* in Virgil.

193. καὶ αὐτοί, 'even ye yourselves;' to which is appended the concessive

participial clause, νόσφιν ἔοντες, 'though living far away.' Others join καὶ directly with ἔοντες, or at least, as Nitzsch, extend the force of it to the participle. ἀκούετε. See on sup. 87.

194. ὥς τ' . . ὥς τ'. This use of the double τε expresses the rapid succession, almost the contemporaneity of the two actions. Cp. Od. 6. 231 δύσετό τ' ἡέλιος, καὶ τοὶ κλυτὸν ἄλσος ἵκοντο.

195. ἐπισμυγερῶς seems to be related to *μογερός* as *σμικρός* to *μικρός*, with the Aeolic interchange of *o* and *u* compare *ὄνομα* and *ὄνυμα*, *ἀγορή* and *ἄγυρις*.

196. ὥς ἀγαθόν, 'How good a thing it is!' This is better and simpler than to accent ὥς. λιπέσθαι, 'should remain behind,' in neuter sense, as Il. 5. 154 υἱὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι. Bothe gives the force of καὶ παῖδα by the paraphrase 'beatum praedicat virum qui non solum opes reliquerit, sed etiam filium, qui illas tueatur et perniciem avertat.'

197. κείνος = Orestes, as in l. 203.

203. Notice that οἱ after καὶ is the enclitic dative, and not the article with Ἀχαιοί.

οἴσουσι κλέος εὐρύ καὶ ἔσσομένοισι πυθέσθαι,
 αἶ γὰρ ἐμοὶ τοσσήνδε θεοὶ δύναμιν περιθεῖεν, 205
 τίσασθαι μνηστῆρας ὑπερβασίης ἀλεγεινῆς,
 οἷ τέ μοι ὑβρίζοντες ἀτάσθαλα μηχανόωνται.
 ἀλλ' οὐ μοι τοιοῦτον ἐπέκλωσαν θεοὶ ὄλβον,
 πατρί τ' ἐμῷ καὶ ἐμοί· νῦν δὲ χρὴ τετλάμεν ἔμπησ'.

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ· 210
 'ὦ φίλ', ἐπεὶ δὴ ταῦτά μ' ἀνέμνησας καὶ ἔειπες,
 φασὶ μνηστῆρας σῆς μητέρος εἵνεκα πολλοὺς
 ἐν μεγάροις, ἀέκητι σέθεν, κακὰ μηχανάασθαι.

204. ἔσσομένοισι πυθέσθαι] So Wolf from Eustath., followed by most modern editors. La Roche prefers to retain the reading of the MSS. ἔσσομένοισιν αἰοιδῆν. See note below. 205. περιθεῖεν] So Baümlein from Schol. Harl. for the common παραθεῖεν. 209.] περιττός· ἀρκεῖ γὰρ ὁ πρὸ αὐτοῦ Schol. H.

204. Join οἴσουσι εὐρύ, 'shall spread far and wide.'

ἔσσομένοισι πυθέσθαι, 'for men that shall hereafter be born, that they may hear of it.' Most modern editors, with the exception of La Roche, accept this reading, which Wolf introduced from Eustath. For the formula cp. Od. 11. 76; 21. 255; 24. 433; Il. 2. 119; 22. 305. There is sufficient analogy for the reading of the MSS. καὶ ἔσσομένοισιν αἰοιδῆν, e.g. Od. 8. 579; 24. 197. Nitzsch declares in favour of πυθέσθαι because the infinitive is better suited than the noun to introduce a new stage in the thought. πυθέσθαι, he remarks, refers to the whole sentence, and αἰοιδῆν must needs be limited to a mere apposition to κλέος. But this is hardly accurate, as κλέος may well serve to express the approval of the then present generation, and αἰοιδῆ the praise of posterity.

205. αἶ γάρ. This wish is in response to the allusion Nestor makes to the circumstances of Telemachus in the five [? three] last lines of his speech, 196-200 [?—198].

τοσσήνδε and not τοσαύτην is used, because Telemachus means 'so great now, and in my person.' So Aesch. Agam. 520 φαιδροῖσι τοισίδ' ὄμμασι, 'with eyes now as bright;' ib. 1396 τάδ' ἂν δικαίως ἦν, 'libation by me would have been fitting.' The corre-

lative clause to τοσσήνδε would be ὅσην Ὀρέστῃς εἶχε, and not τίσασθαι κ.τ.λ. which is exegetical of δύναμιν, sc. 'power, so as to avenge.'

περιθεῖεν. For the metaphor, Ameis compares ἐπιειμένος ἀλκὴν Od. 9. 214, δύσσαι ἀλκὴν Il. 9. 231, μένος ἀμφιβαλόντες Il. 17. 742, περιέθηκε τὸ κράτος Hdt. 1. 129. Cp. also Thuc. 6. 89 ἐμοὶ δὲ ἀτιμίαν περιέθετε. Translate, 'invest me with power as great as his.'

206. τίσασθαι μνηστῆρας ὑπερβασίης. This construction with τίσασθαι occurs again only in Il. 3. 366; (compare τῶν μ' ἀποτινύμενοι Od. 2. 73). The common constructions are τίσασθαί τινα Od. 9. 479 etc., τίσασθαι τι Od. 20. 169; Il. 2. 356, and τίσασθαί τινά τι only in Il. 15. 116.

208. ἀλλ' οὐ μοι .. ἐμοί. See Aulin, de usu epexegetis apud Hom. (Upsaliae, 1858) p. 10 'ubi epexegetis ita ponitur ut quis corrigat quod iam dictum est, ad hanc rem significandam formula qualis est μὲν οὖν multo in usu apud Atticos est: ut Aesch. Eum. 38 δείσασα γὰρ γραῦς οὐδὲν, ἀντίπαις μὲν οὖν. Quam eandem vim apud Homerum habet nuda appositio. Ut Od. 3. 208 οὐ μοι .. πατρί τ' ἐμῷ καὶ ἐμοί, Od. 11. 601 εἰσενόησα βίην Ἑρακλεῖην, εἰδῶλον.' It seems however much more simple to take the first μοι as a purely ethical dative = 'I would have you know,' or some such phrase.

εἶπέ μοι ἡὲ ἐκὼν ὑποδάμνασαι, ἦ σέ γε λαοὶ
ἐχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὁμφῇ.

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214. εἶπέ μοι . . ὁμφῇ. Here ὑποδάμνασαι is semi-middle in sense; literally, 'allowest thyself to be oppressed:' see on Od. 2. 33. The two conditions contrasted by ἡὲ . . ἦ are those of submission in the presence of available help, and submission in the consciousness of having alienated the people, and so having no ally to whom to turn.

By the words ἐπισπόμενοι θεοῦ ὁμφῇ no explicit divine communication by oracle or sign is meant, any more than by ὅσσαν ἀκούσης ἐκ Διός Od. 1. 282. Nitzsch however, who takes ὅσσαν ἐκ Διός in that passage to mean a rumour of untraced origin, here deserts that line of interpretation, and with Eustath. and others finds a reference to setting aside a king under sanction of an oracle or an omen. But against this view, (1) we find very scanty attestation of the existence of such a practice at all. In the only case alleged from Homer, Od. 16. 402, the suitors' desire for a sign to countenance their murderous intentions against Telemachus merely exemplifies the common phenomenon of wickedness leaning upon superstition. And (2) dislike of a king, or even murmuring against him, is not equivalent to setting him aside, and, surely would not in any case wait for a divine sanction. (Of the Trojans' feeling towards Paris it is said, Il. 3. 454 ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ). Mark that the aorist ἐπισπόμενοι shows that obedience has been *already given* to the θεοῦ ὁμφῇ, whatever that may mean. As then ὅσσα ἐκ Διός is a primitive description of a *rumour*, not referable to a human source; in like manner a primitive age would regard a *feeling*, the grounds of which are not consciously realized, as a kind of inspiration, where one might perhaps talk of it as a hidden impulse. It is not difficult to illustrate this notion of θεοῦ ὁμφῇ in the sense of such an impulse, cp. Virg. Aen. 9. 183. When Hera, anxious for Achilles' safety, has proposed, (Il. 20. 120) ἦ τις ἔπειτα καὶ ἡμείων Ἀχιλλῆϊ | παρσταίῃ, δοίῃ δὲ κράτος μέγα, μηδέ τι θυμοῦ |

δενέσθω, she presently alludes to this secret inspiration of courage in the words (129) εἰ δ' Ἀχιλεὺς οὐ ταῦτα θεῶν ἐκ πεύσεται ὁμφῆς. Again in Il. 2. 41 θεῖη δέ μιν ἀμφέχυντ' ὁμφῇ is the description of a man waking after a dream, when he is unconscious of the dream itself, but the state of feeling infused by the dream remains. In Od. 9. 339 ἦ τι οἰσάμενος ἦ καὶ θεὸς ὧς ἐκέλευσε—'whether upon some thought of his own (cp. Od. 3. 26; 7. 263) or because a god so commanded him'—*means*, in the latter part, no more than, 'by some unaccountable impulse.' Cp. Od. 12. 38 σὺ δ' ἀκουσον | ὥς τοι ἐγὼν ἐρέω, μνήσει δέ σε καὶ θεὸς αὐτός, where Circe prefaces her sketch of the adventures through which Odysseus is to pass with the remark that, as the events arrive, her descriptions of them will come back to him; of which 'law of association' Homer has no other account to give than μνήσει σε θεὸς αὐτός. And once more, when Eumaeus says of the suitors, Od. 14. 89, οἷδε δὲ καὶ τι ἴσασι, θεοῦ δέ τιν' ἐκλυον αὐδὴν, | κείνου λυγρὸν ὄλεθρον, he cannot mean an oracle (which they would have made as widely known as possible), nor yet an omen (for the word is inappropriate), but a presentiment originating in themselves. We have seen how the name of 'divine voice' is given to an instinctive feeling or hidden impulse. And bodies of men so acted upon might, even more naturally than individuals, be spoken of as 'following a divine voice.' Nothing so baffles the attempt to trace it, or to explain it, as the unspoken, contagious, unanimous sentiment of a multitude. And of this, the preceding line suggests a pre-eminently striking instance, and one thoroughly characteristic of heroic times,—when both love and hatred were strong—hatred entertained by a nation towards its prince, not indeed breaking out into rebellion, but stifling all the impulses of loyalty.

ὁμφῇ, from root *Feπ*, gains its form by the effect of the inserted nasal in aspirating the tenuis, compare ἔγχος from root *άκ*.

τίς δ' οἶδ' εἴ κέ ποτέ σφι βίας ἀποτίσεται ἐλθὼν,
 ἢ ὃ γε μῶνος ἐὼν, ἢ καὶ σύμπαντες Ἀχαιοί;
 εἰ γάρ σ' ὥς ἐθέλοι φιλέειν γλαυκῶπις Ἀθήνη
 ὥς τότ' Ὀδυσσῆος περικήδετο κυδαλίμοιο
 δῆμῳ ἔνι Τρώων, ὅθι πάσχομεν ἄλγε' Ἀχαιοί— 220
 οὐ γάρ πω ἴδον ὦδε θεοὺς ἀναφανδὰ φιλεῦντας
 ὥς κείνῳ ἀναφανδὰ παρίστατο Παλλὰς Ἀθήνη—
 εἴ σ' οὕτως ἐθέλοι φιλέειν κήδοιτό τε θυμῷ,
 τῷ κέν τις κείνων γε καὶ ἐκλελάθοιτο γάμοιο.'

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽ ὕδα· 225
 'ὦ γέρον, οὐ πω τοῦτο ἔπος τελέεσθαι οἶώ
 λήν γὰρ μέγα εἶπες· ἄγῃ μ' ἔχει. οὐκ ἂν ἐμοί γε
 ἐλπομένῳ τὰ γένοιτ', οὐδ' εἰ θεοὶ ὥς ἐθέλοιεν.'

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 'Τηλέμαχε, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων. 230.
 ρεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι.

216. ἀποτίσεται] Ζηνόδοτος γράφει 'ἀποτίσσαι,' καὶ τὸ ἐξῆς 'ἢ σύ γε μῶνος' Schol. H. This seems to imply that he retained vv. 199, 200. 230. Τηλέμαχε] A few MSS. give Τηλέμαχος. Zenodot. altered the whole line, reading, 'Τηλέμαχ' ὑπαγόρη, μέγα νήπιε, ποῖον εἶπες;' but there is abundant authority for the lengthening of the final ε. Cp. Od. 3. 41; 4. 685; 5. 415; 6. 151; 8. 434; 10. 42; 12. 396, etc. See Ameis, ad loc. Zenodotus omits v. 231. 231. θεός γ'] Some edd. read θεός κ', but the simple potential optative is quite appropriate. Cp. inf. 319; Od. 1. 47; Il. 10. 247, 556; Od. 14. 122.

216. σφι, 'on them,' sc. *μνηστῆρσι*.
 βίας, accusative plural = 'violence';
 the singular βίη = 'might,' thus reversing
 the signification of *vīs*, *vires* in Latin.

217. ὃ γε, here used with its
 characteristic force, resuming the
 original subject of the sentence. Cp.
 Il. 6. 192 αὐτοῦ μιν κατέρυκε, δίδου δ'
 ὃ γε θυγατέρα ἦν, Il. 5. 672 μερμήριζε δ'
 ἔπειτα . . ἢ προτέρω Διὸς υἱὸν . . διώκοι, |
 ἢ ὃ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν
 ἔλοιτο. Cp. Il. 1. 485; Od. 4. 821;
 Hdt. 2. 173 οὕτω δὴ καὶ ἀνθρώπου κατὰ-
 στασις· εἰ ἐθέλοι κατεσπουδάσθαι αἰεὶ
 μηδὲ ἐς παιγνίην τὸ μέρος ἐωντὸν ἀνιέναι,
 λάθοι ἂν ἦτοι μανεῖς, ἢ ὄγε ἀπόπληκτος
 γενόμενος. See Od. 2. 327.

218. εἰ γάρ. The wish expressed by
 this protasis is resumed at 224 inf. in
 the words εἴ σ' οὕτως foll.

222. ὥς κείνῳ . . Ἀθήνη. More at

length in Il. 23. 782 θεὰ . . ἢ τὸ πάρος
 περ | μήτηρ ὥς Ὀδυσῆι παρίσταται ἡδ'
 ἐπαρήγει.

224. *τις* = 'many an one.'

καὶ ἐκλελάθοιτο, i. e. not merely re-
 pent of or foreclose his wooing, but
 'actually forget' it, sc. in death, 'where
 all things are forgotten.'

227. λήν . . ἐθέλοιεν, 'for thou hast
 spoken of a very hard thing: I am all
 amaze at it. Never within *my* hopes
 could this be done, not even if the
 gods determined it so.' οὐκ . . γένοιτο,
 literally, 'not to me at least hoping
 it;' so ἐμοί δέ κεν ἀσμένῳ εἴη Il. 14.
 108. For μέγα see on infra 261.

231. ρεῖα . . σαώσαι. Nitzsch shows
 that τηλόθεν cannot be referred to θεός,
 in the sense of Aesch. Eum. 297 κλύει
 δὲ καὶ πρόσωθεν ὦν θεός, or of Il. 16.
 514 κλυθι, ἀναξ, ὅς που Λυκίης ἐν πίοι

βουλοίμην δ' ἂν ἐγὼ γε καὶ ἄλγεα πολλὰ μογήσας
οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἡμαρ ιδέσθαι,
ἢ ἐλθὼν ἀπολέσθαι ἐφέστιος, ὥς Ἀγαμέμνων
ᾤλεθ' ὑπ' Αἰγίσθοιο δόλῳ καὶ ἧς ἀλόχοιο. 235
ἄλλ' ἢ τοι θάνατον μὲν ὁμοίον οὐδὲ θεοὶ περ
καὶ φίλῳ ἀνδρὶ δύνανται ἀλαλκέμεν, ὅπποτε κεν δὴ
μοῖρ' ὀλοῇ καθέλῃσι τανηλεγέος θανάτοιο.'

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
' Μέντορ, μηκέτι ταῦτα λεγόμεθα κηδόμενοί περ· 240
κείνῳ δ' οὐκέτι νόστος ἐτήτυμος, ἀλλὰ οἱ ἤδη
φράσσαντ' ἀθάνατοι θάνατον καὶ κῆρα μέλαιναν.
νῦν δ' ἐθέλω ἔπος ἄλλο μεταλλῆσαι καὶ ἐρέσθαι

232-238.] ἀθετοῦνται Schol. E. H. M. Q. R. This objection seems to be made without good reason. The first four lines are rejected as standing οὐκ ἀκολουθῶς τοῖς προκειμένοις, the latter three because they seem to contradict the words ῥεῖα σώσσαι. But all that is here said is that the god's help must end when the hour of death is come. 241, 242.] ὀβελίζονται δύο Schol. H. M. Q. R.

δήμῳ | εἰς, ἢ ἐνὶ Τροίῃ· δύνασαι δὲ σὺ πάντοσ' ἀκούειν | ἀνέρι κηδομένῳ, inasmuch as (1) the question here is not of hearing, but of helping; nor is it the manner of the Homeric gods to help without being present; and, (2) whereas Telemachus' difficulty was to conceive that the gods would or could bring his father home after so long an absence, and from some unknown place, it would be no answer to him to say that a god can help without personal presence. But, proceeding on this view as the certain basis of interpretation, we come upon two possible ways of constructing the words. Either we may bring this passage into accordance with Od. 6. 312 νόστιμον ἡμαρ ἴδῃαι | χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐστίν, and 7. 193 ἦν πατρίδα γαῖαν ἵκηται | χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐστίν, thus joining τηλόθεν with ἄνδρα in the sense, 'if he is far from home.' In this case τηλόθεν would stand elliptically as an attribute of a noun, cp. Od. 1. 434 ἄμα = 'going with him;' 2. 367 κακὰ ὀπίσσω, 'evil to be wrought presently.' Or, following Nitzsch, we may, more simply, translate, 'can bring a man safe home even from a great distance;' joining, in fact,

τηλόθεν with σώσσαι, as in Od. 21. 309 ἔνθεν δ' οὐ τι σώσσει. Cp. Od. 5. 452 τὸν δ' ἐσάωσεν ἐς ποταμοῦ προχοάς, Il. 5. 224 νῶϊ πόλινδε σώσεται, and Eur. Hel. 778 σωθεὶς δ' ἐκεῖθεν.

232. βουλοίμην. The emphasis is on ἄλγεα πολλὰ μογήσας. I would rather go through my portion of misery before reaching home, than get home at once (ἐλθὼν), and be thereupon murdered. For βούλεσθαι followed by ἢ cp. Od. 11. 488; 12. 350; 16. 106; 17. 81, 404; 20. 316; Il. 1. 112, 117; 3. 41; 11. 319; 17. 331; 23. 594.

235. ὑπ' Αἰγίσθοιο. The preposition governs both the genitives, δόλῳ being added as a circumstantial dative.

236. ὁμοίον, 'common to all;' so used Il. 4. 315 of γῆρας, ib. 444 of νεῖκος, 9. 440, etc. of πόλεμος.

240. κηδόμενοί περ, 'although we are in sorrow;' and sorrow would naturally brood upon its own subject. Telemachus is unwilling to occupy Nestor's ear with his own troubles, beyond satisfying the purpose for which he came; so he seeks to change the conversation. Cp. Od. 13. 296; Il. 13. 292; 22. 416.

242. φράσσαντο. Notice force of aorist = *constituerunt*.

Νέστορ', ἐπεὶ περίοιδε δίκας ἡδὲ φρόνιν ἄλλων
 τρίς γὰρ δὴ μὶν φασιν ἀνάξασθαι γένε' ἀνδρῶν, 245
 ὥς τέ μοι ἀθάνατος ἰνδάλλεται εἰσοράασθαι.
 ὦ Νέστορ Νηληιάδη, σὺ δ' ἀληθὲς ἐνίσπες·
 πῶς ἔθαν' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων;
 ποῦ Μενέλαος ἔην; τίνα δ' αὐτῷ μήσατ' ὄλεθρον
 Αἴγισθος δολόμητις, ἐπεὶ κτάνε πολλὸν ἀρείω; 250
 ἦ οὐκ Ἀργεὺς ἦεν Ἀχαιικοῦ, ἀλλὰ πῃ ἄλλη

244-246.] ἀθετοῦνται οἱ στίχοι οὗτοι ὡς περιττοί Schol. H. M. 246. ἀθάνατος] The reading of Aristoph., restored by Wolf from Schol. Harl., instead of the common reading ἀθανάτοισ. 248. εὐρὺ κρείων] Not εὐρυκρείων. See on Od. 2. 400. εὐρυκρείων is however read in Venet. A. 251. ἦ οὐκ Ἀργεὺς] τινὲς δὲ 'ἦ οὐκ Ἀργεὺς ἔην ἐν Ἀχαιικῷ' Schol. H. Q.

244. δίκας. Perhaps the plural means 'rules of right': so that Nestor would be the best person to consult on any question about the dealings of man with man. The plural is used in 9. 215; Il. 16. 542 and Od. 11. 571 in a somewhat different sense. Join περίοιδε ἄλλων, 'he knows better than any other men;' cp. Il. 10. 247 περίοιδε νοῆσαι, Od. 19. 285 ὡς περὶ κέρδεα πολλὰ καταθυγῶν ἀνθρώπων | οἷδ' Ὀδυσσεύς. Others join φρόνιν ἄλλων = 'what other men think,' comparing Od. 1. 3 πολλῶν ἀνθρώπων νόον ἔγνω.

245. ἀνάξασθαι . . ἀνδρῶν. This is the only use of a middle voice of ἀνάσσειν. Nauck conjectures ἀνασσεμέναι, but adds *sed gravior videtur corruptela*. The common construction with this verb is with a personal dative, Il. 1. 180, 231, 288; Od. 2. 234, etc.; or with a dative of the thing, as Od. 1. 117, 402; 4. 93, etc.; sometimes with a genitive, Il. 1. 38; 10. 33; Od. 11. 276; or accompanied by the preposition ἐν or μετὰ. If this line is genuine, we must interpret it, by taking γένεα as the accusative of duration of time, and rendering, 'hath been king thrice during generations of men;' here however τρίς is equivalent to τρία, and the sentence will run 'hath been king during three generations of men.' But the substitution of the adverb for the adjective is suspicious. The same description is given of Nestor, Il. 1. 250 foll. τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων | ἐφθιάτ', οἱ οἱ πρόσθεν ἅμα τράφεν ἡδ' ἐγένοντο | ἐν Πύλῳ ἡγαθέη,

μετὰ δὲ τριτάτοισιν ἀνασσειν. Nestor was called in later times *τριγέρων* and *trisaeclesenex*. In Horace, C. 2. 9. 14, the phrase *ter aevio functus*, used of Nestor, may remind us of the use of τρίς in the present passage. It would seem that a 'generation' was variously reckoned. With the Latins it was equivalent to one hundred years. Cp. Ov. Met. 12. 187 'vixi | annos bis centum: nunc tertia vivitur aetas:' with the Greeks the γενεά was something over thirty; cp. Hdt. 2. 142 γενεαὶ γὰρ τρεῖς ἀνδρῶν ἑκατὸν ἑτεά ἐστιν. Perhaps the line is an interpolation, by way of giving an interpretation of the next words, ἀθάνατος ἰνδάλλεται, which only referred to his noble mien, but which were wrongly taken to refer to age beyond the span allotted to mortals.

246. ὥς τέ μοι. See on Od. 1. 127, 'He seems to me as it were an immortal in look.'

248. πῶς ἔθαν', 'How was it that he died?' Telemachus knew the fact of his death and something of the circumstances (cp. 193-203); but he wishes for a full account. Cp. Plato, Phaedo, 57 A τί οὖν δὴ ἐστὶν ἅττα εἶπεν ὁ ἀνὴρ πρὸ τοῦ θανάτου; καὶ πῶς ἐτελεύτα; . . καὶ γὰρ . . οὐδεὶς . . σαφές τι ἀγγεῖλαι οἷός τ' ἦν περὶ τούτων πλήν γε δὴ ὅτι φάρμακον πιὼν ἀποθάνοι. But it is simpler to take πῶς here not as asking for details of the case, but expressing wonder how it was that Agamemnon came to such an end.

251. Ἀργεὺς. With this local geni-

πλάζετ' ἐπ' ἀνθρώπους, ὁ δὲ θαρσήσας κατέπεφνε·
 Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ
 'τοιγὰρ ἐγὼ τοι, τέκνον, ἀληθέα πάντ' ἀγορεύσω.
 ἦ τοι μὲν τάδε καὐτὸς οἶσαι, ὥς κεν ἐτύχθη, 255
 εἰ ζώντ' Αἴγισθον ἐνὶ μεγάροισιν ἔτετμεν
 Ἀτρείδης Τροίηθεν ἰὼν, ξανθὸς Μενέλαος·
 τῷ κέ οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαῖαν ἔχεναν,
 ἀλλ' ἄρα τὸν γε κύνες τε καὶ οἶωνοὶ κατέδαψαν
 κείμενον ἐν πεδίῳ ἐκὰς ἄστεος, οὐδέ κέ τίς μιν 260
 κλαῦσεν Ἀχαιῶδων· μάλα γὰρ μέγα μήσατο ἔργον.
 ἡμεῖς μὲν γὰρ κεῖθι πολέας τελέοντες ἀέθλους

255. ὥς κεν] The Harl. has ὥς περ, which Wolf approved, and Fäsi adopts.
 256. ζώντ'] The common reading ζών γ' seems to suggest an unreal emphasis;
 many good MSS. give ζώντ'. 260. ἄστεος] So Eustath. Cod. Harl. etc. The
 majority of MSS. and Schol. H. give Ἀργεος: see note.

tive cp. Od. 14. 97 οὗτ' ἡπίροιο μελαίνης, | οὗτ' αὐτῆς Ἰθάκης, 21. 108 οὐτε Πύλου ἱερῆς κ.τ.λ. It gives a less definite localisation than the use of the dative. The epithet Ἀχαικόν is appropriated to Ἀργος as the chief place in the Peloponnese, or serves to distinguish it from Ἀργος Πελασγικόν in Thessaly, Il. 2. 681.

252. ὁ δὲ . . κατέπεφνε, this clause, introduced in parataxis, gives the result of Menelaus' absence: 'so that he plucked up courage and slew him.'

255. ἦ τοι . . ἐτύχθη, 'doubtless thou dost [we should say 'canst'] imagine for thyself, how things would have been done.' We must supply a plural noun neuter as nominative to ἐτύχθη, in keeping with such phrases as Τρωσὶ μὲν εὐκτά γένηται Il. 14. 98, οἶω λοίγι' ἔσεσθαι 21. 533, ἴσα ἔσσεται Od. 2. 203. Cp. Od. 8. 384; 9. 420. The following words explain 'how things would have been done,' namely, Aegisthus would have died without even a burial. If we adopt (as Ameis in later edd.) ὥς περ ἐτύχθη, as referring to what *did* happen, we shall have to put a colon after these words, and take the next line as abruptly stating the hypothetical case of what would have happened afterwards. We should render then, 'Yea, verily, of thine ownself thou imaginest rightly how it all befell.' For Telemachus had indeed suggested

the cause of this unexpected boldness on the part of Aegisthus. So far all is satisfactory: but the abruptness with which the next line is introduced goes far to discredit this reading.

259. κατέδαψαν requires the repetition of κε from τῷ κε (258).

260. ἐκὰς ἄστεος, i.e. Mycenae. The difficulty in this reading lies in the fact that ἄστν generally takes the initial *F*; but to this rule there are exceptions; as e.g. Il. 24. 320 ὑπὲρ ἄστεος. The reading Ἀργεος introduces a geographical difficulty; for it cannot refer to the city of Argos, where Diomed was king, and if we extend it to include the whole kingdom of Agamemnon, it will not suit the circumstances of the text.

261. μέγα ἔργον. All the passages, both in Iliad and Odyssey, give for this phrase one of three meanings: (1) 'arduous,' 'troublesome,' as supra 227; infra 275; Od. 4. 663; 12. 373; 19. 92; 21. 26; 22. 149; or (2) 'bold,' Od. 11. 474; 22. 438; (3) in a bad sense, 'audacious,' 'shameless,' 'impious,' as here, and Od. 11. 272. But it is not easy to keep these meanings quite distinct.

γάρ here, as often, gives the reason of what follows: *because* we were kept at Troy, *therefore* Aegisthus was left to his own devices.

262. κεῖθι, sc. at Troy.

ἤμεθ'· ὁ δ' εὐκῆλος μυχῶ Ἄργεος ἱπποβότοιο
πόλλ' Ἀγαμεμνονέην ἄλοχον θέλγασκ' ἐπέεσσιν.

ἡ δ' ἦ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον αἰκὲς, 265

δῖα Κλυταιμνήστρη· φρεσὶ γὰρ κέχρητ' ἀγαθῇσι.

πὰρ δ' ἄρ' ἔην καὶ αἰοιδὸς ἀνὴρ, ᾧ πόλλ' ἐπέτελλεν

Ἀτρεΐδης Τροίηνδε κιὼν εἴρυσθαι ἄκοιτιν.

ἄλλ' ὅτε δὴ μιν μοῖρα θεῶν ἐπέδησε δαμῆναι,

263. **μυχῶ Ἄργεος ἱπποβότοιο.** If Ἄργος be taken as co-extensive with the Peloponnese, the phrase here can only be used in the most general sense, just as in Pind. Nem. 6. 29 **μυχῶ Ἑλλάδος** simply means 'within Hellas.' E. Curtius, Pelop. 2. 400 (quoted by Seiler), explains the expression thus, 'Northwest of Heraeon lies Mycenae, at the innermost corner of the plain of Inachos, where the lofty rocks begin to close in upon it.' Argos would thus represent not the whole Peloponnese, but the Agamemnonian kingdom. In Il. 6. 152 we find Ἐφύρη **μυχῶ Ἄργεος**, where we must either follow the Schol. in denying the identity of Ephra with Corinth, or consider **μυχῶ Ἄργεος** as meaning little more than 'in Argos;' for Corinth is reckoned in the kingdom of Agamemnon in Il. 2. 570. The epithet **ἱπποβότοιο**, used here, seems to strengthen the view of Curtius, quoted above; for while the Inachian plain is fertile, the general character of Argos is given by the epithet **πολυδίψιον** Il. 4. 171.

266. **δῖα**, 'queenly;' referring only to position or birth. So **διογενῆς** and **διοτρεφῆς** are ordinary epithets for kings.

266. **φρεσὶ ἀγαθῇσι.** See on Od. 2. 117; and cp. 14. 421; 16. 398; 24. 194.

267. **αἰοιδὸς ἀνὴρ.** Eustath. quotes from Athenaeus (I. 14 B), who describes the minstrel as **φύλακα καὶ παραινετήρᾳ τινα, ὃς πρῶτον μὲν ἀρετὰς γυναικῶν διερχόμενος ἐνέβαλέ τινα φιλοτιμίαν ἐς καλοκάγαθίαν, εἶτα δὲ διατριβὴν παρέχων ἡδεῖαν ἀπεπλάνα τὴν διάνοιαν φαύλων ἐπινοιών.** He also quotes a certain Timolaus as saying that this minstrel was brother of Phemius, **ὃν ἀκολουθεῖσθαι φησι τῇ Πηνελόπῃ εἰς Ἰθάκην φύλακα.** But, as Dr. Hayman remarks,

Odysseus appointed no one to *watch* (εἴρυσθαι) Penelope. Mentor's commission extended only to the house and goods (Od. 2. 225). For this use of εἴρυσθαι cp. Od. 16. 463; 23. 229.

269. **μοῖρα . . δαμῆναι.** Eustath. ad loc. (1) ἡ λέγει ὅτε μοῖρα ἦν θανεῖν τὸν αἰοιδόν· ἡ ὅτε (2) ἐχρῆν ἀποθανεῖν τὸν Αἴγισθον· ἡ ὅτε (3) μοῖρα ἦν τὴν Κλυταιμνήστραν ὑπὸ τῷ Αἰγίσθῳ γενέσθαι, ὃ καὶ κρεῖττον· to which the Schol. adds (4) the impossible view ἡ τὸν Ἀγαμέμνονα. Nitzsch strangely adopts (1) and refers μιν to αἰοιδός, in spite of the words τὸν μὲν αἰοιδόν that follow. The reference (2) to Aegisthus seems on the whole the simplest, and the expression that he was 'Fate-bound to his ruin' reminds us of Od. 1. 37 εἰδὼς αἰπὸν ὄλεθρον, etc. Besides which it is more likely that Αἴγισθον is the subject to δαμῆναι, because ἄγων and κάλλιπεν must of necessity refer to him. At the same time it may be remarked that it is distinctly said there that Aegisthus fell **ὑπὲρ μύρον**, which is somewhat inconsistent with **μοῖρα θεῶν ἐπέδησε**. The view (3) which Eustath. supports is ably advocated by Ameis, who points out that the words **ἄλλ' ὅτε δὴ μιν** stand in close relation to **τὸ πρὶν μὲν** (265), and that δαμῆναι, in the sense of 'yielding' to any overmastering influence, is used of lust or passion in Il. 14. 515, 353, where we find **θεῶς ἔρος . . θυμὸν ἐδάμασσαν**, and **φιλότῃτι δαμείς**. Nor is this view inconsistent with ἐθέλουσαν ἀνήγαγε (272), for, her scruples once overcome, she was only too glad to follow her lover: but the conquest of these scruples was hard enough to justify the use of δαμῆναι, for Aegisthus was so surprised at his own success that he sacrificed drink-offerings, **ἐκτελέσας μέγα ἔργον ὃ οὐ ποτε ἔλπετο θυμῷ.**

δὴ τότε τὸν μὲν αἰοιδὸν ἄγων ἐς νῆσον ἐρήμην 270
 κάλλιπεν οἴωνοῖσιν ἔλωρ καὶ κύρμα γενέσθαι,
 τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν ὄνδε δόμονδε.
 πολλὰ δὲ μηρί' ἔκκε θεῶν ἱεροῖς ἐπὶ βωμοῖς,
 πολλὰ δ' ἀγάλματ' ἀνήψεν, ὑφάσματά τε χρυσόν τε,
 ἐκτελέσας μέγα ἔργον, ὃ οὐ ποτε ἔλπετο θυμῷ. 275
 ἡμεῖς μὲν γὰρ ἅμα πλέομεν Τροίηθεν ἰόντες,
 Ἀτρεΐδης καὶ ἐγὼ, φίλα εἰδότες ἀλλήλοισιν·
 ἀλλ' ὅτε Σούνιον ἱρὸν ἀφικόμεθ' ἄκρον Ἀθηνέων,
 ἔνθα κυβερνήτην Μενελάου Φοῖβος Ἀπόλλων
 οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνε, 280
 πηδάλιον μετὰ χερσὶ θεούσης νηὸς ἔχοντα,

276. ἅμα πλέομεν] Ζηνόδοτος ἀναπλέομεν. κακῶς Schol. M.

274. ἀγάλματα, 'fair offerings;' namely ὑφάσματά τε χρυσόν τε. For a similar exegesis cp. Od. 8. 134 *φυὴν γε μὲν οὐ κακὸς ἐστί | μηρούς τε κνήμας τε καὶ ἄμφω χεῖρας ὑπερθεν | αὐχένα τε στιβαρόν*, 9. 184 *μῆλ', οἷές τε καὶ αἰγες*, Il. 23. 259 *ἄεθλα*, . . *λέβητάς τε τρίποδάς τε*, Od. 19. 317, *κάτθετε δ' εὐνὴν, | δέμνια καὶ χλαῖνας καὶ ῥήγεια*. Sometimes the generic word follows instead of beginning the list, as Od. 7. 234 *φᾶρός τε χιτῶνά τε εἵματ' ἰδοῦσα*.

276. ἡμεῖς μὲν γάρ. Nestor uses the same combination to introduce a change of scene in sup. 262 = 'Now we.'

277. φίλα εἰδότες, 'with kindly feeling;' see Od. 9. 189.

278. Σούνιον ('*linquitur Eois longe speculabile proris Sunion*' Stat. Theb. 12. 624) is now called Cape Colonna (*κάβω Κολόνναις*), from the six Doric pillars remaining there, the ruins of a temple to Athena. This probably accounts for the epithet *ἱρὸν*. It is not unlikely however that it was so called from the cult paid there by sea-faring men to Poseidon; cp. Aristoph. Eqq. 559 *ὦ χρυσοτρίαιν', ὦ δελφίνων μεδέων Σουνιάρατε*. Damm, Hom. Lex., interprets it '*quia ibi colebatur Zeus Souniεύς*.'

280. οἷς ἀγανοῖς . . κατέπεφνε. A sudden death without suffering is ascribed to the 'painless shafts' of Artemis or Apollo, the goddess generally bringing death to women, the god to men. Such a death was easy; cp. Od. 18. 202 *εἶθε μοι ὥς μαλακὸν*

θάνατον πόροι Ἄρτεμις ἀγνή. In Od. 11. 172 it is contrasted with *δολιχὴ νοῦσος*, and, in 15. 407-411, with any form of *νοῦσος*. Such a death is besought from Artemis by Penelope, Od. 20. 61. Those who died by such a visitation did not look like an ordinary corpse, but, as Patroclus is described, *ἐρσήεις καὶ πρόσφατος* Il. 24. 757. It does not however follow that the visitation was one of mercy, for Artemis kills Ariadne in righteous anger (Od. 11. 324); and Orion for jealousy, Od. 5. 124, if the passage be genuine. It has been impugned as violating the apparent rule that only women are so visited by Artemis, and only men by Apollo. So too the daughter of Arybas is slain, Od. 15. 477; and the mother of Andromache, Il. 6. 428. The inhabitants in *Συρίη νήσος* (Od. 15. 411) are spared all diseases, and are slain by the shafts of Apollo and Artemis, when old age comes upon them. Rhexenor too is killed by the same god, Od. 7. 64. Possibly a mistaken view of *ἀγανὰ βέλη* suggested the words to Pope, 'favour'd man by touch ethereal slain.' Essay on Man, Ep. 3. 68 (where see Mr. Pattison's note, ed. Clarendon Press, 1869). Is it not possible that we have in this expression a poetical way of describing the sudden effect of sun-stroke? A similar fatal influence has also been ascribed to the rays of the moon. Cp. Psalm 121. 6.

281. μετὰ χερσὶ. This corroborates

Φρόντιν Ὀνητορίδην, ὃς ἐκαίνυτο φῦλ' ἀνθρώπων
νῆα κυβερνήσαι, ὁπότε σπέρχοιεν ἄελλαι.

ὥς ὁ μὲν ἔνθα κατέσχετ', ἐπειγόμενός περ ὁδοῖο,
ὄφρ' ἔταρον θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν.

285

ἀλλ' ὅτε δὴ καὶ κείνος, ἰὼν ἐπὶ οἶνοπα πόντον

ἐν νηυσὶ γλαφυρῇσι, Μαλειάων ὄρος αἰπὺ

ἴξε θεῶν, τότε δὴ στυγερὴν ὁδὸν εὐρύοπα Ζεὺς

ἐφράσατο, λιγέων δ' ἀνέμων ἐπ' αὐτμένα χεῦε

κύματά τε τροφόντα πελώρια, ἴσα ὄρεσιν.

290

ἐνθα διατμήξας τὰς μὲν Κρήτην ἐπέλασσε,

ἦχι Κύδωνες ἔναιον Ἰαρδάνου ἀμφὶ ρέεθρα.

283. σπέρχοιεν] So Schol. Vindob. 56, from which Bekker restored it, instead of the common reading σπερχοίατ'. Ameis and Nauck adopt σπέρχοιεν. 289. λιγέων δ'] διχῶς Ἀρίσταρχος λιγέων δὲ καὶ λιγέων τε Schol. H. 290. τροφόντα] Ἀρίσταρχος γράφει τροφόντο ἀντὶ τοῦ ηὐξάνοντο Schol. H. τροφόντο, ηὐξάνοντο Schol. M. V. τροφόντο is of course a vox nihili. La Roche adopts τροφόντο into his text, as the true Aristarchean reading. But Dind. (note on Scholl. ad loc.) estimates it as *ineptius quam ut Aristarcho imputari posse videatur*, and would read the confused Schol. as follows, τροφόντο ἀντὶ τοῦ ηὐξάνοντο. Ἀρίσταρχος γράφει τροφόντα.

the fact that the rudder of the Homeric ship is a paddle; for anything like a tiller would not be grasped between the hands.' πηδόν too is an 'oar-blade,' which suggests the shape of the πηδάλιον.

284. ἐπειγόμενός περ ὁδοῖο. See Od. I. 309.

286. καὶ κείνος, i.e. Menelaus set sail, even as Nestor had done.

287. Μαλειάων ὄρος. The name of this promontory, the S. E. point of Laconia, now Cape Malia, or St. Angelo, was written in various ways: e.g. Μαλέα(η) Hdt. 4. 179, Μαλέαι Hdt. I. 82, Μάλειαι, as here, and Od. 19. 187, and Μάλεια Od. 9. 80. The dangers in the neighbourhood of this Cape from storms and currents are graphically described in Od. 4. 514 foll.; and Eustath. quotes as a proverbial saying, Μαλέας δὲ κάμψας ἐπιλάθου τῶν οἴκαδε.

290. τροφόντα, 'big,' 'solid.' Compare τρύφι κύμα Il. II. 307; and τρέφειν γάλα in the sense of 'thickening' milk into curd, Od. 9. 246. Cp. Lat. *altus* and *alo*.

291. διατμήξας, 'having parted the fleet in twain;' the two divisions being τὰς μὲν (291) and τὰς πέντε (299).

292. ἦχι is a nearer epexegetis of Κρήτη, sc. 'to that part of it where the Cydones were dwelling.' The tribes inhabiting Crete are enumerated by Homer, Od. 19. 175 ἐν μὲν Ἀχαιοὶ | ἐν δ' Ἑτεόκρητες μεγάλητορες, ἐν δὲ Κύδωνες, | Δωριεὲς τε τριχάικες, δίοί τε Πελασγοί. On which Strabo, I. c. 371, says, τούτων φησὶ Στάφυλος τὸ μὲν πρὸς ἑὼ Δωριεῖς κατέχειν, τὸ δὲ δυσμικὸν Κύδωνας, τὸ δὲ νότιον Ἑτεόκρητας. The city of the Cydonians (the name is not given in Homer) and the river Iardanus were on the north coast; but the tribe occupied the breadth of the island and lay along the south coast till it bends suddenly at a right angle to form the southern cape of Crete, here called σκαῖον ῥίον. Gortyn lay inland from that bend of the coast, on the fertile plain bounded on the north and north-west by Mt. Ida, and on the south-east by the chain that runs due eastward from the southern cape. Phaestus, to the S.S.W. of Gortyn, is thus described by Strabo, I. c. τῆς μὲν Γόρτυνος διέχουσαν ἐξήκοντα (stadia), τῆς δὲ θαλάττης εἴκοσι, τοῦ δὲ Ματάλου (conject. for Μετάλλου) τοῦ ἐπινείου τετταράκοντα. Between Phaestus at the head of the

ἔστι δέ τις λισσὴ αἰπεῖά τε εἰς ἄλα πέτρῃ
 ἐσχατιῇ Γόρτυνος, ἐν ἡεροιδεῖ πόντῳ,
 ἔνθα Νότος μέγα κῦμα ποτὶ σκαιὸν ρίον ὠθεῖ,
 295 ἐς Φαιστὸν, μικρὸς δὲ λίθος μέγα κῦμ' ἀποέργει.
 αἱ μὲν ἄρ' ἐνθ' ἦλθον, σπουδῇ δ' ἤλυξαν ὄλεθρον
 ἄνδρες, ἀτὰρ νῆάς γε ποτὶ σπιλάδεσσιν ἔαξαν
 κύματ'. ἀτὰρ τὰς πέντε νέας κυανοπρωρέους
 Αἰγύπτῳ ἐπέλασσε φέρων ἄνεμός τε καὶ ὕδωρ. 300

293. λισσῇ] τινὲς μὲν ὄνομα κύριον τὴν νῦν Βλίσσην καλουμένην Schol. H. M. Q. Crates Λισσῇν. 296. μικρός] γράφει δὲ Ζηνόδοτος 'Μαλέον λίθος,' Μάλειον γὰρ ὀνομάζεται τὸ πρὸς Φαιστίας λιμένος ἀκρωτήριον Schol. E. M. Q. V. Cp. Eustath. ad loc.

bay, and the south cape above which lay Matalon, the coast is here described as λισσὴ αἰπεῖά τε εἰς ἄλα πέτρῃ, 'a sheer and lofty cliff;' and the waves as they rolled from the south-west (μέγα κῦμα) would dash full against this and beat up northwards ἐς Φαιστὸν.

293. Eustath., and Steph. Byzant, s. v. Φαιστός, mention that a doubt afterwards arose whether λισσῇ here was an epithet or a proper name. Steph. certainly speaks of ὁ Λισσῆς: the same interpretation doubtless lies concealed in the reading 'Ολύσσην τῆς Φαιστίας in Strabo. The 'western headland' (σκαῖον ρίον) is the abrupt termination westward of the mountain chain which runs along the island from the south promontory to Cape Ampelos. The simplest way in which to reconcile the geography with the course taken by the ships is not, with some commentators, to redistribute the Cretan tribes, or to imagine that the sailors put to sea again after having gone into the Cydonian bay; but rather that the part of the fleet which was not driven down to Egypt (299) neared Crete (τὰς μὲν Κρήτη ἐπέλασσαν) at the western extremity of the south coast, say at the promontory of Κρίου μέτωπον, and then drifted along under the south coast as far as the sudden bend to the southward; against the cliffs of which southern extension the ships were wrecked.

At the same time it must be remarked that λισσὴ τις πέτρῃ, described afterwards as μικρὸς λίθος, would be a better expression for some isolated rock, which by its position as a natural

shelter enabled the men to escape while their ships were wrecked. Therefore, some take σκαῖον ρίον as a little cape serving as a break-water to the port of Phaestus; Schol. M. Q. V. τὸ γὰρ ὑπὸ τοῦ νότου κῦμα τὴν Φαιστὸν ἀν' ἐποίει ἀλίμενον, εἰ μὴ προκείμενος ὁ λίθος ἐκώλυεν ἐντὸς μέγα γίνεσθαι κῦμα, προκαταγνυμένων περὶ αὐτὸν τῶν κυμάτων. There was a tradition that the name of this rock was Μάλειον, a tradition preserved in the reading ascribed to Zenodotus: see critical note.

294. ἐσχατιῇ Γόρτυνος, 'on the verge of the territory of Gortyn.' ἐσχατιῇ seems to resemble the Anglo-Saxon 'mark' or 'marches;' waste forest land which surrounded the greater divisions and the subdivisions of the country.

297. σπουδῇ, 'with much ado;' cp. Od. 24. 119; so (by a litotes) μὴ ἀσπουδί Il. 8. 512; in contrast to which is Od. 21. 409 ἄτερ σπουδῆς.

299. κυανοπρωρέους. The phrase νεὸς κυανοπρώροιο is found thirteen times in Homer. We must suppose the form in the present passage to be lengthened, metri gratia, the termination -ειος being analogous to that found in εὐρυόδεια, εὐπατέρεια, and perhaps ἡυγένειος. A form κυανοπρωίρους, or -είρους, is mentioned in Etym. M. 692. 32; Zon. Lex. 1581, and is accepted by Cobet (Nov. Lect. 204).

Compare with the story given here the legend of Jason, Hdt. 4. 179 καὶ μιν ὥς πλέοντα γενέσθαι κατὰ Μαλέην ὑπολαβεῖν ἄνεμον βορῆν καὶ ἀποφέρειν πρὸς τὴν Λιβύην.

ὥς ὁ μὲν ἔνθα πολὺν βίοτον καὶ χρυσὸν ἀγείρων
 ἤλατο ξὺν νηυσὶ κατ' ἄλλοθρόους ἀνθρώπους·
 τόφρα δὲ ταῦτ' Αἴγισθος ἐμήσατο οἴκοθι λυγρά·
 ἐπτάετες δ' ἤνασσε πολυχρύσιοι Μυκῆνης
 κτείνας Ἀτρεΐδην, δέδμητο δὲ λαὸς ὑπ' αὐτῷ.
 τῷ δέ οἱ ὀγδοάτῳ κακὸν ἤλυθε δῖος Ὀρέστης
 ἄψ' ἀπ' Ἀθηναίων, κατὰ δ' ἔκτανε πατροφονῆα,
 Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα.
 ἦ τοι τὸν κτείνας δαίνυ τάφον Ἀργείοισι

305

301. ὥς] Al. ὡς. Nitzsch ἔως.

τόφρα δὲ | κτείνας Ἀτρεΐδην | ἐπτάετες δ'. The text follows the order given by Bergk. See note below.

305. δέδμητο] δέδμητο Ἀρίσταρχος, ὡς ἡ πληθὺς ἀπονέοντο] Schol. H. M. Q. R.

307. Ἀθηναίων] Ζηνόδοτος μὲν ἄψ' ἀπὸ Φωκῶν.] Ἀρίσταρχος δὲ ἀπ' Ἀθηναίων Schol. H. M. Q. But cp. sup. 278, where the form of genitive is Ἀθηναίων.

309, 310.] ἔν τισι τῶν ἐκδόσεων οὐκ ἦσαν Schol. M. Q.

301. ὥς ὁ μὲν. If we accent ὥς here, with most editions, the words which it introduces ought to be a resumption of what precedes (as in sup. 284), which they cannot exactly be. It is therefore reasonable to read ὥς (or even with Nitzsch ἔως) as forming a natural protasis to τόφρα δέ. Then the form of the sentence harmonises with the corresponding passage, Od. 4. 90 εἶος ἐγὼ περὶ κείνα πολὺν βίοτον συναγείρων | ἠλώμην, τείως μοι ἀδελφεὸν ἄλλος ἔπεφνε. The word ἀγείρων points (as Nitzsch observes) to getting presents, as Menelaus is said actually to have done, Od. 3. 125-132; 15. 117.

304. ἐπτάετες δέ. The order of vv. 304, 305 is inverted in the present text. In the common order, the pronoun ταῦτα, instead of referring back to what has been stated, is made to throw its meaning forward, so that κτείνας follows it as a sort of epexegetis for which we should rather expect κτεῖναι γ' or κτεῖνε γάρ. La Roche supports the inversion, 'genuinum horum versuum ordinem restituimus, Bergkio praeunte, secuti scholiastam ad Soph. Electr. 267 καὶ γὰρ μετὰ τὸ φονεῦσαι Ἀγαμέμνονα Αἴγισθος ἐβασίλευσεν. "Ομηρος· Αἴγισθος ἤνασσε πολυχρύσιοι Μυκῆνης, κτείνας Ἀτρεΐδην κ.τ.λ.'

306. τῷ δέ οἱ ὀγδοάτῳ, supply ἔτει from ἐπτάετες. Here κακόν is a predicative nominative, literally, 'came in

the eighth year as a disaster upon him.' Cp. Od. 16. 103 κακὸν πάντεσσι γενοίμην, Il. 5. 63; Od. 12. 118.

307. ἀπ' Ἀθηναίων. Orestes came, according to the tragic legend, from Phocis. See crit. note. Aeschylus makes him visit Athens after the fatal deed. The Phocians are mentioned Il. 2. 517. We find Ἀθήνη (Od. 7. 80) as well as Ἀθῆναι (Il. 3. 546) for the name of the city; and similarly Μυκῆνη, as here, but Μυκῆναι Il. 2. 569.

309. δαίνυ τάφον, 'gave a funeral banquet.' So δαινύναι γάμον Od. 4. 3. For such a feast see Il. 23. 29; 24. 82. The Schol. states that vv. 309, 310 were wanting in some edd.; adding ὁ δὲ Ἀρίσταρχος φησιν ὅτι διὰ τούτων παρνοποφάινεται ὅτι συναπώλετο Αἰγίσθα ἢ Κλυταιμνήστρα. τὸ δὲ εἰ καὶ ὑπὸ Ὀρέστου, ἄδηλον εἶναι. Certainly, here alone, if anywhere (as Nitzsch remarks), does Homer attribute the death of Clytaemnestra to Orestes. We are given to understand clearly that she died with Aegisthus, who met his death (197) at the hand of Orestes. Most probably Homer's legend imputed the mother's death to him as well; but he suppresses the explicit mention of this feature of the story, only by this artifice to deepen the impression of Orestes' great misfortune. Orestes is however represented as justified in the eyes of his own people to whom he gave the feast; nor is there

μητρός τε στυγερῆς καὶ ἀνάλκιδος Αἰγίσθοιο· 310
 αὐτῆμαρ δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος,
 πολλὰ κτήματ' ἄγων, ὅσα οἱ νέες ἄχθος ἄειραν.
 καὶ σὺ, φίλος, μὴ δηθὰ δόμων ἄπο τῆλ' ἀλάλησο,
 κτήματά τε προλιπὼν ἄνδρας τ' ἐν σοῖσι δόμοισιν
 οὔτω ὑπερφιάλους, μή τοι κατὰ πάντα φάγωσι 315
 κτήματα δασσάμενοι, σὺ δὲ τηυσίην ὁδὸν ἔλθης.
 ἀλλ' ἐς μὲν Μενέλαον ἐγὼ κέλομαι καὶ ἄνωγα
 ἐλθεῖν· κείνος γὰρ νέον ἄλλοθεν εἰλήλουθεν,
 ἐκ τῶν ἀνθρώπων ὅθεν οὐκ ἔλποιτό γε θυμῷ
 ἐλθέμεν, ὃν τινα πρῶτον ἀποσφῆλωσιν ἄελλαι 320
 ἐς πέλαγος μέγα τοῖον, ὅθεν τέ περ οὐδ' οἰωνοὶ
 αὐτόετες οἴχνευσιν, ἐπεὶ μέγα τε δεινόν τε.
 ἀλλ' ἴθι νῦν σὺν νηὶ τε σῇ καὶ σοῖς ἐτάροισιν·
 εἰ δ' ἐθέλεις πεζὸς, πάρα τοι δίφρος τε καὶ ἵπποι,
 πὰρ δέ τοι νῆες ἐμοὶ, οἳ τοι πομπῆες ἔσονται 325
 ἐς Λακεδαίμονα δῖαν, ὅθι ξανθὸς Μενέλαος.

any mention of the persecution of the Erinyes. For the growth and the different forms of the story see Schneidewin's Sophokles, Einleit. zur Elektra.

310. ἀνάλκιδος. Cp. the description of Aegisthus in Aesch. Ag. 1224 λέοντ' ἀναλκιν.

311. βοὴν ἀγαθός. This is the standing epithet of Menelaus, of whom it is used twenty-five times; and of Diomedes, to whom it is applied twenty-one times. It is used exceptionally of Ajax, Il. 15. 249; 17. 102; of Hector, Il. 13. 123; of Polites, Il. 24. 250. The Schol. regards βοή as equivalent to μάχη, like φύλοπις; but it is more likely used with reference to the loud marshalling or rallying 'shout' of a captain. Cp. Il. 8. 91, 92.

312. ἄχθος, 'as freight.'

316. τηυσίην. The commonly given etymology, viz. ταῦσιος for αὔσιος = αὐτως, 'in vain,' seems absurd. Düntz. refers it to adj. ταῦς, 'big,' and sees in it the occasional force of μέγας, viz. 'over-big,' 'impracticable.'

319. ἔλποιο. The optative unaccompanied by ἄν or κε requires us to

take τῶν ἀνθρώπων to mean no definite people, but only 'such people;' which is really expegetic of the vague ἄλλοθεν, 'from abroad.'

320. πρῶτον ἀποσφῆλωσιν, 'have once sent wide of his course.' For πρῶτον used in this sense of the first occurrence of a particular action cp. sup. 183 ἐπεὶ δὴ πρῶτα θεὸς προέηκεν ἀῆναι.

321. μέγα τοῖον. See note on Od. 1. 209, and cp. Il. 20. 178 τόσσον ὁμίλου πολλὸν ἐπελθῶν. The Schol., on the passage, says ὑπερβολικῶς τοῦτό φησιν. Cp. the different account in Od. 14. 253-7 ἐπλέομεν βορέῃ ἀνέμῳ ἀκραεὶ καλῷ . . πεμπταῖοι δ' Αἴγυπτον ἐυρρείτην ἰκόμεσθα. But the illustration here is only half serious.

322. αὐτόετες οἴχνευσι, 'can wend in the space of one year.' οἴχνεῖν is commonly used of customary action, as in 6. 157; 9. 120. τέ δεινόν τε. With a single exception (Il. 8. 133) δεινός always lengthens a preceding short vowel, by the force of the original digamma, (δφεινός).

324. ἐθέλεις, sc. ἵεναι, supplied from ἴθι in preceding line.

λίσσεσθαι δέ μιν αὐτοὺς, ἵνα νημερτὲς ἐνίσπη.

ψεύδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστίν·

“Ὡς ἔφατ', ἥελιος δ' ἄρ' ἔδν καὶ ἐπὶ κνέφας ἦλθε.

τοῖσι δὲ καὶ μετέειπε θεὰ γλαυκῶπις Ἀθήνη·

330

“ὦ γέρον, ἦ τοι ταῦτα κατὰ μοῖραν κατέλεξας·

ἀλλ' ἄγε τάμνετε μὲν γλώσσας, κεράσθε δὲ οἶνον,

ὄφρα Ποσειδάωνι καὶ ἄλλοις ἀθανάτοισι

σπείσαντες κοίτοιο μεδώμεθα· τοῖο γὰρ ὥρη.

ἤδη γὰρ φάος οἴχεθ' ὑπὸ ζόφον, οὐδὲ ἔοικε

335

δηθὰ θεῶν ἐν δαιτὶ θαασσέμεν, ἀλλὰ νέεσθαι·

Ἦ ρα Διὸς θυγάτηρ, τοὶ δ' ἔκλυον αὐδησάσης.

τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,

κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,

νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσι·

340

327. αὐτός] So Aristarch., not αὐτόν. See on sup. 19. 335. οἴχεθ'] Ζηνόδοτος ὥχετο Schol. H.

332. γλώσσας. The tongues of the bulls sacrificed at the beginning of this book are intended. But what does *τάμνετε* mean? The commentators mostly give 'cut out.' But is it not rather (as in ὄρκια *τάμνειν*) 'cut in pieces' for sacrifice? The Attic phrase (Aristoph. *Av.* 1705; Pax 1060) ἡ γλώσσα χωρὶς τέμνεται favours this, for it would be hard to find any sense for *χωρὶς* if *τέμνεται* means 'is cut out.' Cp. Aristoph. *Plut.* 1111 ἡ γλώσσα τῷ κήρυκι χωρὶς τέμνεται, on which a Schol. says, ἔθος ἦν τὰς ἀπαρχὰς τῆς γλώττης τῷ κήρυκι δίδοσθαι. The tongues, then, in the case before us had been previously cut out and laid apart. To whom were they now offered? Some have answered To Hermes, as god of language, in accordance with the custom mentioned *Od.* 7. 137 ἀργειφόντη | ᾧ πύματον σπένδεσκον ὅτε μνησαίατο κοίτου. But there is no trace here of Hermes; rather (as Nitzsch says), the next line suggests Poseidon, in whose honour the whole day had been kept. The religious character of the day as a whole was thus completed, by the reservation and offering, at the last moment, of the tongues—as the Schol. says ὅτι τὸ κάλλιστον τοῦ ἱερείου ἡ γλώττα, or as Philochoros (quoted by Nitzsch), τὴν

γλώτταν εἶναί φησι τὸ κάλλιστον καὶ πρωτεῖον μόριον.

337. ἦ ρα. ἦ is an imperfect from a defective ἡμί, appearing in the Skt. *āha*, Lat. *ai-o*. The stem ἦ stands quite alone in having lost a guttural after its vowel. The Skt. *āh-a* 'I spoke,' points to an original *gh*, which has been regularly shifted to *g*, in the Lat. *ad-ag-iu-m*. The existence of this final *χ* is corroborated by the form ἦχ-ακε-ν· εἶπεν (Hesych). Curt. Verb. 103. See Lehrs, Aristarch. 95 'ἦ "dixit," ponitur tantum post orationem peractam.' Schol. on *Il.* 1. 219 καὶ σεσημειώται Ἀρίσταρχος ὅτι ὁ μὲν Ὅμηρος ἀεὶ ἐπὶ προειρημένοις λόγοις ἐπιφέρει τὸ ἦ δηλοῦν τὸ ἔφη, ὡς ἐπὶ τοῦ προκειμένου, ὁ δὲ Πλάτων μετ' αὐτόν ἐπιφέρει τὸν λόγον. Seiler, remarking on the use of ἦ in introducing the transition from a speech to the action consequent upon it, reckons its commonest use in combination with καί, viz. ἦ, καί occurring in thirty-six places; ἦ ρα, καί in forty-three. It is elsewhere combined, but far less commonly, with αὐτάρ or δέ.

340. νώμησαν... δεπάεσσι. The way for interpreting this line with precision has been prepared by Buttm. and Nitzsch. The following account, while in the main it follows them, supple-

γλώσσας δ' ἐν πυρὶ βάλλον, ἀνιστάμενοι δ' ἐπέλειβον.

αὐτὰρ ἐπεὶ σπείσαν τ' ἐπιόν θ' ὅσον ἤθελε θυμὸς,

δὴ τότε Ἀθηναίη καὶ Τηλέμαχος θεοειδὴς

ἄμφω ἰέσθην κοίλῃν ἐπὶ νῆα νέεσθαι.

Νέστωρ δ' αὖ κατέρυκε καθαπτόμενος ἐπέεσσι·

345

‘Ζεὺς τό γ' ἀλεξήσειε καὶ ἀθάνατοι θεοὶ ἄλλοι,

ments them in some points. To begin with *δεπάεσσι*. That it is closely joined with *ἐπαρξάμενοι* is proved by Od. 18. 418, *οἰνοχόος μὲν ἐπαρξάσθω δεπάεσσι*, where there is no alternative. Now, the *οἰνοχόος* (represented here by *κούροι*) held the *πρόχοος* (Od. 18. 397), the *δέπα* were in the hands of the company; he was ‘wine-pourer,’ not ‘cup-bearer.’ So that, whatever is meant by *ἐπαρξάμενοι*, *δεπάεσσι* cannot be the *dativus instrumenti*, but means rather ‘into the cups.’ *ἐπάρχεσθαι*, as Buttm. has shown, is a word connected with ritual. Reserving the question of the force of *ἐπί*, we see that *ἀρξάμενοι* signifies the offering in sacrifice of a ‘first portion’ of anything. The particular method of this religious ceremony as applied to wine-drinking may be ascertained from Od. 18. 425 *νώμησαν δ' ἄρα πᾶσιν ἐπισταδόν· οἱ δὲ θεοῖσι | σπείσαντες μακάρεσσι πῖον*. That is, the wine-pourer, as he came round to each of the company, poured into the cup of each a first drop, to be emptied in libation, and then he poured in the full draught. The pouring in of the first drop and the pouring it out in libation are respectively *ἐπάρχεσθαι* and *σπένδειν*. Cp. Od. 18. 419 *οἰνοχόος μὲν ἐπαρξάσθω δεπάεσσιν | ὄφρα σπείσαντες κατακείομεν*. And so, in the passage before us, *ἐπαρξάμενοι* attaches to *σπείσαν* (342), which further indicates that *νώμησαν* prepares for *ἐπιον*. The preposition in *ἐπαρξάμενοι* signifies ‘in succession;’ it is amplified in Od. 18. 425 into *ἐπισταδόν*, which means ‘stopping at each in succession.’ The same force attaches to it in Od. 1. 143 *κῆρυξ δ' αὐτοῖσιν θάμ' ἐπάχετο οἰνοχοεύων*, and in Plato, Rep. 372. B *ἐπιπίνοντες*. By comparison of Od. 18. 425 and 418 we see that the pourer did not first go round *ἐπαρχόμενος*, and then make a second round to fill the cups, but that he stopped for each drinker to make his *σπονδὴ*, and then filled his cup.

It may be worth while here to investigate the word *ἐπὶ δεξιὰ* or *ἐνδέξια* which occurs in some passages in connection with wine-pouring. Is it from ‘left to right’ of the company, or of the wine-pourer, as he stands facing them? Doubtless of the company: cp. Od. 21. 141 *ὄρνυσθ' ἐξείης ἐπὶ δεξιὰ πάντες ἑταῖροι, | ἀρξάμενοι τοῦ χώρου ὅθεν τέ περ οἰνοχοεύει*, where we see that the direction followed by the *οἰνοχόος* was identical with the direction implied by *ἐνδέξια* generally, independent of any *οἰνοχόος* or any other person standing in front. In other words, *ἐνδέξια* is from left to right of the company and not of the pourer. The principle on which this direction, and not the opposite one, was followed had regard to the sun's course relatively to the Northern Hemisphere, and the wine in its movement was as it were to take the sun's place. A noticeable passage as to *ἐπὶ δεξιὰ* is Hdt. 2. 36 *γράμματα γράφουσι καὶ λογίζονται ψήφοις Ἕλληνες μὲν ἀπὸ τῶν ἀριστερῶν ἐπὶ τὰ δεξιὰ φέροντες τὴν χεῖρα· Αἰγύπτιοι δὲ ἀπὸ τῶν δεξιῶν ἐπὶ τὰ ἀριστερά· καὶ ποιεῦντες ταῦτα, αὐτοὶ μὲν φασὶ ἐπὶ τὰ δεξιὰ ποιεῖν, Ἕλληνας δὲ ἐπ' ἀριστερά*.

341. *ἐπέλειβον*. There is some uncertainty about the force of the preposition in this compound. It may possibly contain the notion of successive action, as in *ἐποίχεσθαι*, *ἐπάρχεσθαι*, see above, or the addition may merely express that the libation was an *adjunct* to the sacrifice proper. The use of *ἀνιστάμενοι* however suggests that they actually rose, went to the *ἐσχάρη*, and poured the libation *over* the burning meats. Cp. inf. 459 *καίε δ' ἐπὶ σχίξης ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον | λείβε*, and Od. 12. 362, where the sacrificers were obliged to use water, because *οὐδ' εἶχον μέθυ λείψαι ἐπ' αἰθομένοισι ἱεροῖσιν*.

345. *καθαπτόμενος*, see Od. 2. 39.

346. *τό γε . . ὥς*. Here the phrase *ὥς . . κίοιτε* forms the true epexegetis

ὥς ὑμεῖς παρ' ἐμεῖο θοὴν ἐπὶ νῆα κίοιτε
 ὥς τέ τευ ἢ παρὰ πάμπαν ἀνείμονος ἢ πενιχροῦ,
 ᾧ οὐ τι χλαῖναι καὶ ῥήγεα πόλλ' ἐνὶ οἴκῳ,
 οὐτ' αὐτῷ μαλακῶς οὔτε ξείνοισιν ἐνεύδειν. 350

αὐτὰρ ἐμοὶ πάρα μὲν χλαῖναι καὶ ῥήγεα καλά.
 οὐ θην δὴ τοῦδ' ἀνδρὸς Ὀδυσσῆος φίλος υἱὸς
 νηὸς ἐπ' ἱκριόφιν καταλέξεται, ὅφρ' ἂν ἐγὼ γε
 ζῶω, ἔπειτα δὲ παῖδες ἐνὶ μεγάροισι λίπωνται,
 ξείνους ξεινίζειν, ὅς τις κ' ἐμὰ δώμαθ' ἵκηται.' 355

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 'εὐ δὴ ταῦτά γ' ἔφησθα, γέρον φίλε· σοὶ δὲ ἔοικε
 Τηλέμαχον πείθεσθαι, ἐπεὶ πολὺ κάλλιον οὕτως.
 ἄλλ' οὗτος μὲν νῦν σοὶ ἄμ' ἔψεται, ὅφρα κεν εὖδῃ
 σοῖσιν ἐνὶ μεγάροισιν· ἐγὼ δ' ἐπὶ νῆα μέλαιναν 360
 εἶμ', ἵνα θαρσύνω θ' ἐτάρους εἵπω τε ἕκαστα.
 οἷος γὰρ μετὰ τοῖσι γεραίτερος εὐχομαι εἶναι·

349.] αἱ Ἀριστάρχου 'ᾧ οὔτι,' Ζηνόδοτος δὲ, 'ᾧ οὐπὲρ χλαῖναι καὶ κτήματα πόλλ' ἐνὶ οἴκῳ,' ἀκαίρως Schol. M. 362. γεραίτερος] 'Aliud quid scripserat Zenodotus; fortasse γεραίτατος, quod etiam Cobetus conjecit' Dind.

to τό γε, and stands in place of the common exegetical infinitive, for which cp. Od. 1. 376; 7. 159; 9. 3; 11. 363, etc.

348. ὥς τέ τευ. Reducing the hyperbaton, the order is ὥς τε παρὰ τευ πάμπαν ἢ ἀνείμονος ἢ πενιχροῦ. By ἀνείμονος is meant not, of course, 'unclothed,' but 'without changes of raiment,' and πενιχροῦ, as distinct from this, is explained in the next line as one who lacks furniture for his beds and chairs.

349. ῥήγεα were costly blankets, fine, thick, and soft; they were laid on chairs (θρόνοι Od. 10. 352), and on beds. As bedding, they had under them a κῶας, and over them, for the sleeper to lie on, either a sheet (λίνον Od. 13. 73, 118), or the still more luxurious coverlet of wool (τάπησ Od. 4. 124, 298). We also find the τάπησ laid on κλισμοί (Il. 9. 200), and on κλισίαι (Od. 4. 124), and on θρόνοι (20. 150).

The χλαῖνα served as a counterpane for beds, to lay over the sleeper (Od. 4. 299), and also to throw κατὰ κλισμούς

τε θρόνους τε (Od. 17. 86), besides being worn over the χιτῶν as a substitute for the φᾶρος (Il. 10. 133).

352. τοῦδ' ἀνδρός stands prominently for Ὀδυσσῆος, which follows exegetically, like Od. 1. 194 δὴ γάρ μιν ἔφαντ' ἐπιδήμεον εἶναι | σὺν πατέρα, or 20. 106 ἐνθ' ἄρα οἱ μύλαι εἶατο ποιμένι λαῶν. The use of ὅδε ἀνὴρ to represent the speaker is not known to Homer, with whom it always stands for one present, either to sense or (as here and 15. 388; 16. 364) to thought. Note that ὅδε and not οὗτος is used, comparing Od. 6. 201 with interpretation there given.

353. ἱκριόφιν. See Appendix on the Ship.

ὅφρ' ἂν, 'so long as.'

355. ξείνους . . ὅς τις . . ἵκηται. For this distributive use of ὅς τις and ὅς κε after a plural noun Ameis compares Od. 12. 40; 13. 214; 15. 345; 16. 228; 18. 142; 20. 188, 295; 22. 315; Il. 3. 279; 12. 428; etc.

357. Join σοὶ πείθεσθαι.

361. ἕκαστα, 'their several duties.'

οἱ δ' ἄλλοι φιλότῃτι νεώτεροι ἄνδρες ἔπονται,
πάντες ὁμηλική μεγαθύμου Τηλεμάχοιο.

ἔνθα κε λεξαίμην κοίλῃ παρὰ νηὶ μελαίνῃ 365

νῦν· ἀτὰρ ἡῶθεν μετὰ Καύκωνας μεγαθύμους

εἶμ', ἔνθα χρεῖός μοι ὀφέλλεται, οὗ τι νέον γε,

οὐδ' ὀλίγον· σὺ δὲ τοῦτον, ἐπεὶ τεὸν ἵκετο δῶμα,

πέμψον σὺν δίφρῳ τε καὶ νιέει· δὸς δέ οἱ ἵππους,

οἷ τοι ἐλαφρότατοι θείειν καὶ κάρτος ἄριστοι.' 370

Ὡς ἄρα φωνήσας' ἀπέβη γλαυκῶπις Ἀθήνη
φήνῃ εἰδομένη· θάμβος δ' ἔλε πάντας ἰδόντας,

368. ἐπεὶ τεὸν ἵκετο δῶμα] Zenod. ἐπεὶ τὰ σὰ γούναθ' ἱκάνει Schol. H. Q. V.

364. ὁμηλική, see on sup. 49.

365. ἔνθα κε λεξαίμην. Almost equivalent to a future, but just depending on the fulfilment of the intention expressed in εἶμι (361). Cp. Od. 12. 347 αἰψά κεν . . νηὸν | τεύξομεν, ἐν δέ κε θεῖμεν ἀγάλματα, 15. 506 ἐσπέριος ἐμὰ ἔργα κάτειμι, ἡῶθεν δέ κεν ὕμνιν ὁδοιπόριον παραθείμην, 19. 595, 598 λέξομαι εἰς εὐνὴν . . ἔνθα κε λεξαίμην.

366. Καύκωνες. These were a Pelasgian stock, occupying the ground between the borders of Arcadia and the western coast of Elis. Strabo divides them into two principal tribes, one living in Triphylia and one in Κοίλῃ Ἑλίας. Herodotus (1. 147) speaks of Pylian Caucones, which must refer to the Triphylian branch. These must be distinguished from the Caucones in Paphlagonia, who were in alliance with the Trojans, II. 10. 429.

367. The χρεῖος was property carried off by a raid, or wrongfully retained. Thus II. 11. 698 καὶ γὰρ τῷ χρεῖος μεγ' ὀφείλετ' ἐν Ἑλίδι δίῃ, | τέσσαρες ἀθλοφόροι ἵπποι . . τοὺς δ' αὖθι ἀναξ ἀνδρῶν Αὐγείας | κάσχεθε. The claim was sometimes backed by force, as in the sequel of the passage just quoted, and ib. 685 foll.; sometimes also it was urged pacifically, as here (for Mentor has too scanty a force for violent reprisals), and in Od. 21. 16 ἥ τοι Ὀδυσσεὺς | ἦλθε μετὰ χρεῖος τό ρά οἱ πᾶς δῆμος ὀφείλλε, | μῆλα γὰρ ἐξ Ἰθάκης Μεσσήνιοι ἄνδρες ἄειραν | . . τῶν ἔνεκ' ἐξεσίην πολλὴν ὁδὸν ἦλθεν Ὀδυσσεὺς | παιδνὸς ἐὼν, πρὶ γὰρ ἦκε πατὴρ ἄλλοι τε γέροντες.

ὀφέλλεται = ὀφείλεται. Both forms come from stem ὀφελ with termination -ιω (jō). From ὀφελ-ίω we get by assimilation ὀφέλλω, while in ὀφείλω we may regard the ι as compensatory for a lost λ, or as simply transposed. That ὀφέλλω and ὀφείλω can be used in the same sense may be seen from such phrases as μοιχάγρι' ὀφέλλει Od. 8. 332, ζῳάγρι' ὀφέλλεις ib. 462, χρεῖος πᾶς δῆμος ὀφείλεν Od. 21. 17. From this use with a direct accusative object the transition to the use of the verb with an infinitive as object = 'ought to do so and so,' is easy. The verb ὀφέλλειν, *augere*, is distinct: some refer it to a root *phal*, 'to bring forth.'

372. φήνῃ. This bird is mentioned in connection with the vulture, Od. 16. 217. The description given of it by Aristot. H. A. 8. 5. is φήνῃ τὸ μέγεθος αἰετοῦ μείζων τὸ δὲ χρώμα σποδοειδές, and the eye of the bird is represented as having a film to cover it (ἐπάργεμός ἐστι). It is commonly taken to be the sea-eagle, called by Linnaeus *falco ossifragus*, or it may be equivalent to the Lämmergeier. With the disappearance of Athena here compare particularly the note on ὄρνις ὡς ἀνοπαία διέπτατο Od. 1. 320. Seiler notes that εἰδόμενος and εἰδομένη are regularly used in Homer to express not mere similarity of movement or action, but actual corporeal resemblance, as in the phrase εἰδ. δέμας ἥδὲ καὶ αὐδὴν Od. 1. 105; 6. 22; 8. 8; also εἰσάμενος and εἰσαμένη Od. 6. 24; 11. 241, etc.

θαύμαζεν δ' ὁ γεραιὸς, ὅπως ἴδεν ὀφθαλμοῖσι·

Τηλεμάχου δ' ἔλε χεῖρα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

ᾧ φίλος, οὗ σε ἔολπα κακὸν καὶ ἀναλκιν ἔσεσθαι, 375
εἰ δὴ τοι νέφ' ὦδε θεοὶ πομπῆες ἔπονται.

οὐ μὲν γάρ τις ὁδ' ἄλλος Ὀλύμπια δώματ' ἐχόντων,

ἀλλὰ Διὸς θυγάτηρ, ἀγελείη τριτογένεια,

ἣ τοι καὶ πατέρ' ἐσθλὸν ἐν Ἀργείοισιν ἐτίμα.

ἀλλὰ, ἀνασσ', ἱληθι, δίδωθι δέ μοι κλέος ἐσθλὸν, 380

αὐτῷ καὶ παῖδεςσι καὶ αἰδοίῃ παρακοίτι·

σοὶ δ' αὖ ἐγὼ ῥέξω βούνῃν ἦνιν εὐρυμέτωπον,

ἄδμήτην, ἣν οὗ πω ὑπὸ ζυγὸν ἤγαγεν ἀνὴρ·

τήν τοι ἐγὼ ῥέξω χρυσὸν κέρασιν περιχεύας·

378. ἀγελείη] The reading of Zenodotus was *κυδίστη*, which is followed by a few MSS. We may suppose that ἀγελείη is the reading of Aristarchus. Schol. H. M. 380. ἱληθι] Zenod. ἐλέαιρε Schol. H. M. 382. ἦνιν] So Herodian; and not ἦνιν. But, as in Sanscrit, the chief feminine suffix was originally *i*, and it would seem that the metre here suggests ἦνιν rather than ἦνιν, Monro, H. G. § 116. 3. In Il. 6. 94 ἦνις is plural.

377. οὗ τις ἄλλος .. ἀλλά. For this construction instead of the more ordinary one with *ἦ*, cp. Od. 8. 312 οὗ μοι αἴτιος ἄλλος | ἀλλὰ τοκῇε δύω, Od. 21. 72 οὐδέ τιν' ἄλλην | μύθου ποιήσασθαι ἐπισχεσίην ἐδύνασθε, | ἀλλ' ἐμὲ ἰέμενοι γῆμαι.

378. τριτογένεια. According to the ancient Greeks this name is derived from Triton, a forest stream in Boeotia, running into lake Copais from the west. Just so Athena is called Ἀλαλκομενηίς (Il. 4. 8; 5. 908) from the Boeotian Alalcomenae. The name of lake Tritonis in Libya is referred to a Greek origin by Hdt. 4. 179. For the etymology of Triton in connection with *water* see note on Ἀμφιτρίτη (Od. 3. 88), which contains the same stem as the Skt. *trita*, meaning 'water-born.' The title may contain an allusion to the birth of the gods from Oceanus and Tethys, Il. 14. 201. Eustath. mentions as another received derivation the Cretan word *τριτώ* = 'head,' so that the epithet would refer to the marvellous birth of Athena; which however is not alluded to in Homer. If we regard the force of metre in lengthening or shortening vowels, we may be not indisposed to refer the word to *τρίτος*, as if Zeus the

god of Heaven and Hera goddess of Earth reckon as 1 and 2, so that Athena the goddess of Aether can be called *τριτογένεια*.

381. Notice the accent *παρακοίτι* for *κοίτι*, as *μήτι* Il. 23. 315.

382. ῥέξω and ἔρδω are both to be referred to the same root *φεργ*, the latter through the form *φεργ-ῶ*, the former through *φρεγ-ῶ*, Curt. Probably the notion of sacrifice in these words, as in their Lat. equivalents, *facere* and *operari*, belonged originally only to the combination ἔρδειν or ῥέζειν ἱερά, after which the verbs themselves took the secondary meaning.

ἦνιν. According to the Schol. = 'of one year old,' from *ἔνος*, but this meaning renders ἄδμήτην superfluous. Others refer to *ἦνοψ* in the sense of 'dazzling bright,' comparing Virg. Aen. 9. 625 'candentem juvenum.' Düntzer suggests, with great probability, that it is connected with *ἄνειν*, *efficere*, in the same sense as *τέλειος* or *τελής*.

383. ἄδμήτην. This word is explained by the epexegetis from ἦν .. ἀνὴρ.

384. περιχεύας, 'having spread,' i. e. in the form of foil, and not with any allusion to molten metal; cp. Od. 6. 232.

ᾠς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη. 385
 τοῖσιν δ' ἡγεμόνευε Γερήνιος ἱππότης Νέστωρ,
 υἷας καὶ γαμβροῖσιν, ἐὰ πρὸς δώματα καλά.
 ἀλλ' ὅτε δώμαθ' ἵκοντο ἀγακλυτὰ τοιοῦτο ἄνακτος,
 ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε,
 τοῖς δ' ὁ γέρων ἐλθοῦσιν ἀνὰ κρητῆρα κέρασεν 390
 οἶνου ἡδυπότοιο, τὸν ἐνδεκάτῳ ἐνιαυτῷ
 ὤϊξεν ταμὶν καὶ ἀπὸ κρήδεμνον ἔλυσεν
 τοῦ ὁ γέρων κρητῆρα κεράσσατο, πολλὰ δ' Ἀθήνη
 εὔχετ' ἀποσπένδων, κούρη Διὸς αἰγιόχοιο.

Αὐτὰρ ἐπεὶ σπεῖσάν τ' ἐπὶόν θ' ὅσον ἤθελε θυμὸς, 395
 οἱ μὲν κακκεῖοντες ἔβαν οἰκόνδε ἕκαστος,
 τὸν δ' αὐτοῦ κοίμησε Γερήνιος ἱππότης Νέστωρ,
 Τηλέμαχον, φίλον υἱὸν Ὀδυσσῆος θεῖοιο,
 τρητοῖς ἐν λεχέεσσιν, ὑπ' αἰθούσῃ ἐριδούπῳ,
 παρ δ' ἄρ' ἑυμμελίην Πεισίστρατον, ὄρχαμον ἀνδρῶν, 400

391. ἐνδεκάτῳ] Schol. E. seems to point to a reading ἐν δεκάτῳ. 400, 401.] Ζη-
 νόδοτος τοὺς δύο στίχους περιεγράφει Schol. H. M. Q. R.

389. κλισμούς τε θρόνους τε. See on Od. I. 132.

390. ἀνὰ . . κέρασεν. The Schol. interprets ἀνὰ here by ἐκ δευτέρου, and Eustath. by δις ἐκέρασεν. But Fäsi renders better, *permiscuit*, in the sense of *permisceri iussit*, cp. κεράσσατο infra 393. The adverbial ἀνὰ, then, implies the diffusion of the wine through the water in the mixing bowl, as Od. 9. 209 ἐν δέπας ἐμπλήσας (sc. οἶνου) ὕδατος ἀνὰ εἵκοσι μέτρα | χεῖρε. Compare ἀνὰ δὲ κρὶ λευκὸν ἔμιξαν Od. 4. 41, ἀνέμισγε δὲ σίτῳ φάρμακα Od. 10. 235. Our English equivalent, 'mixed up,' comes near enough to the meaning.

392. κρήδεμνον. This is not exactly as the Schol. interprets τοῦ πίθου πῶμα, but rather the string which passed over the πῶμα to keep it secure.

393. τοῦ, sc. οἶνου, κρητῆρα, 'a bowl thereof.'

396. οἰκόνδε ἕκαστος. The persons signified are the υἱες καὶ γαμβροί (387), with the exception, which is mentioned immediately, of Pisistratus. It is not likely that οἰκόνδε simply refers to their own chambers in the palace, as we might suppose from inf. 413 ἐκ θαλά-

μων ἐλθόντες, since the θάλαμοι are distinguished from the αἶθουσα ἐριδούπος, which is described as being 'on the spot' (αὐτοῦ), implying that the θάλαμοι are further off. In the description of Priam's palace, Il. 6. 242 foll.,—to pass by the more doubtful question of the position of the πεντήκοντα θάλαμοι of his sons,—those of his sons-in-law are in detached buildings, ib. 247 κουράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς | δῶδεκ' ἔσαν τέγεοι θάλαμοι ξεστοῖο λίθοιο | πλησίοι ἀλλήλων δεδμημένοι. We may well suppose that the θάλαμοι in our passage also were detached buildings, as their occupants likewise were all married persons. Pisistratus, who had no such θάλαμος, is the only ἡίθεος, or unmarried son. Pisistratus sleeps beside Telemachus αὐτοῦ ('on the spot'); which pronominal description is presently particularised into ὑπ' αἰθούσῃ ἐριδούπῳ. See on Od. I. 424.

400. ἑυμμελίην, 'with good spear.' The ash being the most appropriate wood for spear-shafts, was used as an equivalent for the spear itself. Cp. Ov. Met. 5. 143 'nam Clytii per utrumque gravi librata lacerto | fraxinus acta femur.'

ὅς οἱ ἔτ' ἡίθεος παίδων ἦν ἐν μεγάροισιν.
αὐτὸς δ' αὖτε καθεύδε μυχῶ δόμου ὑψηλοῖο,
τῷ δ' ἄλοχος δέσποινα λέχος πόρσυνε καὶ εὐνήν.

Ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
ῶρνυτ' ἄρ' ἐξ εὐνῇφι Γερήνιος ἱππότα Νέστωρ, 405
ἐκ δ' ἐλθὼν κατ' ἄρ' ἕζετ' ἐπὶ ξεστοῖσι λίθοισιν,
οἷ οἷ ἔσαν προπάροιθε θυράων ὑψηλάων
λευκοὶ, ἀποστίλβοντες ἀλείφατος· οἷς ἐπὶ μὲν πρὶν

403. πόρσυνε] Didymus on Il. 7. 342 γρ. πόρσαινε ἐν ταῖς Ἀριστάρχου. The Etym. Mag. gives πορσαίνω, calling it an Aeolic form. Apoll. Rhod. uses both forms.

401. ἡίθεος, according to Fick, from Skt. *vadh*, *vadhati* 'to conduct home,' 'to marry.' So that ἡ-φιθεος means a marriageable youth.

403. λέχος . . εὐνήν. The former of these words, meaning properly the bedstead, corresponds with the Lat. *lectus* or *fulcrum*; while εὐνή, 'the bedding,' is equivalent to *torus*. Cp. Virg. Aen. 6. 603 'lucent genialibus altis | aurea fulcra toris,' Ov. Met. 11. 471 'petit anxia lectum | seque toro ponit.'

πόρσυνε, Schol. ἡὐτρέπιζε, is used always of the wife who shares the bed; as of Arete, Od. 7. 347; cp. Il. 3. 411. In Apoll. Rhod. 3. 840, young maidens are described as ἡλικες οὐπὼ λέκτρα σὺν ἀνδράσι πορσύνουσαι. Ameis takes in the sense of 'honouring' the bed, in contradistinction to αἰσχύνειν Od. 8. 269, but the use of the word comes from the simple fact that no one but the wife had free access to the husband's chamber, and so she actually 'prepares' his bed for the night's rest. Cp. Theocr. 6. 33 αὐτὰρ ἐγὼ κλαξῶ θύρας ἔς τέ κ' ὁμόσση | αὐτά μοι στορέσειν καλὰ δέμνια. That from this use it passed into the ordinary meaning of 'sharing' the bed, we see from Od. 7. 347 πὰρ δὲ γυνὴ δέσποινα λέχος πόρσυνε καὶ εὐνήν. The master's chamber lay quite at the back of the premises, μυχῶ. Compare the expression ἐς μυχὸν ἐξ οὐδοῖο, meaning 'from front to back,' Od. 7. 96.

407. προπάροιθε θυράων. The position commonly assigned to these seats of polished stone is outside the αὐλή, and so on the public way. But Gerlach (Philol. 30. p. 503 foll.) seems

right in placing them in the πρόδομος, at either side of the door. He remarks that in the ruins of the temple of Themis in Rhamnus similar seats are found. Sitting on one of such λίθοι, we may suppose Menelaus talks to Telemachus, Od. 4. 311; and the suitors when playing with the πεσσοί are described as sitting προπάροιθε θυράων Od. 1. 106 foll.

408. ἀποστίλβοντες ἀλείφατος. The Schol. E. gives γλίσχρον δὲ ὃν τὸ ἔλαιον στιλπνὸν ποιεῖ τὸ χρίόμενον, οἷον τὸ μάρμαρον. This suggests the interpretation that ἀλειφαρ here means some polish or varnish applied to stone-work. Compare Plato, Critias, 116 B καὶ τῶν οἰκοδομημάτων τὰ μὲν ἀπλὰ τὰ δὲ μίγνυντες τοὺς λίθους ποικίλα ὑφαίνουν παιδιᾶς χάριν . . καὶ τοῦ μὲν περὶ τὸν ἐξωτάτω τροχὸν τείχους χαλκῷ περιλαμβάνον πάντα τὸν περιδρομον, οἷον ἀλοιφῇ προσχρῶμενοι. This suits with Hesychius' interpretation of ἀλοιμα (Soph. Frag. 73), viz. χρῖσμα τοίχων (quoted by Hayman); and though Nitzsch insists that the epithet ξεστοί precludes the notion of a plaster or stucco, yet it is equally likely that ἀποστίλ. ἀλ. is here the particular epexegetis of ξεστοί, showing the special way in which the smoothness was produced. With the construction cp. Od. 23. 289 ἐντυον εὐνήν | ἐσθῆτος μαλακῆς. We may also quote, as bearing on this passage, Il. 18. 595 χιτῶνας . . ἦκα στίλβοντας ἐλαίῳ, but for a fuller interpretation see note on Od. 7. 107. Eustath. and the Scholl. generally give the explanation, λείπει τὸ ὡς, i. e. 'glistening as if with oil.'

Νηλεὺς ἴζεσκεν, θεόφιν μῆστωρ ἀτάλαντος·
 ἀλλ' ὁ μὲν ἤδη κηρὶ δαμείς ῥ' Αἰδόςδε βεβήκει. 410
 Νέστωρ αὖ τότ' ἐφίξε Γερήνιος, οὔρος Ἀχαιῶν,
 σκῆπτρον ἔχων. περὶ δ' υἷες ἀολλέες ἠγερέθοντο
 ἐκ θαλάμων ἐλθόντες, Ἐχέφρων τε Στρατίος τε
 Περσεύς τ' ῥ' Ἀρητός τε καὶ ἀντίθεος Θρασυμήδης.
 τοῖσι δ' ἔπειθ' ἔκτος Πεισίστρατος ἤλυθεν ἥρως, 415
 παρ δ' ἄρα Τηλέμαχον θεοείκελον εἶσαν ἄγοντες.
 τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότης Νέστωρ·
 'Καρπαλίμως μοι, τέκνα φίλα, κρηήνατ' ἐέλδωρ,
 ὄφρ' ἦ τοι πρώτιστα θεῶν ἰλάσσομ' Ἀθήνην,
 ἥ μοι ἐναργῆς ἦλθε θεοῦ ἐς δαῖτα θάλειαν. 420
 ἀλλ' ἄγ' ὁ μὲν πεδίονδ' ἐπὶ βοῦν ἵτω, ὄφρα τάχιστα
 ἔλθῃσιν, ἐλάσῃ δὲ βοῶν ἐπιβουκόλος ἀνὴρ·
 εἷς δ' ἐπὶ Τηλεμάχου μεγαθύμου νῆα μέλαιναν
 πάντας ἰὼν ἐτάρους ἀγέτω, λιπέτω δὲ δὺ' οἴους·
 εἷς δ' αὖ χρυσοχόον Λαέρκεα δεῦρο κeléσθω 425
 ἐλθεῖν, ὄφρα βοὸς χρυσὸν κέρασιν περιχεύῃ.
 οἱ δ' ἄλλοι μένετ' αὐτοῦ ἀολλέες, εἶπατε δ' εἴσω
 δμῶῃσιν κατὰ δώματ' ἀγακλυτὰ δαῖτα πένεσθαι,

411. οὔρος, 'warder,' from root ὄρ or *For*, whence ὄράω, ὥρα, cp. ἐπίουρος, φρουρός. For the connection between guarding and seeing compare Lat. *tueri*.

420. ἐναργῆς, cp. Il. 20. 138 χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς, i. e. 'in visible presence'; Virg. Aen. 4. 358 'manifesto in lumine vidi.'

θάλειαν. Exists only in the fem., as πότνια, etc., and is formed from the same root as θάλλω.

421. ἐπὶ βοῦν, 'for a cow.' i. e. 'to fetch a cow.' So ἐπὶ τεύχεα ἐσσεύοντο Od. 24. 466; Il. 2. 808. Cp. Hdt. 7. 193 ἐπὶ τὸ κῶας ἐπλεον, 'for the golden fleece.'

422. ἔλθῃσιν, sc. βοῦς, as inf. 430.

422. ἐπιβουκόλος. See Lehrs, Aristarch. p. 107 foll., s.v. ἐπίουρος: 'Bene Aristarchus attenderat ad hoc genus compositionis cuius certissima sunt apud Homerum exempla. Sic μετάγγελος,

h. e. internuntius, ψ. 199; O. 144. Et ut μετάγγελος est ὁ μετά τιςιν ἄγγελος, sic ἐπιβουκόλος et ἐπιβώτωρ, ὁ βουκόλος, ὁ βώτωρ ὦν ἐπὶ τινων, minime vero id quod Nitzschium velle video (ad Od. 3. 422) pastoribus praefectum significat.' Cp. ἐπιμάρτυρος, ἐπαμύντωρ, ἐπαρωγός. For the pleonasm in βοῶν ἐπιβουκόλος compare αἰπόλος αἰγῶν Od. 17. 247, ἐν προδόμῳ δόμου Od. 4. 302, συὼν συβόσια Od. 14. 101, ποδάνιπτρα ποδῶν 19. 343. Also see inf. 472 οἶνον οἰνοχοεῦντες.

425. The goldsmith is called, inf. 432, χαλκεύς, from the name of the metal which was most generally worked. 'Fuerunt iam illo tempore δημιουργοί, h. e. homines liberi qui artem aliquam exercebant, in his fabri lignarii et ferrarii; nec domi apud Nestorem habitat hic χρυσοχόος, quamvis metallorum abunde est in aedibus regum, memoraturque (Od. 18. 328) Ulyssis officina ferraria ad cotidianos usus,' Bothe.

ἔδρας τε ξύλα τ' ἀμφὶ καὶ ἀγλαὸν οἰσέμεν ὕδωρ.'

ᾠς ἔφαθ', οἱ δ' ἄρα πάντες ἐποίπνουν. ἦλθε μὲν ἄρ βούς 430
ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς εἴσης
Τηλεμάχου ἔταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς
ὅπλ' ἐν χερσὶν ἔχων χαλκῆια, πείρατα τέχνης,
ἄκμονά τε σφῦράν τ' εὐποίητόν τε πυράγρην,
οἷσιν τε χρυσὸν εἰργάζετο· ἦλθε δ' Ἀθήνη 435
ἱρῶν ἀντιόωσα. γέρων δ' ἱππηλάτα Νέστωρ
χρυσὸν ἔδωχ'. ὁ δ' ἔπειτα βοὸς κέρασιν περὶχευεν
ἀσκήσας, ἵν' ἄγαλμα θεὰ κεχάροιτο ἰδοῦσα.
βοῦν δ' ἀγέτην κεράων Στρατίος καὶ δῖος Ἑχέφρων.
χέρνιβα δέ σφ' Ἀρητος ἐν ἀνθεμόεντι λέβητι 440
ἦλυθεν ἐκ θαλάμοιο φέρων, ἑτέρη δ' ἔχεν οὐλαῖς

429. ἔδρας and ξύλα both go with οἰσέμεν. The servants are not only to bring clear water, but 'seats and store of logs to set at either side' (ἀμφὶ) of the altar which stood in the midst. For the combination at the introduction of the sentence, οἱ δ' ἄλλοι μένετε, 'but do all the rest of you bide here,' compare λαοὶ μὲν σκίδνασθε Od. 2. 252, ἄλλοι μὲν νῦν μίμνετε Od. 9. 172, μίμνετε δ' ἄλλοι πάντες Il. 19. 190.

οἰσέμεν, Epic weak aorist formed as a Thematic tense with ε and ο instead of ᾱ. So οἰσέμεναι Od. 8. 399; 12. 10; 18. 291; Il. 3. 120; 23. 564. In Il. 18. 191 οἰσέμεν is generally described as the future infin., but it can equally well be the aorist. See note on τελευτηθῆναι Od. 2. 171.

433. πείρατα. This plural is used elsewhere with νίκης, δλέθρον, γαίης, ἀέθλων, also (Il. 23. 350) ἐκάστου πείρατ' ἔειπεν. The singular πείραρ is used with οἰζύος, Od. 5. 289, and for the issue of a trial, Il. 18. 501. Here translate, 'wherein lie the issues of art,' i. e. on which art depends for its accomplishment; through which the artistic conception is realized. Eustath. περατωτικά. Or, if we emphasise the notion of 'boundary' in πείραρ, we may speak of the tools as the 'limits within which the craft lies;' which will produce a similar meaning by a different process. For a fuller discussion of πείραρ see on Od. 12. 51.

435. ἦλθε δ' Ἀθήνη. Not now in

the person of Mentor, but in her god-head, yet invisible.

437. The mention of the tools shows that περὶχευεν means nothing more than 'spread' the gold in the shape of leaf or foil round the horns. Nitzsch quotes from Millin, Minéralog. Hom. 180 'Rien n'indique l'application antérieure d'aucun mordant, la lame enveloppe seulement les cornes de l'animal, et comme il doit bientôt être immolé, une plus grande solidité n'est point nécessaire.'

438. ἀσκήσας. For the use of ἀσκέειν in the sense of 'working up,' 'preparing,' compare κέρα .. ἀσκήσας κεραοξόος ἦραρε τέκτων Il. 4. 110; cp. Il. 14. 179, 240; κόσμῳ ἀσκήσας Hdt. 3. 1.

440. χέρνιβα (χείρ .. νίπτειν), water for washing, not for sprinkling. Cp. Il. 24. 302 foll. for the same preparation for worship. Here, the water was brought in a bowl damasked with flowers, according to the Schol. ποικίλον ἀπὸ τῶν ἐντετορευμένων ἀνθῶν, which bowl had been kept in a store-room (θάλαμος), and was brought out for the occasion.

441. ἑτέρη signifies the left hand. The other, with which ἑτέρη is thus contrasted, being the 'right,' *par excellence*. So τῇ ἑτέρᾳ λαβεῖν comes to mean to get a thing with little trouble, without having to put the right hand to the work at all. Plat. Soph. 226 A; cp. Od. 10. 171.

οὐλαί, Attic ὀλαί, signifying coarsely-

ἐν κανέῳ· πέλεκυν δὲ μενέπτολεμος Θρασύμηνος
ὄξυν ἔχων ἐν χειρὶ παρίστατο, βούν ἐπικόψων.
Περσεὺς δ' ἀμνίον εἶχε· γέρων δ' ἱππηλάτα Νέστωρ
χέρνιβά τ' οὐλοχύτας τε κατήρχετο, πολλὰ δ' Ἀθήνη 445

443. *χειρί*] So Aristarch. Al. *χερσί*. Schol. H. 444. *ἀμνίον*] This was generally taken to be ἀγγεῖόν τι εἰς ὃ δέχονται τοῦ σφαττομένου τὸ αἷμα Schol. M., which accounts for the orthography αἰμνίον, see Suid. i. 2. 36. But Schol. E. and Hesych. interpret it as μικρὸν μαχαιρίδιον ὃ καὶ σφάγιον καλοῦσιν οἱ Ἀττικοί, which comes nearer to the reading ascribed to Zenodotus and Nicander, viz. δαμνίον ἀπὸ τοῦ δάμνασθαι.

ground barley-meal, is referred by M. Müller to root *mar*, and so made identical with Lat. *mola*, and connected with ἀμαλδύνω, *mollis*, etc., etc. Curtius would refer οὐλαί to root *fel*, seen in εἰλύω, ἱλλω, ἀλέω, ἀλώη, Lat. *vol-vu*.

444. ἀμνίον is the vessel for the blood, probably connected with αἷμα. Curt. suggests a connection with ἀμῖς.

Νέστωρ. There is little truth in the common notion that the office of King and Priest was originally vested in the same person. Of the Homeric King—here, for example, of Nestor—it is true in that sense alone in which every head of a family is his own ἱερεὺς at home. This was purely a domestic sacrifice. Otherwise the several gods had their own ἱερεῖς, and as Lobeck (Aglaoph. 258) observes, in the only instances where a state sacrifice is offered, namely at the beginning of this book and Od. 21. 258, the sacrificer is not specified.

The following statement of Aristotle cannot accordingly apply to the Homeric Kings, but only to later, though still early, times. The Kings, he says (Pol. 3. 14. 11–12) κατὰ τοὺς ἡρωικοὺς χρόνους . . . κύριοι ἦσαν . . . τῶν θυσιῶν ὅσαι μὴ ἱερατικάί, and these he explains (6. 8. 20) to be ὅσας μὴ τοῖς ἱερεῦσιν ἀποδίδωσιν ὁ νόμος, ἀλλ' ἀπὸ τῆς κοινῆς ἐστίας ἔχουσι τὴν τιμὴν ('but the ministers whereof derived their office from the state altar-hearth'). That is, when a state, whether by adopting the family gods of its royal house, or otherwise, had come to have its tutelary deities and rites and altar-hearths, the Kings were naturally made the ministers of the national tutelars as such. To such a ministry reference is made in Hdt. 4. 161 τῷ βασιλεῖ τεμένηα ἐξελὼν καὶ ἱρῶσύνας τὰ ἄλλα πάντα τὰ πρότερα εἶχον οἱ βασιλεῖς ἐς μέσον τῷ δήμῳ ἔθηκε, and the Athenian Archons had stated sacrifices to perform for the

same reason. But the state-officers exercised no priestly function except with reference to the state-tutelars.

Thus, any peculiar connection of the kingly office with the sacerdotal can only be admitted under two considerable limitations. First, it was a post-primitive accretion which only arose along with the worship of state-tutelars. Secondly, at no time whatever did it exist beyond this range; witness Aristotle as already quoted. The temples had their own priests; it was only at the *πρυτανεῖον τῆς πόλεως* that the King could officiate. Virgil's crude antiquarian fact in Aen. 3. 81 'Rex Anius, rex idem hominum Phoebeique sacerdos,' is an instance either of a tutelary connection of Apollo with the community of which Anius was King, or of a combination of offices worth mentioning on account of its singularity.

445. οὐλοχύτας κατήρχετο. The coarse-ground grain called οὐλαί (sup. 441) is here called οὐλοχύται, which word is used proleptically, as the meal is not really sprinkled yet, but only raised from the basket. The word κατάρχεσθαι belongs technically to ritual, signifying to 'perform preliminary rites.' Compare κατάρχομαι μὲν, σφάγια δ' ἄλλοισιν μέλει Eur. I. T. 40; in later Greek it is construed with the genitive, as Hdt. 2. 45; Eur. Phoen. 573, etc.; here with the accusative, as if equivalent to καταρχόμενος ἀνείλετο, on the analogy of Il. 1. 449 χερνίψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο, which means 'lifted up a handful ready for sprinkling.' Translate, 'Nestor began the rite with the lustral water and meal for sprinkling, and earnestly prayed to Athena, as he commenced the sacrifice by casting the forelock into the fire.' The actual sprinkling of the meal is given by the word προβάλλοντο, 'cast

εὔχετ' ἀπαρχόμενος, κεφαλῆς τρίχας ἐν πυρὶ βάλλων.

Αὐτὰρ ἐπεὶ ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,
αὐτίκα Νέστορος υἱὸς, ὑπέρθυμος Θρασυμήδης,
ἤλασεν ἄγχι στάς· πέλεκυς δ' ἀπέκοψε τένοντας
αὐχενίους, λῦσεν δὲ βοὸς μένος· αἱ δ' ὀλόλυξαν 450
θυγατέρες τε νυοί τε καὶ αἰδοίη παράκοιτις
Νέστορος, Εὐρυδίκη, πρέσβα Κλυμένοιο θυγατρῶν.
οἱ μὲν ἔπειτ' ἀνελόντες ἀπὸ χθονὸς εὐρυοδείης
ἔσχον· ἀτὰρ σφάξεν Πεισίστρατος, ὄρχαμος ἀνδρῶν.
τῆς δ' ἐπεὶ ἐκ μέλαν αἷμα ρύη, λίπε δ' ὀστέα θυμὸς, 455
αἶψ' ἄρα μιν διέχευαν, ἄφαρ δ' ἐκ μηρία τάμνον

453. ἀνελόντες] ἡ ἑτέρα τοῦ Ἀρισταρχοῦ ἀνίσχοντες Schol. H. M., Dind. ἀν-
σχόντες, Porson ἀνέχοντες.

forth.' Compare with the whole passage Eurip. Elect. 791 foll. λούτρ' ὡς τάχιστα τοῖς ξένοισι τις αἰρέτω, | ὡς ἀμφὶ βωμὸν στῶσι χερνίβων πέλας | .. οἱ μὲν σφα-
γεῖον ἔφερον, οἱ δ' ἦρον κανᾶ .. λαβὼν δὲ προχύτας μητρὸς εὐνέτης σέθεν | ἔβαλλε βωμούς .. ἐκ κανοῦ δ' ἑλὼν | Αἴγισθος ὀρθὴν σφαγίδα, μοσχίαν τρίχα | τεμῶν, ἐφ' ἄγνὸν πῦρ ἔθηκε δεξιᾷ. With ἀπαρ-
χόμενος .. βάλλων compare Il. 19. 254 κάπρου ἀπὸ τρίχας ἀρξάμενος, which the Schol. interprets by the words ἀπαρξά-
μενος τρίχας, τεμῶν ὡς ἀπαρχήν.

450. ὀλόλυξαν. This is not a shriek of horror, but a religious shout (ὀλο-
λυγμὸν .. ἔλασκον εὐφημοῦντες Aesch. Ag. 595) at the moment of the con-
summation of the sacrifice, significant of joy and satisfaction. Compare Il. 6. 301; Od. 4. 767, and especially 22. 411 ἐν θυμῷ, γρη῏, χαῖρε καὶ ἴσχεο, μήδ' ὀλόλυξε· | οὐχ ὁσίη κταμένοισιν ἐπ' ἀνδράσιν εὐχετάσθαι. Notice that the cow is not actually killed till line 455: the single blow that 'severed the neck-muscles' only 'stunned its senses' (λύσεν βοὸς μένος).

453. οἱ μὲν. These are the other sons of Nestor, in contrast with Pisistratus. The victim had been felled by the blow of the axe (449); and these young men 'having lifted his head held him so.' This process seems identical with that described by Eurip. (Elect. 813) as κάσφαξ' ἐπ' ὤμων μόσχον, ὡς ἦραν χεροῖν | δμῶες, and appears in a similar scene in Il. 1. 459 as αὐέρυσαν

μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν, the head being thus 'drawn back,' not only to expose the throat to the knife, but that the victim might turn its head upwards towards the Gods in whose honour it was sacrificed. Where a victim is sacrificed to the powers of the nether world, it is slain with its head bent earthward, ἐνθ' οἷν ἀρνεῖδὸν ῥέζειν .. εἰς ἔρεβος στρέψας Od. 10. 528.

456. διέχευαν. Schol. διέτεμον. This means 'broke up,' or 'dismembered;' the process of dividing into *small* pieces is given by the word μίστυλλον inf. 462. Cp. Od. 14. 427; 19. 421; Il. 7. 316. μιστύλλω must be referred to root μι as in μινύθω.

μηρία is a distinctly ritualistic word. Ameis (Anh. ad loc.) states that it is used fifteen times in Homer, and the form μῆρα five times; in three passages out of the five (viz. Od. 12. 364; Il. 1. 464; 2. 427) it is found in connection with the phrase μηροὺς ἐξέταμον. The older grammarians regarded μῆρα as a metaplastic form of μηροί with the special meaning of τὰ ἀγιαζόμενα θεοῖς, while the oxytone form μηρά they held as wholly identical with μηροί. See Lobeck, Proleg. 13, who denies this subtle distinction, accepting μηρία either as a derivative from μηροί with a change in signification, or as a by-form of μῆρα. Hermann, on Aesch. P. V. 496, sums up the facts of the case thus, 'μηροί pluralem habent etiam neutrius generis μῆρα, significatione congru-

πάντα κατὰ μοῖραν, κατὰ τε κνίσῃ ἐκάλυνψαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν. 460
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχχ' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,
 ὦπτων δ' ἀκροπόρους ὀβελοὺς ἐν χερσίν ἔχοντες.

Τόφρα δὲ Τηλέμαχον λούσεν καλὴ Πολυκάστη,
 Νέστορος ὀπλοτάτη θυγάτηρ Νηληιάδαο. 465

entem cum vocabulo **μηρία.** Nitzsch remarks that with *μηρία* or *μῆρα* Homer generally uses *καίειν*, but with *μηροί* the common expression is *ἐκτέμνειν*. According to this, *μηρός* represents the whole thigh (Il. 5. 305), and the portions cut from it and used in sacrifice are *μηρία* or *μῆρα*, i. e. the slices or lumps cut from the thigh. To facilitate the burning of these lumps of meat, and to produce the sacrificial 'sweet savour,' they were wrapped up in fat, one layer of which went below and one above the meat, the process being described as, 'laying it (sc. *κνίσῃν*) double.'

458. **δίπτυχα** is variously taken as an adverb analogous in form to *διχθά*, or as the adverbial neut. plur. of *δίπτυχος*. It is better to take it as a metaplastic form of the accusative, as if from *δίπτυξ*, compare *δίπτυχα λώπην* Apoll. Rhod. 2. 32. With the form, compare *ὑπόβρυχα* Od. 5. 319. The phrase may be illustrated by Il. 23. 243 *δίπλακι δὴμῳ*, and Soph. Ant. 1010 *καταρρύνεις | μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς*. Upon these lumps, thus prepared for burning, they laid raw slices (*ἐπ' αὐτῶν ὠμοθέτησαν*), cut from various parts of the carcase. See Od. 14. 428 *ὁ δ' ὠμοθέτειτο συβώτης | πάντων ἀρχόμενος μελέων ἐς πίονα δημόν*.

460. *παρ' αὐτὸν ἔχον*, 'came to his side and held.'

461. **σπλάγχχ' ἐπάσαντο**. Schol. ad Il. 1. 464 *πρὸ τοῦ φαγεῖν ἐμερίζοντο ἑαυτοῖς εἰς βρώσιν τὰ σπλάγχχνα, τουτέστι τὰ ἐντοσθίδια, σπλῆνα, καρδίαν, ἥπαρ*. It was a kind of *πρόγευσις* before the regular sacrificial feast, analogous to the preliminary rite with the cups in drinking.

462. **ἄμφ' ὀβελοῖσιν ἔπειραν**. In Od. 19. 422 we find *πεῖράν τ' ὀβελοῖσι*,

which suggests that in the present passage *ἄμφι* is an adverb and not a preposition; cp. *περὶ δουρὶ πεπαρμένη* Il. 21. 577. The adverb here gets the meaning 'right through,' being used proleptically with the verb, 'so that the spit projected on either side of the meat.' Cp. Od. 12. 395.

464. **λούσεν**. With pluperfect force, 'meanwhile Polycasta had bathed.' Compare Od. 5. 246 *τόφρα δ' ἐνείκε τέρετρα Καλυψώ*, and ib. 258; see also sup. 303.

465. **ὀπλοτάτη**, 'youngest' is perhaps connected with *ἀπαλός*. The part which women are in the Odyssey represented as taking in the 'bathing' of men, has been variously commented upon; and lastly by Gladstone (Homeric Age, 2. 513). The leading *loci* are (1) the present passage vv. 464-467; (2) the formula where slaves only are mentioned, Od. 4. 48; 17. 88 *ἔς ῥ' ἀσάμινθους βάντες ἐυξέστας λούσαντο*. | *τοὺς δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ ἔχρισαν ἐλαίῳ κ.τ.λ.*; (3) Helen's account of what she did for Odysseus, Od. 4. 252 *ἀλλ' ὅτε δὴ μιν ἐγὼ λόεον καὶ χρίον ἐλαίῳ*, | *ἄμφι δὲ εἴματα ἔσσα κ.τ.λ.*; (4) the description of Odysseus in Scheria, Od. 6. 209-222 *ἀμφίπολοι .. λούσατέ τ' ἐν ποταμῷ .. παρ' δ' ἄρα οἱ φᾶρος τε χιτῶνά τε εἴματ' ἔθηκαν*, | *δῶκαν δὲ .. ἔλαιον*, | *ἥρωγον δ' ἄρα μιν λούσθαι κ.τ.λ.* Compare Odysseus' own account of the same transaction (Od. 7. 296) *καὶ λούσ' ἐν ποταμῷ καὶ μοι τάδε εἴματ' ἔδωκεν*. (5) The scene at Circe's house, Od. 10. 361 *ἔς ῥ' ἀσάμινθον ἔσασα λό' ἐκ τρίποδος μεγάλοιο*, | *θυμῆρες κεράσασα, κατὰ κρατὸς τε καὶ ὤμων* | .. *αὐτὰρ ἐπεὶ λούσεν τε καὶ ἔχρισεν λίπ' ἐλαίῳ*, | *ἄμφι δέ με χλαῖναν καλὴν βάλεν ἥδ' ἐ χιτῶνα κ.τ.λ.*; and

αὐτὰρ ἐπεὶ λούσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,

(6) the washing of Odysseus in his own palace, Od. 19. 317 ἀλλὰ μιν, ἀμφίπολοι, ἀπολούσατε . . 357 ἀλλ' ἄγε νῦν ἀνστᾶσα περίφρων Εὐρύκλεια, | νίψον σοῖο ἀνακτος ὁμήλικα . . 392 νίξε δ' ἄρ' ἄσσον ἰούσα ἀναχθ' ἐδν, αὐτίκα δ' ἔγνω | οὐλήν . . 467 τὴν γρηῦς χεῖρεσσι καταπρηνέσσι λαβούσα | γνῶ ῥ' ἐπιμασσαμένη κ.τ.λ. (but here the question is only of ποδάνιπτρα).

Mr. Gladstone urges that λούειν and ἀμφίβαλλειν mean only 'cause to bathe,' 'cause to put on;' that is, to supply the requisites for bathing and for dressing. This interpretation is grammatically sound; just as Od. 10. 366 εἶσε μ' ἐπὶ θρόνον is 'bade me sit.' Mr. Gladstone compares our own idiom of 'feeding the poor.' But, beyond this, he shows that in instance (4), this interpretation is absolutely forced upon us; since Od. 7. 296 Ναυσικάα λούσ' ἐν ποταμῷ is the account which Odysseus gives of a transaction which circumstantially was as follows: Nausicaa, (6. 210) addressing her ἀμφίπολοι, with reference to Odysseus, says, λούσατέ τ' ἐν ποταμῷ, and accordingly they πὰρ δ' ἄρα οἱ φᾶρός τε χιτῶνά τε εἵματ' ἔθηκαν, | δῶκαν δὲ . . ἔλαιον, | ἥνωγον δ' ἄρα μιν λούσθαι. To this we may add an argument from instance (2), which first informs us that the men λούσαντο ('washed themselves,' the line is frequent in the Iliad where there is no question of women), and then, immediately after, identifies this with δμῳαὶ λούσαν. A certain reservation is made necessary by instance (5); on which Mr. Gladstone justly observes: '1. The statement that the water was poured over his head and shoulders, as he sat in the bath, evidently implies that what may be called essential decency was preserved. 2. Even if it were not so, we could not in this point argue from the manners and morals of a Phoenician goddess to those of a Greek damsel. 3. She gave him water to wash with, pouring it over his head and shoulders, and then leaving to him the substance of the operation which was not completed by this mere act of affusion.' It may be added that the scantiness of light in Homeric rooms was itself a veil—a consideration applicable to all the cases of in-door bathing, whatever we take the women's part to have been.

'It would appear therefore,' says Mr. Gladstone, 'that the statements of Homer give no ground whatever for sinister or disparaging imputation. His pictures do not entirely correspond with modern ideas: but they may well leave on our minds the impression that, in the period he describes, if the standard of appearances in this department was lower, that of positive thought and action was higher, as well as simpler, than in our own day.'

See the question amusingly treated by Prof. Buchholz, Hom. Real. II. 2. § 10, who contrasts 'der Naivetät des homerischen Weibes' with the 'zierpuppenhafte Verschämtheit unserer modernen Dämchen.'

The supposition of indelicacy is indeed broadly inconsistent with the sentiment expressed by Odysseus (Od. 6. 218) ἀμφίπολοι, στήθ' οὕτω ἀπόπροθεν, ὄφρ' ἐγὼ αὐτὸς | ἄλμην ὤμοιιν ἀπολούσομαι . . ἄντην δ' οὐκ ἂν ἐγὼ γε λοέσομαι . . αἰδέομαι γὰρ | γυμνούσθαι, κ.τ.λ., and again (Od. 19. 344) οὐδὲ γυνὴ ποδὸς ἄψεται ἡμετέροιο | . . εἰ μὴ τις γρηῦς ἔστι παλαιή, κεδνὰ ἰδυῖα, which last passage is the more forcible, because the refusal must have been in unison with custom, else it would have betrayed the underlying motive which Odysseus had of concealment.

The various suppositions, that it was the business of the lord's daughter specially to attend to the bath, or that here is signified a distinguished mark of attention paid by Polycasta to Telemachus, or that female slaves performed the duty only in default of a daughter of the house, are none of them consistent with *all* the instances. The truth is, that as the bath was a primary feature in the guest's welcome, and as the household arrangements were superintended either by the mistress or by the grown-up daughter, upon whom she had devolved her duties, we naturally find one of these to be giving orders for the bath; and the orders are carried out by female slaves. Hence in some passages the bath is said to have been *provided* by the mistress, or her daughter, e. g. instances (1), (3), (5); in others by the ἀμφίπολοι, under mother's or daughter's orders, (4), (6); or lastly, by δμῳαί, without such orders, (2).

466. λίπ' ἐλαίῳ. This phrase is

ἀμφὶ δέ μιν φᾶρος καλὸν βάλεν ἡδὲ χιτῶνα,
 ἔκ ρ' ἀσαμίνθου βῆ δέμας ἀθανάτοισιν ὁμοῖος·
 παρ δ' ὃ γε Νέστορ' ἰὼν κατ' ἄρ' ἔξετο, ποιμένα λαῶν.

Οἱ δ' ἐπεὶ ὥπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο, 470
 δαίνυνθ' ἐζόμενοι· ἐπὶ δ' ἄνδρες ἐσθλοὶ ὄροντο
 οἶνον οἰνοχοεῦντες ἐνὶ χρυσεοῖς δεπάεσσιν.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότης Νέστωρ·

‘Παῖδες ἐμοὶ, ἄγε, Τηλεμάχῳ καλλιτρίχας ἵππους 475
 ζεύξαθ' ὑφ' ἄρματ' ἄγοντες, ἵνα πρήσσησιν ὁδοῖο.’

ᾧ ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἡδ' ἐπίθοντο,
 καρπαλίμως δ' ἔξευξαν ὑφ' ἄρμασιν ὠκέας ἵππους.
 ἐν δὲ γυνὴ ταμὴν σῖτον καὶ οἶνον ἔθηκεν
 ὄψα τε, οἷα ἔδουσι διοτρεφέες βασιλῆες. 480
 ἂν δ' ἄρα Τηλέμαχος περικαλλέα βήσετο δίφρον·
 παρ δ' ἄρα Νεστορίδης Πεισίστρατος, ὄρχαμος ἀνδρῶν,
 ἐς δίφρον τ' ἀνέβαινε καὶ ἡνία λάζετο χερσὶ,
 μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην

469. ποιμένα] Bekk. with a few MSS. for ποιμένι, as required by Homeric usage. Cp. Od. 4. 51; 8. 469; 24. 411.

472. οἰνοχοεῦντες] So written with better reason than the v. l. ἐνοινοχοεῦντες, as φοινοχοέω is probably digammated. But the digamma is by no means constant with this word, cp. Od. 1. 110; 3. 40, 51; 6. 77; 11. 61; 15. 334, 507; 19. 122; Il. 9. 224; 18. 545. 476. πρήσσησιν] So rightly, and not πρήσσωσιν. Cp. La Roche, ad loc. ‘πρήσσειν ὁδοῖο nusquam nisi de hominibus dicitur; πρήσσειν κέλευθον etiam de equis et navibus.’

always used in connection with χρῖσαι, ἀλείψαι Il. 18. 350, etc. See Eustath. on Od. 6. 227, where the simple λίπ' ἀλείψεν occurs. λίπα is taken by some as an adverb, formed like τάχα, κρύφα, etc., and signifying ‘smoothly,’ i. e. ‘oilily.’ But it seems better to regard it as a dative for λίπαι, or λίπα from an old nominative τὸ λίπα. Then ἐλαίῳ will be the dative from an adjective ἐλαιος from ἐλάα. Translate, ‘with oil-olive,’ as Exod. 27. 20.

471. ἐπὶ . . ὄροντο, commonly rendered ‘moved along them’ as they sat; the meaning being the same as that of ἐπ' ἔχετο Od. 1. 143. Others refer ὄροντο to root ὀρ or φορ, from which come ὀράω and οὖρος (supra 409), and render

it ‘looked after them.’ See Curtius, Verb. 144, 544; Monro, H. G. § 30, 393. And this seems necessarily the meaning in ἐπὶ δ' ἄνδρες ἐσθλοὶ ὄρονται Od. 14. 104.

475. ἄγε. Used here, as in Od. 2. 252, with plural.

476. ὑφ' ἄρματα (and 478 ὑφ' ἄρμασιν), ‘beneath the yoke,’ which forms part of the apparatus of the chariot. Notice the use of the plural to denote a complex structure, as ἱστία.

δοῖο. A partitive genitive. Cp. Od. 15. 47; Il. 24. 264.

480. ὄψα, ‘flesh-meat,’ properly that which is cooked, ὀπτός, whereas ἦια (cp. Od. 5. 368) is ‘bread,’ here described as σῖτον.

ἐς πεδίον, λιπέτην δὲ Πύλου αἰπὺν πτολίεθρον. 485

οἱ δὲ πανημέριοι σείον ζυγὸν ἀμφὶς ἔχοντες.

Δύσετό τ' ἡέλιος σκιάωντό τε πᾶσαι ἀγυιαί·

ἐς Φηρὰς δ' ἴκοντο Διοκλῆος ποτὶ δῶμα,

υἱέος Ὀρσιλόχοιο, τὸν Ἀλφειὸς τέκε παῖδα.

ἔνθα δὲ νύκτ' ἄεσαν, ὃ δὲ τοῖς πὰρ ξείνια θῆκεν. 490

Ἦμος δ' ἠριγένεια φάνη ροδοδάκτυλος Ἥως,

ἵππους τ' ἐξεύγνυντ' ἀνά θ' ἄρματα ποικίλ' ἔβαινον·

[ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου·]

μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην.

ἴξον δ' ἐς πεδίον πυρηφόρον, ἔνθα δ' ἔπειτα 495

ἦνον ὁδόν· τοῖον γὰρ ὑπέκφερον ὠκέες ἵπποι.

486. σείον] Aristoph. read θεῖον, i.e. ἔτρεχον. Callistratus defended σείον. Schol. H. M. Q. R. 489. Ὀρσιλόχοιο] La Roche reads with Zenod. Ὀρσιλόχοιο. 493.] Omitted in the majority of MSS. Bekk. retains it but rejects the next line.

486. ἀμφὶς ἔχοντες, 'supporting it at either end.' The ζυγὸν was a bar at the end of the pole, and at right angles to it, lashed on with a thong; at either end of the ζυγὸν was a pad, where it rested on the horses' necks, and from each pad came the straps (λέπαδνα) that served as collars, cp. Il. 5. 729 τοῦ δὲ ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ | δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα | κάλ' ἔβαλε, χρύσει'. ὑπὸ δὲ ζυγὸν ἦγαγεν Ἥρην | ἵππους ὠκύποδας. Where the yoke joined the pole was a boss, ὀμφαλός, and the thong that connected yoke and pole is called ζυγόδεσμον. On the yoke were rings (οἶηκες) through which the reins passed. The pole ended in a pin (ἔστωρ), over which was slipped a ring in the centre of the yoke called κρίκος. See for the whole description Il. 24. 266 foll.

488. Φηραί (Φηρή Il. 5. 543) has in Homer the epithets εὐκτίμεναι (ib.) and ζάθραι Il. 9. 151. Its position in Messene is settled by Od. 21. 15-19. It was situated on the left bank of the Nedon, at the north-east side of the Messenian Gulf, and belonged to the Lacedaemonian kingdom. It forms one of a group of cities, described as ἐγγὺς ἁλὸς νέαται Πύλου ἡμαθόεντος Il. 9. 151-153. Its modern name is Kala-

máta. The two sons of Orsilochous were slain before Troy by Aeneas, Il. 5. 540 foll.

493. ἐκ δ' ἔλασαν. This line involves a prothysteron, as one must needs pass the αἶθουσα [αὐλῆς] before reaching the πρόθυρον, the exit from the courtyard. For similar prothystera cp. Od. 16. 341 λίπε δ' ἔρκεά τε μέγαρόν τε, and 18. 102 ὄφρ' ἴκετ' αὐλὴν | αἰθούσης τε θύρας, and 22. 474 ἐκ δὲ Μελάνθιον ἦγον ἀνὰ πρόθυρόν τε καὶ αὐλὴν. But the insertion of the line here makes a confusion by leaving the subject to μάστιξεν wholly uncertain.

495. πυρηφόρον, for the more usual form πυροφόρον cp. Il. 12. 314; 14. 123; 21. 602. So we find θαλαμη-πόλος, νεή-φατος, ἐλαφηβόλος, ὀλιγηπελέων. The epithet is hardly in accordance with the physical features of the upper Eurotas valley, which was rugged and narrow; we can scarcely avoid the conclusion that there is a blank here in the poet's geographical knowledge, which he fills up from guess.

496. ἦνον, from ἄνω, epic form of ἀνύω, 'made for their journey's end;' literally, 'sought to finish their journey.'

τοῖον. See on Od. 1. 209, and compare it further with Od. 1. 409, τόδ'

δύσετό τ' ἥελιος σκιάωντό τε πᾶσαι ἀγυιαί.

ικάνει, both words being properly adjectives, in agreement with a neuter accusative cognate. Cp. Od. 23. 18 *τοιόνδε κατέδραθον*, 24. 62 *τοῖον γὰρ ὑπώρορε Μοῦσα*, and again 1. 140 *οἶον ἀναΐξας ἄφαρ οἴχεται*, 2. 239 *νεμεσίζομαι οἶον ἅπαντες ἦσθε*.

ὑπέκφερον. This verb is used transi-

tively in later Greek, as Apoll. Rhod. 1. 1264 *πόδες αὐτὸν ὑπέκφερον αἰσσοντα*, and may be so rendered here, 'bore them forward.' But we may, with Eustath., take the verb intransitively, as in Hdt. 4. 125, and as *ἐκφέρειν* is used in Il. 23. 376, 759 = 'dashed forward.'

Ο Δ Υ Σ Σ Ε Ι Α Σ Δ.

Τὰ ἐν Λακεδαίμονι.

Οἱ δ' ἴξον κοίλην Λακεδαίμονα κητώεσσαν,
 πρὸς δ' ἄρα δώματ' ἔλων Μενελάου κυδαλίμοιο.
 τὸν δ' εὖρον δαινύντα γάμον πολλοῖσιν ἔτησιν

1.] Ζηνόδοτος δὲ γράφει *καιετάεσσαν* ἀντὶ τοῦ *καλαμινώδη* Schol. H. M. Q. R. Eustath. 1478. 38. See Strabo 8. 367. Lobeck, Path. El. 1. 344, would write *καιετώεσσαν*. Cp. Curt. Gk. Etym. p. 135.

1. **Λακεδαίμονα.** Buttmann insists that here *Λακεδαίμων* signifies the name of the district of which the chief town was Sparta, as in Il. 2. 581 οἱ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν | Φᾶρὶν τε Σπάρτην τε, κ.τ.λ. The epithets moreover are suitable to a district but not to a town. *κοίλην* is distinct in meaning from *κητώεσσαν*. 'The valley of Sparta is a deep depression between Taygetus and Parnon, 18 miles in length, by 4 or 5 in breadth, and intersected by the Eurotas, which flows down to it from the uplands of Arcadia, and its southern end passes through a narrow defile to the sea. This was the "hollow Lacedaemon" of Homer,' Tozer, Classical Geogr. 87. Similarly, parts of Syria and of Elis, and Argos (Soph. O. C. 378) have the epithet *κοίλος* = 'mountain-pent.' Strabo (8. 563) quotes the Cresphontes of Eurip. (Frag. 1. Dind.) τὴν Λακωνικὴν ἔχων | πολλὴν μὲν ἄροτον ἐκπονεῖν δ' οὐ ῥάδιον, | κοίλη γὰρ, ὅρεσι περὶδρομος, τραχεῖα τε.

κητώεσσα, by the regular rule of the composition of adjectives in -εις, must come from *κῆτος*, 'a gulf;' root *καF*, Lat. *cav-us*; and thus means 'cavernous.' Ameis quotes from Plutarch, Cim. 16 ἡ τε χώρα τῶν Λακεδαίμονιων χάσμασιν ἐνώλισθε πολλοῖς, and Strabo 8. 367 ὅτι οἱ ἀπὸ τῶν σεισμῶν ῥωχοὶ καιετοὶ λέγονται . . εὖσειστος δὲ ἡ Λακωνική.

Zenodotus' emendation *καιετάεσσαν* (which Buttmann thinks never existed

as a real variant) would have this meaning equally, from *καῖαρ*, akin to which is the name of the best-known of those hollows, the *Καιάδας*, into which malefactors were thrown, Thuc. 1. 134. Others again see in *κητώεσσα* merely a reference to the deep valley between Taygetus and Parthenius, in which Lacedaemon lies. Strabo also mentions *μεγάλη*, as one interpretation of the word, and calls this rendering *πιθανώτερον*. But without doubt the epithet refers to 'the numerous rifts and fissures in the undulating ground.' Tozer, ib.

3-19. The criticism given in Athenaeus (5. 180) on this place, is to the effect that Diodorus, ὁ Ἀριστοφάνειος, expunged the whole passage (ὅλον τὸν γάμον περιέγραψε), which we are told he did on the supposition that the scene intended to be described was the full height of the festivity (*τοπάζων πρώτας ἡμέρας εἶναι*). Hennings (Die Telem. p. 178 foll.) adopts this view, and regards the passage as a later interpolation. But it must be remarked that the excision of vv. 3-19 makes the connection between v. 2 and 20 very awkward.

3. **δαινύντα γάμον**, compare *δαινύναι τάφον* Od. 3. 309. Doubtless this was not the actual wedding-day, but rather, as Athen. loc. cit. says, *συνεχοῦς οὔσης τῆς ἐστιάσεως καὶ τῶν ἀκμαίων ἡμερῶν παρεληλυθυῖαν ἐν αἷς παρείληπτο μὲν ἡ γαμουμένη πρὸς τοῦ νυμφίου*, but

υἱέος ἡδὲ θυγατρὸς ἀμύμονος ᾧ ἐνὶ οἴκῳ.
 τὴν μὲν Ἀχιλλῆος ῥηξήνορος υἱεὶ πέμπεν 5
 ἐν Τροίῃ γὰρ πρῶτον ὑπέσχετο καὶ κατένευσε
 δωσέμεναι, τοῖσιν δὲ θεοὶ γάμον ἐξετέλειον.
 τὴν ἄρ' ὃ γ' ἐνθ' ἵπποισι καὶ ἄρμασι πέμπε νέεσθαι
 Μυρμιδόνων προτὶ ἄστνυ περικλυτὸν, οἷσιν ἄνασσειν.
 υἱεὶ δὲ Σπάρτηθεν Ἀλέκτορος ἦγετο κούρην, 10
 ὃς οἱ τηλύγετος γένετο κρατερὸς Μεγαπένθης

4. ἀμύμονος] Bekk., ed. 2, ἀμύμονα, as the possessive ὅς always has the initial *f*.

it is doubtful if Nitzsch can be right in inferring, from v. 8, that Hermione was already gone. The tenses (πέμπε and ἐξετέλειον) would rather suggest that preparations were just being made for her departure, and, similarly, that the daughter of Alector was on her way from Sparta to join Megapenthes. Thus Telemachus comes in upon the end of the feasting, for there is no sign of it when he enters the palace (assuming vv. 15-19 to be an interpolation, on which see below), nor on the next day. Nevertheless, the hesitation of Eteoneus (28, 29), about admitting Telemachus indicates that the bustle and confusion of the occasion had not subsided.

ἔτησιν. The Schol. explains this word by πολίταις. Apoll. Lex. Hom. renders it by ἐταῖροις, and Nitzsch understands by it near relations or dependents of the family, comparing Il. 6. 238 ἄμφ' ἄρα μιν Τρώων ἄλοχοι θεὸν ἡδὲ θυγάτρει | εἰρόμεναι παῖδάς τε κασιγνήτους τε ἕτας τε, and Il. 9. 464 ἔται καὶ ἀνεψιοί, whence we learn two facts; (1) that the word excludes kinsmen, and (2) that it expresses a relation in which the female sex shared. Again from Il. 7. 293 ὡς σύ τ' ἐνφρήνης πάντας . . . Ἀχαιοὺς, | σοὺς τε μάλιστα ἕτας καὶ ἐταῖρους οἱ τοι ἔασι we learn that ἔται are distinct from the body of the citizens or the whole nation, and again distinct from ἐταῖροι. It is difficult to see how Nitzsch can regard them as being in a nearer relation than ἐταῖροι. On the contrary, the relation seems a wider one, as we see that men could stand in that relation to women, but not in the relation of ἐταῖροι. So Hector is described, Il. 6.

262, as ἀμύνων ἔτησιν, i. e. 'helping the ἔται in the fight,' and not, in a general sense, fighting for countrymen and countrywomen.' So then ἔται are neither kinsmen, nor ἐταῖροι, but stand between these on the one hand, and the whole body of the citizens on the other. They are perhaps *aequales*, persons of the same generation, who have been known to each other (often slightly) all their lives. ἔτης was originally σφέτης, from stem *sua* of 3rd Pers. Pron., and so = Lat. *sui*.

7. ἐξετέλειον, 'were bringing to accomplishment.' Notice the tense here, and in πέμπε and ἦγετο.

8. πέμπε νέεσθαι. With this infinitive of purpose after πέμπε compare infra 29; Od. 13. 206; 23. 419; Il. 9. 575; 16. 575; 18. 240.

9. ἀνασσειν, sc. Neoptolemus, who was king of Phthia.

10. ἦγετο, commonly used of the bridegroom bringing home his own wife, here refers to the father getting a wife for his son. So κασιγνήτῳ δὲ γυναῖκα | ἡγάγετο Od. 15. 237, ἄφομαι ἀμφοτέροις ἀλόχοις Od. 21. 214. Join Σπάρτηθεν closely with Ἀλέκτορος and not with ἦγετο, for the marriage was taking place at Sparta.

11. τηλύγετος. Buttmann supposes this word to be a metathesis for τελεύγετος, sc. ὁ τελευταῖος γενόμενος, and finds in this the secondary meaning, 'dearly-loved,' 'tenderly-treated.' This does not suit μῶνον τηλύγετον Il. 9. 482; Od. 16. 19; nor ἄμφω τηλυγέτω Il. 5. 153; even if there were strong grounds in favour of the interpretation.

The word τήλιστα, (Orph. Arg. 179, 1186) and the adverb τήλυ, Apoll. Dysc. de Pronom. 329 B, with the

ἐκ δούλης· Ἑλένη δὲ θεοὶ γόνον οὐκέτ' ἔφαινον,

12. δούλης] τινὲς δὲ τὸ Δούλης κύριόν φασι Schol. H. M. Q. R. Ἑλένη] ἐν τῇ κατὰ Ῥιανὸν καὶ Ἀριστοφάνην, Ἑλένης, σὺν τῷ σ Schol. M.

Hesychian gloss on τηλύθροον, sc. μεγαλόφωνον, all point to an adjective τηλύς. This word shows itself in τηλεκλυτός, τηλεσκόπος and, especially, in τηλέπυλος, an epithet applied to the Laestrygonian city, Od. 10. 82; 23. 318. The common interpretation, τῇλε διεστηκυίας ἔχουσα τὰς πύλας, requires the addition to τῇλε of the whole verbal notion 'mutually distant.' Now Eustath. on Od. 10. 82 writes τινὲς δὲ τηλέπυλόν φασι τὴν μακρόπυλον, οὐ τῷ διαστήματι ἀλλὰ τῷ πλάτει τῶν πυλῶν ἢ τῷ μήκει. Thus we may parallel τηλέπυλος with ὑψίπυλος or εὐρύπυλος, and (by help of the passage quoted above from Hesych.) may render it 'great-gated.' With τηλύς we may further compare Ταῦγετος, 'the great mountain,' referring to the glosses in Hesych. ταῖς μέγας and ταῦσας· μεγαλύνας, and ταῦγέταις πύλαις· ταῖς μεγάλαις. The termination -γετος may be compared with the Latin *indi-getes* and with such Gk. forms as ἀτρύγ-ετος ἐρπ-ετός. It has generally been referred to root γεν-, but this would give γατος. However, provisionally accepting the meaning 'grown-big' for τηλύγετος, we may see how it suits the passages in which it is found,—Il. 5. 152 Diomedes kills in battle Φαίνοπος υἱε, | ἄμφω τηλυγέτω· ὁ δὲ τείρετο γήραϊ λυγρῷ, | υἷδν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι. Here the word implies that though these two sons were grown-up or nearly so, there were no younger brothers still children. So in Il. 9. 481 καί με φίλησ' ὥς εἴτε πατὴρ δν παῖδα φιλήσῃ | μούνον τηλύγετον, πολλοῖσιν ἐπὶ κτεάτεσσι, a father's increasing fondness for an only son is described; he is the heir of large possessions, and the father's love for him grows as the chance of having other sons diminishes; the eldest being already in early manhood. And when such a son comes home after long absence, one vivid element in the father's joy is the contrast of his youthful manhood with his recollections of him as a child. See Od. 16. 17 foll.

In Il. 9. 143 Agamemnon speaks of Orestes as the son ὅς μοι τηλύγετος τρέφεται. Now Orestes, according to

Eurip. (I. A. 465, 466, 622-7, 1118, 9), was not more than three or four years old at the departure of the host for Troy. In the tenth year of the war, according to this reckoning, Orestes would be thirteen or fourteen, and therefore, 'growing up to be a great boy.' In like manner, Iphigenia recognising in her brother, now grown-up, the child she formerly knew, says, ἔχω σ', Ὀρέστα, τηλύγετον χθονὸς ἀπὸ πατρίδος Eur. I. T. 829.

In Il. 3. 175 Helen reproaches herself with having deserted her home, παῖδά τε τηλυγέτην, implying that Hermione was growing into womanhood at the time of Helen's flight.

In the present passage vv. 11-14 ὅς οἱ τηλύγετος . . Ἑρμιόνην, the implication is that Helen's flight occurred long after the birth of Hermione; long enough to let the conclusion be drawn Ἑλένη δὲ θεοὶ γόνον οὐκέτ' ἔφαινον. That interval was the measure of the age of Hermione. Now the Schol. on Od. 4. 4, and Eustath. 1479 say that Hermione was actually given in marriage to Orestes while Menelaus was at Troy, quoting the authority of Sophocles, who ἐν Ἑρμιόνη ἱστορεῖ ἐν Τροίᾳ ἔτι ὄντος Μενελάου ἐκδοθῆναι τὴν Ἑρμιόνην ὑπὸ Τυνδάρει τῷ Ὀρέστῃ· εἴτα ὕστερον ἀφαιρεθεῖσαν αὐτοῦ ἐκδοθῆναι τῷ Νεοπτολέμῳ κατὰ τὴν ἐν Τροίᾳ ὑπόσχεσιν. But see Eur. Hel. 689, where Helen describes the condition of Hermione as ἄγαμος, ἄτεκνος, ὦ πόσι, καταστένει γάμον ἄγαμον αἰσχίνα. Hermione must thus have been growing-up, or at least past childhood at the time of Helen's flight, which satisfies the meaning assigned to τηλύγετος, even without making allowance for the exaggeration of regret in Helen's mention of her. The application of τηλύγετος here to Megapenthes is no less appropriate. Born after Helen's flight, but before the Trojan expedition, he would now be nineteen or twenty. Among the interpretations which Eustath. collects here of τηλύγετος he gives as the last ὁ αὐξηθεὶς μετὰ γέννησιν.

The only remaining passage to notice

ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ' ἐρατεινὴν,
'Ερμιόνην, ἣ εἶδος ἔχε χρυσέης 'Αφροδίτης.

Ὡς οἱ μὲν δαίνυντο καθ' ὑψερεφές μέγα δῶμα 15
γείτονες ἡδὲ ἔται Μενελάου κυδαλίμοιο,
τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος αἰοιδὸς
φορμίζων· δοιῶ δὲ κυβιστητῆρε κατ' αὐτοὺς
μολπῆς ἐξάρχοντος ἐδίνεον κατὰ μέσσους.

Τῷ δ' αὐτ' ἐν προθύροισι δόμων αὐτῷ τε καὶ ἵππῳ, 20
Τηλέμαχος θ' ἥρως καὶ Νέστορος ἀγλαὸς υἱὸς,
στῆσαν· ὁ δὲ προμολῶν ἵδετο κρείων 'Ετεωνεύς,

15-19.] φασὶ τοὺς ἐ' στίχους τούτους μὴ εἶναι τοῦ 'Ομήρου, ἀλλὰ τοῦ 'Αριστάρχου
Schol. M.T. See note below. 19. ἐξάρχοντος] According to Athenaeus, quoted
below, Aristarchus read ἐξάρχοντες, as does the Venet. A. on Il. 18. 606.

is Il. 13. 470 ἀλλ' οὐκ Ἰδομενῆα φόβος
λάβε, τηλύγετον ὥς, where Buttm.
renders 'like a spoiled child;' but the
meaning of a 'great boy' suits equally
well here, 'no stripling's fear seized
Idomeneus.'

τηλύγετος thus corresponds very
closely with the Lat. *adolescens*, both in
its denotation, and its literal etymo-
logical sense. The limits of age implied
by it may be from thirteen to twenty
or twenty-three. From J. Savelsberg,
Rhein. Mus. 1853, p. 441.

11. Μεγαπένθης, a name commemora-
tive of the 'great sorrow' caused by
Helen's faithlessness, cp. the name
Benoni, Gen. 35. 18, and Tristram.

12. δούλης is not a slave by birth, but
a captive.

13. ἐπεὶ δῆ. The same commence-
ment is found in Od. 8. 452; 21. 25;
24. 482; Il. 22. 379; 23. 2. See on
Od. 12. 423.

15-19. Athenaeus (5. 180), referring
to this mention of dancing and tumbling,
considers the addition out of place in
the house of Menelaus, and suggests
that the lines were introduced by οἱ
περὶ 'Αρίσταρχον, who failed to see that
the marriage-feast was really over;—
μὴ συνέντες ἀλλ' ἐξαπατηθέντες ὑπὸ τοῦ
πρώτου ἔπους (sc. v. 3) προσσυνῆσαν
τοιούτους τινὰς στίχους (vv. 15-19),
μετενεγκόντες ἐκ τῆς 'Οπλοποιίας (Il. 18.
604-606) σὺν αὐτῷ γε τῷ περὶ τὴν λέξιν
ἀμαρτήματι· οὐ γὰρ ἐξάρχοντες οἱ κυβισ-
τητῆρες, ἀλλ' ἐξάρχοντος τοῦ αἰοιδοῦ

πάντως ὠρχοῦντο. But it is simply in-
credible that Aristarchus, the critic
famed beyond everything for his *περιττὴ*
εὐλάβεια, should have out of sheer
ignorance (μὴ συνέντες) had recourse to
such an interpolation. It is far more
likely that Aristarchus himself marked
the verses with the obelos, or asteriscos,
or 'both, and that the error lies with
Athenaeus or his informant. The
Schol., who gives the same story,
mentions it merely as a current saying,
φασὶ τοὺς ἐ' στίχους τούτους μὴ εἶναι
'Ομήρου ἀλλὰ τοῦ 'Αριστάρχου. With
the entrance of Telemachus and his
friend, we may suppose the music and
dancing would cease.

18. κυβιστητῆρε. As κεφαλή had a
bye-form κεβαλή, Etym. Mag. 195. 39,
so the Cretan form κυφή, 'head,' was
also written κύβη, Etym. Mag. 543. 22,
and κυβιστάω, which presupposes a
verb κυβίζω, is interpreted by εἰς κεφα-
λήν πηδάω.

19. ἐξάρχοντος, sc. αἰοιδοῦ. So ἐξάρ-
χειν γόοιο Il. 18. 51; cp. Eur. Troad.
148 ἐξάρξω μολπὰν, ib. 152 ἐξήρχον θεοῦς.
κατὰ μέσσους, as a nearer definition
of κατ' αὐτοὺς.

20. προθύροισι, sc. the entrance from
outside into the αὐλή.

22. κρείων. This title implies that
Eteoneus was of gentle birth. In Od.
15. 96 he is mentioned again as living
near Menelaus. For θεράπων see on
Od. 1. 109. The Schol. M describes
him as ὁ τοῦ 'Αλέκτορος τοῦ συμπενθέρου

ὀτρηρὸς θεράπων Μενελάου κυδαλίμοιο,
 βῆ δ' ἵμεν ἀγγελέων διὰ δώματα ποιμένι λαῶν,
 ἀγχοῦ δ' ἱστάμενος ἔπεα πτερόεντα προσηύδα·
 25 Ἐείνω δὴ τινε τώδε, διοτρεφεὲς ὦ Μενέλαε,
 ἄνδρε δύω, γενεῇ δὲ Διὸς μέγαλοιο ἔικτον.
 ἀλλ' εἴπ' ἥ σφωιν καταλύσομεν ὠκέας ἵππους,
 ἥ ἄλλον πέμπωμεν ἱκανέμεν, ὅς κε φιλήσῃ.
 Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·
 30 'οὐ μὲν νήπιος ἦσθα, Βοηθοΐδῃ Ἑτεωνεῦ,
 τὸ πρὶν· ἀτὰρ μὲν νῦν γε πάις ὥς νήπια βάζεις.
 ἥ μὲν δὴ νῶι ξεινήια πολλὰ φαγόντε
 ἄλλων ἀνθρώπων δεῦρ' ἰκόμεθ', αἶ κέ ποθι Ζεὺς
 ἐξοπίσω περ παύσῃ οἰζύος. ἀλλὰ λύ' ἵππους
 35 ξείνων, ἐς δ' αὐτοὺς προτέρω ἄγε θοινηθῆναι.
 Ὡς φάθ', ὁ δὲ μεγάροιο διέσσυτο, κέκλετο δ' ἄλλους
 ὀτρηροὺς θεράποντας ἅμα σπέσθαι ἐοῖ αὐτῷ.
 οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἰδρώοντας,
 καὶ τοὺς μὲν κατέδησαν ἐφ' ἵππεϊνσι κάπησι,
 40 πὰρ δ' ἔβαλον ζειᾶς, ἀνὰ δὲ κρῖ λευκὸν ἔμιξαν,

27. ἔικτον] Nitzsch prefers, with a few MSS., the commoner form *ἐίκτην* from the pluperfect. 29. φιλήσῃ] *παρέλκει* (is redundant) ὁ κε Schol. M. 'Si Scholion Aristonici est, colligi potest Aristarchum φιλήσει probasse' Dind. 33. φαγόντε] Bekk. with Harl. etc. reads *φαγόντες*. 37. ὁ δὲ μεγάροιο] Vulg. ὁ δ' ἐκ μεγάροιο. Cp. Schol. H. M. Q. R. Ἀρίσταρχος *χωρὶς τῆς ἐκ . . . βούλεται γὰρ λέγων διὰ μεγάροιο*. 38. σπέσθαι] So with Bekk. from Harl. MS., instead of *ἅμ' ἐσπέσθαι*, *σπέσθαι* being the more genuine form of the infin. aor. Cp. *σπείω* Il. 10. 285.

Μενελάου ἀδελφός, and Schol. B. H. M. Q. adds *συγγενὴς οὖν Μενελάου Ἑτεωνεὺς καὶ θεράπων αὐτοῦ ὡς Ἀχιλλέως Πάτροκλος*.

26. τώδε, 'here,' 'yonder;' with a gesture.

27. γενεῇ Διός. This implies royalty; kings being generally called *διογενεῖς* and *διοτρεφεῖς*.

29. Join ἥ πέμπωμεν ἱκανέμεν ἄλλον ὅς κε. The doubt that Eteoneus feels about welcoming the strangers, implies that the house was in a state of bustle with the festivities. The Schol. thinks that the treachery of the guest Paris had suggested fresh caution in admitting strangers.

34. ἰκόμεθ', αἶ κε . . οἰζύος, 'we are

come here, in the hope that Zeus may rid us of sorrow for the days to come.' περ adds an emphasis to ἐξοπίσω, for the past had been troublous enough. The emphasis lies in the words *ξεινήια πολλὰ φαγόντε*, meaning, 'many were the hospitalities that we enjoyed before we settled down here;' therefore, let us not fail in extending such hospitality to others.

36. ἐς δ' . . ἄγε προτέρω, 'bring them forward into the house.'

39. Join ὑπὸ ζυγοῦ λῦσαν, as ὑπ' ἀπήνης ἔλυσεν Od. 7. 5.

41. ζειᾶς. Nitzsch, after Voss, identifies this with Virgil's '*farra*,' Georg. 1. 73. It is much disputed what species of corn *ζειά* was. Herodot. (2. 36)

ἄρματα δ' ἔκλιναν πρὸς ἐνώπια παμφανόωντα,
 αὐτοὺς δ' εἰσῆγον θεῖον δόμον· οἱ δὲ ἰδόντες
 θαύμαζον κατὰ δῶμα διοτρεφέος βασιλῆος.
 ὥς τε γὰρ ἡελίου αἶγλη πέλεν ἢ σελήνης
 δῶμα καθ' ὑψερεφές Μενελάου κυδαλίμοιο.
 αὐτὰρ ἐπεὶ τάρπησαν ὀρώμενοι ὀφθαλμοῖσιν,
 ἔς ρ' ἀσαμίνθους βάντες ἐυξέστας λούσαντο.
 τοὺς δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρίσαν ἐλαίῳ,
 ἀμφὶ δ' ἄρα χλαίνας οὔλας βάλλον ἠδὲ χιτῶνας,

45

50

says [Αἰγύπτιοι] ἀπὸ ὀλυρέων ποιεῦνται σιτία, τὰς ζεῖας μετεξέτεροι καλέουσι, where Baehr comments thus: 'ad commune τῆς ζεῖας genus pertinuisse videtur ὄλυρα tanquam species. Quod enim distinguunt, et triticum spelta (Dinkel), et zea (Spelz), utrumque . . . communi ζεῖας appellatione indicatum, illud, si accuratius loquaris, ὄλυρα, hoc ζεῖα appellari debet.'

42. ἐνώπια. According to Nitzsch, the inner faces, opposite to each other, of a gateway or doorway; here, that of the αὐλή, but in Od. 22. 21, that of the μέγαρον. So the Scholl. τοὺς ἀντικρὺ τόπους τῆς εἰσόδου, and more nearly Eustath. p. 722. 7 τὰ ἐντὸς τῶν θυρῶν. The epithet παμφανόωντα, applied elsewhere to τεύχεα, ἔντεα, δούρατα, κυνέη, αἶγλη, φλόξ, λέβης, κάρη, might be taken to mean that the ἐνώπια were plastered smooth, if there were any ground for assuming them to be so. But probably the key is supplied by the Schol. τοὺς φωτισμένους ὑφ' ἡλίου τόπους ἢ τῆς σελήνης. In the dark shadow thrown by the front wall with its colonnades, the open gateway, with the sun shining through it on one side or the other, and reflected from its pavement, would well deserve the epithet. Against one of these walls the chariot was rested atilt.

45. The full form of this brachylogical sentence would be αἶγλη πέλεν ὥς τε [like] ἡελίου αἶγλη. The line occurs again Od. 7. 84, and with the form of sentence we may compare Od. 4. 122; 11. 605; 12. 86, 396.

43. δόμον . . δῶμα. The words are contradistinguished again in Od. 16. 273-6; and used indiscriminately together, Od. 15. 509-11. It would seem

that δόμος, in its proper sense, is more restricted than δῶμα, which is used of the whole building, exclusive only of the αὐλή (see Od. 7. 139; 15. 109; 16. 74), though sometimes also of the μέγαρον (Od. 22. 494 εὖ διεθείωσεν μέγαρον καὶ δῶμα καὶ αὐλήν); on the other hand, the reference in the words οἶο δόμοιο Od. 1. 330, signifies only Penelope's apartment. In Od. 7. 88 θύραι πυκινὸν δόμον ἐντὸς ἔργον, ib. 131 ὑπ' αὐλῆς οὐδὸν . . πρὸς δόμον ὑψηλόν, Od. 18. 237 οἱ μὲν ἐν αὐλῇ | οἱ δ' ἐντοσθε δόμοιο, and elsewhere, δόμος is identified with μέγαρον, the banquet-hall. This last seems the *proper* use of δόμος, while the *proper* signification of δῶμα is the whole of the inhabited buildings. There is another sense in which both words are used, which, being the perfectly general one of 'abode,' reduces the two words to synonyms. Both words are found in their proper sense in the plural as well as the singular.

44. θαύμαζον κατὰ δῶμα. Some commentators propose to connect ἰδόντες, in preceding line, with κατὰ δῶμα, but Fäsi rightly remarks that the phrase κατὰ δῶμα forms the object to θαύμαζον, or rather it is the brachylogical substitute for it, signifying in fact, 'the house, throughout itself;' cp. Od. 9. 6. We might render the expression in Latin 'mirabantur singula hic illic aedium.' Compare with the sense here, though not in illustration of the idiom, Od. 9. 153 νῆσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτήν.

47. ὀρώμενοι. Contrast this tense expressing the leisurely examination, with ἰδόντες (supra 43), which describes one glance.

50. οὔλας. Curtius, G. E. p. 310,

ἔς ῥα θρόνους ἔζοντο παρ' Ἀτρείδην Μενέλαον.
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
 καλῇ χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,
 νίψασθαι παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.

σῖτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,
 εἶδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων.

55

[δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν αἰείρας
 παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα.]

τὼ καὶ δεικνύμενος προσέφη ξανθὸς Μενέλαος·

‘Σίτου θ' ἄπτεσθον καὶ χαίρετον. αὐτὰρ ἔπειτα

60

δείπνου πασσαμένῳ εἰρησόμεθ' οἳ τινὲς ἔστων

[ἀνδρῶν· οὐ γὰρ σφῶν γε γένος ἀπόλωλε τοκῆων,

ἀλλ' ἀνδρῶν γένος ἔστέ διοτρεφέων βασιλῆων

54. ξεστὴν] γρ. χρυσὴν Schol. H. 57, 58] Rejected by most editors subsequent to Wolf, as wanting in the Harl. and several other MSS. 61. πασσα-
 μένω] A few MSS. read παυσαμένω. 62-64.] προηθετοῦντο καὶ παρὰ Ζηνοδότῃ καὶ
 παρὰ Ἀριστοφάνει, τό τε γὰρ σφῶν οὐχ Ὀμηρικῶς μονοσυλλάβως ἐξηνέχθη, κ.τ.λ.
 σφῶν χωρὶς τοῦ ἱ, ὡς Ἀρίσταρχος καὶ Ἡρωδιανὸς, Ἀπολλώνιος δὲ . . . μετὰ τοῦ ἱ

refers οἶλος to the same root as ἔριον, Skt. *ūr-na*, Lat. *vellus*, Goth. *vulla*, and English ‘wool,’ with the common interchange of *r* and *l*.

The mention of *χλαῖναι* before *χιτῶνες* is a common Homeric prothysterion. So Od. 3. 467 *φᾶρος ἡδὲ χιτῶνα*, 5. 264 *εἵματα ἀμφιέσασα . . καὶ λούσασα*. The inverted order is suggested by the fact that the *φᾶρος* or *χλαῖνα*, being the exterior garment, is the one which impresses the eye. The *χλαῖνα*, or ‘overall’ (Od. 8. 455; 17. 89), was a piece of cloth either square, or rounded at the corners, passing over the left and under the right arm, the end that hung down behind being thrown over the left shoulder (so ἀπ' ὤμου *χλαῖναν θέτο* Od. 21. 118), where it was fastened with a brooch or pin, *χλαῖναν περονήσατο* Il. 10. 133.

59. *δεικνύμενος*, ‘welcoming.’ See on Od. 3. 41.

61. *δείπνου*. This was probably the principal mid-day meal, and although the day was now far spent it is correctly used to describe the first regular meal that the travellers had enjoyed. In inf. 213 it is called by its regular name *δόρπον*. For a similar use of *δείπνον* to describe the meal taken by travellers

on setting out, see Od. 15. 79, or by herdsmen before leaving home for the day, ib. 397.

62. *σφῶν*, as a contracted form of *σφῶιν*, is found only here. See above critical note. There was a great uncertainty about the correct way of writing this dual. According to Aristarch., Apoll., and Herod. *σφῶι* is nom. and accus. dual of the second personal pronoun; *σφωέ* of the third. For the gen. and dat. dual of the second person they wrote *σφῶιν*; of the third, *σφωίν*. Of these forms *σφωέ* and *σφωίν* were enclitic. See generally La Roche, Hom. Textkrit. p. 357. Translate, ‘For [the nobility of] your parentage is not lost in you,’ i.e. in your persons. With this use of *ἀπόλωλε* with the dative, cp. Il. 10. 186 *ἀπό τέ σφισιν ὕπνος ὄλωλεν*. This interpretation is equivalent to the words of the Schol. οὐ γὰρ ἀφανῶν ἔστέ γονέων, and is better than giving the force of an agent-dative to *σφῶν*, viz. ‘the nobility of your parentage has not been discredited by you;’ for Menelaus could hardly argue that (1) they were noble because their faces were noble; and (2) then compliment them on not discrediting their parents.

63. *γένος* is here the accus. and

σκηπτούχων, ἐπεὶ οὐ κε κακοὶ τοιούσδε τέκοιεν.]'

ᾧ φάτο, καὶ σφιν νῶτα βοὺς παρὰ πίονα θῆκεν
ὅππ' ἐν χερσὶν ἐλὼν, τά ῥα οἱ γέρα πάρθεσαν αὐτῷ.

65

οἱ δ' ἐπ' ὀνειάθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

δὴ τότε Τηλέμαχος προσεφώνεε Νέστορος υἱὸν,

ἄγχι σχὼν κεφαλὴν, ἵνα μὴ πευθοίαθ' οἱ ἄλλοι.

70

ᾧ φράζεο, Νεστορίδην, τῷ ἐμῷ κεχαρισμένε θυμῷ,

χαλκοῦ τε στεροπὴν καὶ δώματα ἡχήμεντα,

χρυσοῦ τ' ἡλέκτρον τε καὶ ἀργύρου ἡδ' ἐλέφαντος.

Schol. H. M. Eustath. found the common reading σφῶν (as Schol. E.), but adds βούλονται οἱ παλαιοὶ σὺν τῷ ἰῶτα γράφειν τὸ σφῶν. Aristarchus, however, rejected the lines (Schol. H. M.) though referring to the reading.

70. πευθοίαθ' οἱ ἄλλοι] Schol. H. M. οὕτως Ζηνόδοτος· ὁ δὲ Ἀρίσταρχος 'πευθοίατο ἄλλοι.' 72. καὶ δώματα] So Bekk., while other modern editors write κατὰ δ. The MSS. give καὶ δώματα, but Schol. on Il. 24. 323 κατὰ.

ἀνδρῶν the gen. after ἐστέ, as we may infer from Il. 21. 186, 187 φῆσθα σὺ μὲν ποταμοῦ γένος ἔμμεναι εὐρὺν ῥέοντος, | αὐτὰρ ἐγὼ γενετὴν μεγάλου Διὸς εὐχομαι εἶναι. Cp. Od. 14. 199.

ἀνδρῶν is in apposition to διοτρεφέων βασιλῆων as genus to species.

64. With ἐπεὶ οὐ κε = οὐ γάρ κε cp. Il. 15. 228.

65. νῶτα. For allusions to the chine as the portion of honour compare Od. 8. 475, where Odysseus sends down to Demodocus a portion νῶτον ἀποπροταμῶν, ἔτι δὲ πλείον ἐλέλειπτο, 14. 437 νῶτοισιν δ' Ὀδυσῆα διηνεκέεσσι γέρειν, also Il. 7. 321; 9. 207. Menelaus, in accordance with the custom which survived in the case of the kings of Sparta, had this portion assigned to him from the public table; τά ῥα . . αὐτῷ, 'the portion of honour which they had set before himself.' He does not join in the repast here, having presumably dined already, but (as in Od. 8. 475, quoted above) he gives his guests the remains of his portion of meat.

66. γέρα here is merely a plural of amplification, as χρυσὸς . . δῶρα θεοῖο Il. 20. 268, and not assimilated in number to νῶτα.

71. τῷ ἐμῷ θυμῷ, 'this heart of mine.' Cp. Virg. Aen. 12. 142 'animo carissima nostro.'

73. ἡλέκτρον. Buttm. Mythol. vol. 2 discusses fully the meaning of ἡλεκτρον

(ἡλεκτρος). It is used only in two passages besides this, viz. Od. 15. 460 χρύσειον ὄρμον ἔχων, μετὰ δ' ἡλέκτροισιν ἔερτο, and 18. 295 ὄρμον . . χρύσειον ἡλέκτροισιν ἐερμένον ἡέλιον ὥς. Is this ἡλεκτρον a metal or is it amber? Pliny, Hist. Nat. 33. 4. 23 takes it as a metal, a natural not artificial compound: 'Omni auro inest argentum vario pondere, alibi dena, alibi nona, alibi octava parte . . ubicunque quinta portio est electrum vocatur. Vetusta est electro auctoritas, Homero teste, qui Menelai regiam auro electro argento ebore fulgere tradit.' It is indeed tempting to accept this view when we find, as here, ἡλεκτρον standing between gold and silver, the two metals of which it is a compound. But the other two passages in the Odyssey constrain us to adopt for them the meaning 'amber.' It is inconceivable that a necklace should be described as being of gold and strung with pieces of what was but a paler gold between. See Schol. on Aristoph. Nub. 768 Ὅμηρος δὲ οὐκ οἶδε τὸ ὄνομα (sc. ὕαλος), ἀλλὰ παρ' αὐτῷ καὶ τοῖς ἀρχαίοις ἡλεκτρος μὲν ἔστιν, ὕαλος δὲ οὐ. The same sense will fit Hesiod, Scut. Herc. 141 τιτάνη λευκῷ τ' ἐλέφαντι | ἡλέκτρῳ θ' ὑπολαμπὲς ἔην [σάκος], χρυσῷ τε φαεινῷ | λαμπόμενον, and Epig. Hom. 15. 10 αὐτῇ δ' ἰστὸν ὑφαίνει ἐπ' ἡλέκτρῳ βεβαυῖα, 'quo pavementum conclavis, utpote in domo opulentissima, distinctum est.' Frank. Cp. Hdt. 3. 113 ἐξ ἐσχάτης [τῆς

Ζηνός που τοιήδε γ' Ὀλυμπίου ἔνδοθεν αὐλή,
ὅσσα τάδ' ἄσπετα πολλά· σέβας μ' ἔχει εἰσορόωντα.' 75

Τοῦ δ' ἀγορεύοντος ξύνετο ξανθὸς Μενέλαος,
καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
' Τέκνα φίλ', ἦ τοι Ζηνὶ βροτῶν οὐκ ἂν τις ἐρίζοι·
ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ' ἔασιν·
ἀνδρῶν δ' ἣ κέν τις μοι ἐρίσσεται, ἥε καὶ οὐκί, 80
κτήμασιν. ἦ γὰρ πολλὰ παθῶν καὶ πόλλ' ἐπαληθεῖς
ἠγαγόμην ἐν νηυσὶ καὶ ὀγδοάτῳ ἔτει ἦλθον·
Κύπρον Φοινίκην τε καὶ Αἰγυπτίους ἐπαληθεῖς,
Αἰθίοπας θ' ἰκόμην καὶ Σιδονίους καὶ Ἑρεμβοὺς

74. αὐλή] Athenaeus, 188 F., quotes as the reading of Seleucus τοιαῦτα δόμοις ἐν κτήματα κεῖται, doubtless to avoid the difficulty of αὐλή. So Schol. P. 83. ἐπαληθεῖς] πλανηθείς. οἱ δὲ ἐπὶ τοὺς ἀληθεῖς Αἰγυπτίους, ὅτι μαντικῆς ἔμπειροι Schol. V. 84. Ἑρεμβοὺς] So Aristarch.; Κράτης Ἑρεμνοὺς γράφει . . . ἐνιοι δὲ (among them Zeno) . . . Ἀραβάς τε Schol. E. H. M. V.: see inf.

Εὐρώπης] ὃ τε κασσίτερος ἡμῖν φοιτᾷ καὶ τὸ ἤλεκτρον. We may therefore safely decide for the meaning 'amber' in Homer. On the other hand, the passages, Soph. Ant. 1037 τὸν πρὸ Σαρδέων [?] ἤλεκτρον . . . καὶ τὸν Ἰνδικὸν χρυσόν, and Virg. Aen. 8. 402 'quod fieri ferro liquidove potest electro,' demand that it should be taken for the metal; the name of the amber being borrowed to express a metal which resembled it in its pale brightness; compare Pliny, l. c. 'electri natura est ad lucernarum lumina clarius argento splendere.' Thus far, in substance, Buttm. who proceeds in conclusion to refer the word (like ἡλακάτη) to ἔλκειν, from its powers of attracting light substances when rubbed. He supposes that this remarkable property of amber could not have escaped the notice of an observant people. But the derivation from ἔλκειν seems too fanciful to be maintained, with the additional difficulty of explaining its relation to ἡλέκτωρ and Ἠλέκτρα. Curtius refers all to a root ἄλκ, parallel with Skt. *ark*, 'to flash,' and *arkas*, signifying brightness, the sun, crystal, or polished copper.

74. αὐλή. If this word is to stand here in its proper acceptance of 'court,' we must suppose that after Telemachus has referred to the splendours of the δῶμα he recurs to the αὐλή, as he saw

it on first entering, and to the feelings of amazement he then experienced; so that he compares it to the αὐλή of Ζεὺς. We may however remark that in Il. 24. 452 αὐλή is loosely used for the habitation itself, as in later Greek ἡ Διὸς αὐλή Aesch. P. V. 122.

75. ὅσσα, 'for the untold multitude of the things that are here.' ὅσσα does not answer to τοιήδε, but is roughly equivalent to ὅτι τόσα.

80. ἣ κέν τις μοι ἐρίσσεται (subjunctive). In this line, the first word ἀνδρῶν is opposed to Ζηνί, 78. This use of ἣ κε with the subjunct. is found in Il. 9. 701 ἀλλ' ἦ τοι κείνον μὲν ἔασομεν ἣ κεν ἦρσι | ἦ κε μένη, and with the optat. in Od. 14. 184 ἦ κεν ἀλώῃ ἦ κε φύγοι. In the phrase ἦ τις . . . ἥε καὶ οὐκί we have the primitive equivalent of the later phrase in Plato (Rep. 496 B) etc. ἦ τις ἢ οὐδεῖς, 'few or none.' Nitzsch compares inf. 632 Ἀντίνο' ἦ ῥά τι ἴδμεν ἐνὶ φρεσίν, ἦε καὶ οὐκί; also Il. 2. 238, 300, 349. That the general meaning of the passage is that few, if any, can compete with him is shown by the γάρ which follows.

82. ἠγαγόμην, sc. κτήματα.

83. Αἰγυπτίους. Here, as in inf. 127, 229; Od. 14. 263, 286; 17. 432; Il. 9. 382, a trisyllable; in inf. 385 Αἰγύπτιος scans as four syllables.

84. Σιδονίους. Here, and in Il. 23.

καὶ Λιβύην, ἵνα τ' ἄρνες ἄφαρ κεραοὶ τελέθουσι.
 τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν.
 ἔνθα μὲν οὔτε ἄναξ ἐπιδευῆς οὔτε τι ποιμὴν
 τυροῦ καὶ κρειῶν, οὐδὲ γλυκεροῖο γάλακτος,
 ἀλλ' αἰεὶ παρέχουσιν ἐπηετανὸν γάλα θῆσθαι.

85

86. *τρὶς γάρ*] Bekk., ed. 2, transposes this line to come after v. 89, and to give the reason for the constant supply of milk. *τινὲς γελοῖως γράφουσι* *δὲς* Schol. H. M.

740 foll. the Sidonians are distinguished from the Phoenicians.

Ἐρεμβούς. Only mentioned in the present passage. The connection of the word with *ἔρεβος*, *ἐρ-βεννός*, and *ἐρεμνός* seems certain. The Erembi must have been a branch of the Aethiopes, living on the coast of the Mediterranean opposite Cyprus. The etymology of the name was an ancient difficulty. Strabo says of them (b. 16) ἀλλὰ μάλλον περὶ τῶν Ἐρεμβῶν ἢ ζήτησις, εἴτε τοὺς Τρωγλοδύτας ὑπονοητέον λέγεσθαι, καθάπερ οἱ τὴν ἐτυμολογίαν βιαζόμενοι ἀπὸ τοῦ εἰς τὴν ἔραν ἐμβαίνειν ὅπερ ἐστὶν εἰς τὴν γῆν, εἴτε τοὺς Ἀραβας. ὁ μὲν οὖν Ζήνων μεταγράφει οὕτως· καὶ Σιδονίους Ἀραβάς τε. πιθανώτερον δὲ Ποσειδώνιος γράφει τῷ παρὰ μικρὸν ἀλλάξαι καὶ Σιδονίους καὶ Ἀραμβούς.. οὐδ' οἱ Ἐρεμνοὺς γράφοντες πιθανοί. τῶν γὰρ Αἰθιόπων μάλλον ἴδιον. The Schol. here, and Eustath. assert that Aristarchus identified the Ἐρεμβοί with the Ἀραβες, which Lehrs denies (*de Ulixi erroribus* 3. 5. 4). Gosselin, quoted by Pierron, regards the Ἐρεμβοί as the inhabitants of the little island of Arad, Arab, or Erebo on the Phoenician coast. Ameis, ad loc. suggests the identity of Hebrews, Aramaeans, and Arabians with these Erembi.

85. **ἄφαρ κεραοί.** The interpretation of this line depends upon the force which we assign to *τελέθουσι*. If we follow the view of Herodotus (4. 29) who quotes this line substituting *ὅθι* for *ἵνα*, we shall render 'begin at once to become horned;' for he says, *ἐν τοῖσι θερμοῖσι ταχὺ παραγίγνεσθαι τὰ κέρεα*. This view Eustath. follows, only pointing out that *ἄφαρ* is stronger than *ταχύ*. See further on Od. 11. 274. But comparing Od. 7. 52; 8. 583; 17. 486; 19. 328; Il. 9. 441; 12. 347; 21. 465; 23. 499 we gather that *τελέθω* is rather identical in meaning with *πέλω* than

with *γίγνομαι*, so that we should rather translate, 'are horned at once,' i. e. come to birth with horns ready grown or at least sprouting, and this harmonises best with the interpretation of Aristotle, *Hist. Anim.* 8. 28 καὶ ἐν μὲν Λιβύῃ εὐθὺς γίνεταί κέρατα ἔχοντα τὰ κερατώδη τῶν κριῶν (*ζῶων* Schn.), οὐ μόνον οἱ ἄρνες, ὥσπερ Ὅμηρος φησιν, ἀλλὰ καὶ τᾶλλα. The connection with *τρὶς γάρ* which follows is:—Such a fact illustrates the genial productiveness of Libya; *for* it ranges itself with other facts pointing the same way, such as that there are three sets of lambs in a year. This fertility would be something astonishing; compare Aristot. *Mirab.* 81 παρὰ τοῖς Ὀμβρικοῖς φασὶ τὰ βοσκήματα τρὶς τίκτειν τοῦ ἐνιαυτοῦ, and Virg. *Georg.* 2. 150 'bis gravidæ pecudes, bis pomis utilis arbor.'

86. **τελεσφόρον** only occurs in Homer in this phrase. It serves, that is, as a fixed epithet of *ἐνιαυτός* as comprising a complete cycle of the observed relations of the earth to the stars and to the sun; of the terrestrial seasons; of the stages of vegetation; and, consequently, of the operations of husbandry. The period of the coincident completions of all these phenomena had been abundantly marked, and become the chief measure of time, long before the cause of coincidence was imagined. The period itself was represented meanwhile as the cause, and called the 'time-maturing' or 'the maturing' year.

A conclusive reason against writing *τελέσφορον*, and taking the passive notion of a 'completed' year, is that such an epithet would not be a fixed epithet, the essence of which is to be descriptive. Only a fixed epithet could refer, as here, to *any* year. Cp. Od. 10. 467; 14. 292; 15. 230; Il. 19. 32.

89. **ἐπηετανόν.** The old interpretation of this word is 'lasting out the

εἶος ἐγὼ περὶ κείνα πολὺν βίον συναναγείρων 90
 ἡλώμην, τείως μοι ἀδελφεὸν ἄλλος ἔπεφνε
 λάθρη, ἀνωιστὶ, δόλῳ οὐλομένης ἀλόχοιο·
 ὥς οὐ τοι χαίρων τοῖσδε κτεάτεσσιν ἀνάσσω,—
 καὶ πατέρων τάδε μέλλετ' ἀκούμεν, οἳ τινες ὑμῖν
 εἰσὶν,—ἐπεὶ μάλα πόλλ' ἔπαθον, καὶ ἀπώλεσα οἶκον 95
 εὖ μάλα ναιετάοντα, κεχανδότα πολλὰ καὶ ἐσθλά.

93. οὐ τοι] So Dind., Bekk., etc. with Harl., instead of οὐ τι. Cod. M. has οὔτοι in lemma of Schol., but οὐ τι in text. After this line, according to Schol. H. M. Q., some inserted the line οὐδέ τι βουλόμενος, ἀλλὰ κρατερῆς ὑπ' ἀνάγκης, which the Schol. rightly characterises as γελοῖως. It is quoted in Themist. Orat. 33. p. 367 C. with the variant οὐτ' ἐπιτερπόμενος. 94. ὑμῖν] Schol. E. ὕμνιν, Αἰολικῶς ψιλοῦται.

year,' as if compounded of ἐπί and ἔτος. As illustrating this, reference is made to its application to plants ἐπηετανὸν γανώσσαι Od. 7. 128, and to the similar use of ἐπετήσιος ib. 118. But Curtius, Gk. Etym. 346, follows Döderl. in regarding it as a compound of ἐπί and αἰεί (Boeotian ἡῖ). ἐπ-ηε-τανός will then be a formation similar to ἐφ-ημέριος, the termination being identical with the Skt. *-tana*, as *nātanas*, 'present;' and the Lat. *-tinus*, as in *cras-tinus*. This suits better such passages as ἐπηετανὸν γὰρ ἔχεσκον Od. 7. 99, κομιδῇ ἐπηετανός Od. 8. 232, πλυνοὶ ἐπηετανοί Od. 6. 86, ἀρδομοὶ ἐπηετανοί Od. 13. 247. The word is used loosely in the sense of 'plentiful,' in h. Hom. Merc. 113.

θῆσθαι, 'to draw.' Hesych. quotes an active infinitive aorist θῆσαι, other forms from the aorist being θήσατο μαζόν Il. 24. 58, θησάμενος h. Hom. Cer. 236; and, in the sense of 'suckled' h. Hom. Apoll. 123. For the form θῆ-σθαι (non-Thematic), see Monro, H. G. § 19. The root is θα (θη), compare θηλή, τι-θή-νη, Lat. *fi-lius*, *fe-mina*, *felare*. See Curt. Gk. Etym. 227.

90. εἶος. 'The attic. -εω in πλέως, κρεωφάγος points to original πλῆως, κρήας, not πλείος or κρείας. So ἔως, τείως are for ἦος, τῆος (not εἶως as in the MSS.).' Monro, H. G. App. c. 5. The oldest way of writing the word would be ΕΟΣ.

κείνα, 'those parts.'

92. ἀνωιστὶ, 'at unawares,' from οἶω, like Lat. *necopinato*.

οὐλομένης. See note on ὀνήμενος Od. 2. 33.

94. καὶ πατέρων . . εἰσὶν. The way in which these words are printed in the text (which seems better than the insertion of a full stop at ἀνάσσω) shows that they are wholly parenthetical. The reference of the sentence is to be explained by looking forward, as indeed τάδε helps to indicate, and not backwards. The point of which τάδε is the pronominal description is that his house before the Trojan war was εὖ μάλα ναιετάων, etc. That state of things, says Menelaus, is now matter of history; but these witnesses of it still survive. Then ἐπεὶ explains, and is to be taken as immediately following, οὐ τοι χαίρων . . ἀνάσσω. μέλλετ' ἀκούμεν, 'ye are likely to have heard.' See on Od. 3. 87.

95. ἀπώλεσα οἶκον. The Schol. M.V. makes this an ambiguous phrase, ἀμφίβολον πότερον τὸν ἑαυτοῦ ἢ τὸν τοῦ Πριάμου. But there is no real doubt. He means he was obliged to leave his house to be wasted, when he went to Troy; and wasted it was completely, although he had more than replaced the loss on his return. He then, at the words ὥς ὄφελον, passes on to another reason for his statement οὐ τοι χαίρων ἀνάσσω, namely, the many lives lost for his sake at Troy (in contrast to Agamemnon's death at home); and he says he would much rather be in possession of one-third of his old οἶκος, than be, as he now is, richer than ever—could he but have all those lives restored.

ὦν ὄφελον τριτάτην περ ἔχων ἐν δώμασι μοῖραν
ναίειν, οἱ δ' ἄνδρες σόοι ἔμμεναι, οἱ τότ' ὄλοντο
Τροίῃ ἐν εὐρείῃ, ἐκάς Ἀργεος ἵπποβότοιο.

ἀλλ' ἔμπησ πάντας μὲν ὀδυρόμενος καὶ ἀχέων 100
πολλάκις ἐν μεγάροισι καθήμενος ἡμετέροισιν—

ἄλλοτε μὲν τε γόῳ φρένα τέρπομαι, ἄλλοτε δ' αὖτε
πανόμαι· αἰψήρως δὲ κόρος κρυεροῖο γόοιο—
τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ,
ὥς ἐνός, ὅς τέ μοι ὕπνον ἀπεχθαίνει καὶ ἐδωδὴν 105

μνωομένῳ, ἐπεὶ οὗ τις Ἀχαιῶν τόσσ' ἐμόγησεν
ὅσος Ὀδυσσεὺς ἐμόγησε καὶ ἤρατο. τῷ δ' ἄρ' ἔμελλεν
αὐτῷ κήδε' ἔσεσθαι, ἐμοὶ δ' ἄχος αἰὲν ἄλαστον
κείνου, ὅπως δὴ δηρὸν ἀποίχεται, οὐδέ τι ἴδμεν,
ζῶει ὃ γ' ἢ τέθνηκεν. ὀδύρονταί νύ που αὐτὸν 110

Λαέρτης θ' ὁ γέρων καὶ ἐχέφρων Πηνελόπεια
Τηλέμαχος θ', ὃν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ.'

99.] ὀβελίζουσί τινες τὸν στίχον . . . διὰ μέντοι τῶν Ἀρισταρχείων ὑπομνημάτων οὐδὲν φέρεται περὶ τοῦ ἔπους Schol. H. M.

100. ἔμπησ is answered by τῶν πάντων inf. 104; which is indeed the proper continuation of the sentence ἀλλ' ἔμπησ . . . ἡμετέροισιν. The words ἄλλοτε μὲν τε . . . γόοιο are parenthetic, as the explanatory force of μὲν τε is sufficient to show. Translate, 'But still though often bewailing them all and grieving sore, as I sit in our halls—one moment, 'tis true, I ease my heart with lamentation, and then again I cease, for quickly comes surfeit of freezing grief—yet for all of my friends, however deeply touched—I sorrow not so much as for one.' This arrangement of the clauses, marked by Wolf in his edition, seems best to bring out the meaning. Ameis regards it as too artificial, and begins the apodosis at ἄλλοτε, putting a full stop at γόοιο.

105. ἀπεχθαίνει Eustath. μισητὸν ποιεῖ. With this causative sense compare στύξαιμι μένος Od. 11. 501. The Schol. compares πάντας μὲν ῥ' ἔλπει Od. 2. 91.

107. ἤρατο. Eustath. ὑπέμεινε καὶ ἐβάστασε. If this sense be adopted, there is a sort of hysteron proteron

in ἐμόγησε καὶ ἤρατο, 'achieved and undertook.' Compare νηὺς ἄχθος ἄροιτο Il. 20. 247.

τῷ δ' ἄρ' ἔμελλεν αὐτῷ. Many interpret τῷ 'wherefore;' but it seems better to take it as the dative of the demonstrative, strengthened by the addition of αὐτῷ (εἰ ἑρσι), to form a marked antithesis to ἐμοί.

108. ἄχος . . . κείνου, 'sorrow for him.' So ἄχος σέθεν Il. 4. 169; 8. 124; 13. 417; 14. 458, etc.

ἄλαστον. The old and commonly received interpretation is 'not to be forgotten.' Another meaning suggested, as suiting the meaning in all passages, is 'wild,' 'restless,' from ἀλάομαι, ἀλύω, which will make Ἐκτορ ἄλαστε (Il. 22. 261) intelligible. Others interpret it 'avenging,' in close connection with ἀλάστωρ. Bekk. accentuates ἀλαστός.

109. ὅπως δὴ = 'quo tandem modo.' Soph. Phil. 165.

110. ζῶει ὃ γ'. See on Od. 2. 132.

111. ἐχέφρων used in the Od. only of Penelope, and once (13. 332) of Odysseus.

Ὡς φάτο, τῷ δ' ἄρα πατὴρ υἱὸν ἔμερον ὤρσε γόοιο,
 δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε πατὴρ ἀκούσας,
 χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖν ἀνασχὼν 115
 ἀμφοτέρησιν χερσὶ. νόησε δέ μιν Μενέλαος,
 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
 ἥέ μιν αὐτὸν πατὴρ ἐάσειε μνησθῆναι,
 ἧ πρῶτ' ἐξερέοιτο ἕκαστά τε πειρήσαιο.

Εἶος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμὸν, 120
 ἐκ δ' Ἑλένη θαλάμοιο θυώδεος ὑψορόφοιο
 ἦλυθεν, Ἀρτέμιδι χρυσηλακάτῳ ἐικυῖα.

119. *τε πειρήσαιο*] *ἐπειρήσαιο* ἀντὶ τοῦ *ἐπερωτήσσειε* (this points to a reading *ἕκαστά τ' ἐπειρήσαιο*, evidently wrong, as *εἰρόμην* and not *εἰρησάμην* is the aor. in use of *εἶρομαι*). *ἐνιοι δὲ γράφουσιν κακῶς, μυθήσαιο* Schol. H. M. Q.

113. *υἱὸν ἔμερον ὤρσε γόοιο*. The preposition has here its noteworthy meaning of 'in the mind.' Cp. Od. 24. 62 *τοῖον γὰρ ὑπώρορε μούσα λίγεια*. Thus *υἱὸν*. . . *ὤρσε* is 'sent into his mind.' Translate, 'thrilled him with a yearning to bewail his father.' Aristotle (Rhet. 1. 11, 12) quotes this line as an illustration of the fact that *καὶ ἐν τοῖς πένθεσι καὶ θρήνοις ἐγγίνεται τις ἡδονή*· ἡ μὲν γὰρ λύπη ἐπὶ τῷ μὴ ὑπάρχειν· ἡδονή δὲ ἐν τῷ μεμνησθαι καὶ ὁρᾶν πῶς ἐκείνον, καὶ ἃ ἔπραττε καὶ οἶος ἦν. Cp. inf. 183; Il. 23. 108, 153; 24. 507.

114. *πατὴρ ἀκούσας*. When a genitive is used with *ἀκούειν* there is generally an adjectival or participial addition expressive of the facts heard; as *πατὴρ τεθνηῶτος ἀκούειν* Od. 1. 289; or *ζώνοντος* Od. 11. 458. Cp. inf. 278.

115. *ἄντ'*. The accent shows that this is *ἄντα*. Cp. Od. 1. 334.

116. *νόησε*, 'noticed him,' thence inferring who he was.

117. The idea in *μερμήριξε* accords, as Nitzsch remarks, with Menelaus' characteristic slowness of resolve. In Od. 15. 169 a similar case of indecision on the part of Menelaus and of quickness on the part of Helen is given.

119. *ἕκαστά τε πειρήσαιο*. It is unnecessary here, with Ameis, to supply *αὐτοῦ* and to render *ἕκαστα* 'in every particular.' Cp. Il. 18. 600 *ὥς ὅτε τις τροχὸν ἄρμενον ἐν παλάμῃσιν | ἐξόμενος κεραμεὺς πειρήσεται*. So here 'should test all he said.'

121. *δέ* here marks the apodosis, as in Od. 5. 366, etc.

122. *χρυσηλακάτῳ*. The other passages in which this epithet is found are Il. 16. 183 *ἐν χορῷ Ἀρτέμιδος χρυσηλακάτου κελαδαινῆς*, Il. 20. 70 *χρυσηλάκατος κελαδαινῆ | Ἀρτεμις ἰοχέαιρα*. The combination of epithets seems to necessitate the rendering of *χρυσηλάκατος* 'with golden arrows,' although the general meaning of *ἡλακάτη* is 'distaff,' inf. 131; Il. 6. 491, etc. The introduction of the distaff into the description of the huntress Artemis would confuse the whole scene. To the objection that arrows are not made of gold, the answer may be given that the distaff is not made of gold either, and that 'gold-tipped' or 'gold-ornamented' is all that is meant, as in *χρυσήνιος*, another epithet of Artemis, Il. 6. 205.

The point of comparison is this; a distaff is a long straight rod, so is an arrow; when Helen appears, distaff in hand, you might have thought it was Artemis holding one of her gold-tipped arrows.

That both meanings were assigned to *ἡλακάτη* we gather from the Schol. *ἡλακάτην γὰρ καλοῦσι καὶ τὸ βέλος καὶ τὸ γυναικείον ἐργαλεῖον ἐξ οὗ τὸ νῆμα ἔλκουσι*. The word *ἡλακάτη* is generally taken as a derivative from *ἔλκω*, but Curtius refers it to a root *ark*, seen in *ἄρκ-νον* and perhaps in *ἀράχνη*.

Helen, whose graceless flight had caused the war and brought bereavement into so many families—her hus-

τῇ δ' ἄρ' ἅμ' Ἀδρήστη κλισίην εὐτυκτον ἔθηκεν,
 Ἀλκίππη δὲ τάπητα φέρειν μαλακοῦ ἐρίοιο,
 Φυλῶ δ' ἀργύρεον τάλαρον φέρε, τόν οἱ ἔδωκεν 125
 Ἀλκάνδρη, Πολύβοιο δάμαρ, ὃς ἔναι' ἐνὶ Θήβης
 Αἰγυπτίης, ὅθι πλείστα δόμοις ἐν κτήματα κεῖται
 ὃς Μενελάῳ δῶκε δὺ' ἀργυρέας ἀσαμίνθους,
 δοιοὺς δὲ τρίποδας, δέκα δὲ χρυσοῖο τάλαντα.
 χωρὶς δ' αὖθ' Ἑλένη ἄλοχος πόρε κάλλιμα δῶρα· 130
 χρυσέην τ' ἡλακάτην τάλαρόν θ' ὑπόκυκλον ὅπασσεν
 ἀργύρεον, χρυσῷ δ' ἐπὶ χεῖλεα κεκράαντο.
 τόν ρά οἱ ἀμφίπολος Φυλῶ παρέθηκε φέρουσα
 νήματος ἀσκητοῖο βεβυσμένον· αὐτὰρ ἐπ' αὐτῷ
 ἡλακάτη τετάνυστο ἰοδνεφές εἶρος ἔχουσα. 135
 ἔξετο δ' ἐν κλισμῷ, ὑπὸ δὲ θρήνης ποσὶν ἦεν.

123. ἅμ' Ἀδρήστη] τινὲς 'ἅμα δρήστη,' οἰονεὶ θεραπείανα Schol. H. M. εὐτυκτον] Bekk., whom Ameis follows, writes εὐπτυκτον, 'folding;' from the reading εὐκτυκτον in the Harl., but the alteration is needless. 132. κεκράαντο] Two MSS. give κεράαντο, which may have suggested κεκέραστο to Schol. H. Q.

band's among them—appears once more as the ἀκασκαῖον ἄγαλμα πλούτου (Aesch. Ag. 741), devoted to domestic duties; and now and then with a luxury of gentlest self-reproach recalling complacently the memories of Troy.

126. Θήβης, called Θῆβαι Αἰγύπτιαι Il. 9. 381. Seiler notices the fact that Θῆβαι or Θήβη was the Greek rendering of the popular Egyptian name of the city *Te-pe*; another form being *Apet*, connected with *Aphi*.

131. τάλαρος, from root *ταλ*, is properly that which 'holds' the work. This basket (*qualus*) is here called ὑπόκυκλος, which Eustath. interprets by κυκλοτερής, but Apoll. and Hesych. are right in their explanation of ὑπό-τροχος, 'with wheels, or castors, underneath,' so that the basket could be easily moved about. Compare the description of the movable tripods made by Hephaestus, Il. 18. 375 χρύσεια δέ σφ' ὑπὸ κύκλα ἐκάστω πυθμένι θῆκεν, ὅφρα οἱ αὐτόματοι θεῖον δυσαΐατ' ἀγῶνα, ἡδ' αὖτις πρὸς δῶμα νεοΐατο. Cp. Il. 5. 722. Translate, 'It was of silver, but its edge was finished off with gold.'

132. κεκράαντο, ἀντὶ τοῦ ἀπῆρτιστο

ἢ κεκέραστο Schol. H. Q. The latter, which refers to the *mixture* of the two metals, is supported by Cobet, Var. Lect. 227, saying, 'neque κραίνειν de huiusmodi opificio dici potuit, neque haec significatio locis poetae apta est.' But it is difficult to see why κραίνω in its regular meaning of 'complete' is out of place here, as the poet is not speaking of the general fashioning of the cup, but of the rim of gold added as a finish.

Helen was famous as a workwoman; compare οὔτε τις ἐν ταλάρῳ πανίσδεταί ἔργα τοιαῦτα, | οὐτ' ἐν δαιδαλέῳ πυκινώτερον ἄτριον ἰστῷ | κερκίδι συμπλέξασα μακρῶν ἔταμ' ἐκ κελεόντων Theocr. 18. 32. The basket was full of 'dressed yarn,' which lay ready for the weaver in balls, or on spools (πηνία Il. 23. 762, cp. πανίσδεται sup.). The distaff, charged with 'dark blue wool,' which had yet to be spun, was 'laid across' the basket; τετάνυστο, δηλοῖ μὴ ὀρθὴν ἵστασθαι τὴν ἡλακάτην, ἀλλὰ περὶ τὸν τάλαρον κεῖσθαι, ἀπὸ χεῖλους ἐς χεῖλος διήκουσαν, ὥσως δὲ καὶ μήκος αὐτῆς ἢ λέξις δηλοῖ Eustath. This interpretation does not imply that the distaff did not reach beyond the edge on either side.

αὐτίκα δ' ἢ γ' ἐπέεσσι πόσιν ἐρέεινεν ἕκαστα·

“Ἰδμεν δὴ, Μενέλαε διοτρεφές, οἳ τινες οἶδε
ἀνδρῶν εὐχετόωνται ἱκανέμεν ἡμέτερον δῶ;
ψεύσομαι, ἢ ἔτυμον ἐρέω; κέλεται δέ με θυμός. 140

οὐ γάρ πώ τινά φημι ἑοικότα ᾧδε ἰδέσθαι
οὔτ' ἀνδρ' οὔτε γυναῖκα, σέβας μ' ἔχει εἰσορόωσαν,
ὥς ὅδ' Ὀδυσσῆος μεγαλήτορος νῦν ἔοικε,

Τηλεμάχῳ, τὸν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ
κεῖνος ἀνὴρ, ὅτ' ἐμεῖο κυνώπιδος εἵνεκ' Ἀχαιοὶ 145
ἦλθεθ' ὑπὸ Τροίην, πόλεμον θρασὺν ὀρμαίνοντες·

Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
‘οὔτω νῦν καὶ ἐγὼ νοέω, γύναι, ὥς σὺ εἰσκέεις·
κείνου γὰρ τοιοῖδε πόδες τοιαῖδε τε χεῖρες

143. μεγαλήτορος] τινὲς ταλασίφρονος Schol. H. Q., which Bekk., ed. 2, adopts.

140. ψεύσομαι. This is commonly taken to mean, ‘Is what I am going to say correct or not?’ as Ameis ‘werde ich mich irren?’ To which there are two objections: (1) as Nitzsch (inconsistently with his own adoption of the common interpretation) observes, ψεύδεσθαι is not simply *mendacium dicere*, but *mentiri*,—to say what is false, not in the belief that it is true, but knowing it to be false (but cp. Plat. Symp. 215 A ἐκὼν γὰρ εἶναι οὐδὲν ψεύσομαι): and (2) that κέλεται δέ με θυμός ‘I have a great mind to do it,’ does not suit ἔτυμον ἐρέω in this sense. The following interpretation seems decidedly preferable. Helen represents herself as deliberating on her own question, ἴδμεν δὴ; and debating whether to answer it or not. The alternative is not between uttering a truth and uttering a falsehood, but between uttering the truth and uttering nothing. So much is plain from the parallel, Il. 10. 532 Νέστωρ δὲ πρῶτος κτύπον αἶε, φώνησέν τε | ψεύσομαι ἢ ἔτυμον ἐρέω; κέλεται δέ με θυμός | ἵππων μ' ᾠκυπόδων ἀμφὶ κτύπος οὐατα βάλλει. It follows that ψεύσομαι means, ‘Shall I withhold the truth?’ The first member of the antithesis has no stress laid upon it, but only serves to throw the second into relief; so that the modified meaning of ‘*suppressio veri*’ will satisfy ψεύσομαι. In antitheses, especially in such as are col-

loquial, one part of the expression often goes beyond the meaning: thus Soph. Antig. 1108 ἴτ' ἴτ' ὁπάονες, | οἳ τ' ὄντες οἳ τ' ἀπόντες, Aristot. Eth. Nic. 10. 9, 11 δέῖ . . μὴτ' ἄκοντα μὴθ' ἐκόντα πράττειν τὰ φαῦλα. And so here we must be content to neglect the proper force of ψεύσομαι and regard it as an expedient for enhancing the force of ἔτυμον ἐρέω.

141. οὐ γάρ πω. Cp. Athenaeus, 190 D πάντ' γὰρ αἱ γυναῖκες . . δειναὶ τὰς δμοιότητας τῶν παίδων πρὸς τοὺς γονέας ἐλέγξαι. And Helen is not only a woman, but a very prompt and ready woman; which characteristics show themselves all the more vividly in contrast with the natural slowness and indecision of Menelaus. The Spartan girls who sing his epithalamium (Theocr. 18. 9) are thus made to laugh at him, οὔτω δὴ πρῶιζα [πρωιζέ Ahr.] κατέδραθες, ᾧ φίλε γαμβρέ; | ἢ ῥά τις ἐσσι λίαν βαρυνγούνατος; ἢ ῥα φίλυπνος;

148. εἰσκέεις, properly means ‘make like,’ as inf. 247; then ‘regard as like,’ Il. 5. 181; Od. 9. 321; from which meaning it is easy to pass into the more general one of ‘believing,’ cp. Od. 11. 363; Il. 13. 446 ἢ ἄρα δὴ τι εἰσκομεν ἄξιον εἶναι | τρεῖς ἑνὸς ἀντὶ πεφάσθαι; Notice the emphasis in νῦν. Menelaus was undecided in sup. 118.

149. κείνου. Virgil reproduces this,

ὀφθαλμῶν τε βολαὶ κεφαλῇ τ' ἐφύπερθέ τε χαῖται. 150
καὶ νῦν ἦ τοι ἐγὼ μεμνημένος ἀμφ' Ὀδυσῆι
μυθεόμην, ὅσα κείνος διζύσας ἐμόγησεν
ἀμφ' ἐμοῖ, αὐτὰρ ὁ πικρὸν ὑπ' ὀφρύσι δάκρυον εἶβε,
χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖν ἀνασχών.
Τὸν δ' αὖ Νεστορίδης Πεισίστρατος ἀντίον ἤρδα· 155
'Ἀτρεΐδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
κείνου μὲν τοι ὅδ' υἱὸς ἐτήτυμον, ὥς ἀγορεύεις·
ἀλλὰ σάοφρων ἐστὶ, νεμεσσᾶται δ' ἐνὶ θυμῷ
ὦδ' ἐλθὼν τὸ πρῶτον ἐπεσβολίας ἀναφαίνειν
ἅντα σέθεν, τοῦ νῶι θεοῦ ὥς τερπόμεθ' αὐδῇ. 160
αὐτὰρ ἐμὲ προέηκε Γερήνιος ἱππότα Νέστωρ
τῷ ἅμα πομπὸν ἔπεσθαι· ἐέλδετο γάρ σε ἰδέσθαι,
ὄφρα οἱ ἦ τι ἔπος ὑποθήσῃαι ἢ τι ἔργον.
πολλὰ γὰρ ἄλγε' ἔχει πατρὸς παῖς οἰχομένοιο
ἐν μεγάροις, ᾧ μὴ ἄλλοι ἀοσητήρες ἔωσιν, 165

158-160.] οὐκ ἐφέροντο ἐν τῇ Ῥιανῶ οἱ γ' στίχοι. ἀθετοῦνται δὲ στίχοι ε' (Dind. writes γ' to harmonise with the former statement) ὥς περιττοὶ καὶ ὑπὸ τοῦ νέου παντάπασι λέγεσθαι ἀπρεπεῖς Schol. H. M. Q. R. 159. ἐπεσβολίας] Zenod. ἐπιστομίας. 162. ἐέλδετο] Zenodot. οἶετο, κακῶς Schol. H. 163.] τινὲς ἠθέτησαν τὰ ἔπη Schol. H. M. Q. R. Ameis, in his Appendix, makes the ἀθέτησις refer only to vv. 163-167, which Düntzer follows, showing that we cannot dispense with 158-162, and that the only words of the young man which can be called pedantic (Eustath. γνωμικῶς ἐρρέθη) are in vv. 163-167.

shortening as usual (Aen. 3. 490), 'sic oculos, sic ille manus, sic ora ferebat.' The whole sentence is a general description of his person, as the Schol. remarks, ἐς πύδας ἐκ κεφαλῆς Il. 18. 353.

151. ἀμφ' Ὀδυσῆι follows μυθεόμην, while μεμνημένος = 'as I remembered him,' stands by itself. Cp. Od. 1. 343 τοίην γὰρ κεφαλὴν ποθέω μεμνημένη αἰεί. Menelaus here recalls a fact of his own observation, as shown in ἦ τοι ἐγώ.

152. The words διζύσας ἐμόγησεν are equivalent to ἐμόγησε καὶ ἤρατο sup. 107. διζύσας is active, as in Il. 14. 89 ἦς εἵνεκ' διζύομεν κακὰ πολλά.

159. ὦδ' ἐλθὼν τὸ πρῶτον, 'having come on his first visit as you see.'

ἐπεσβολίας is rendered by Eustath. φλυαρίας. But the allusion is not so much to the quality of the remarks, as

to their seasonable or unseasonable introduction. Translate, 'to make show of much talking uninvited;' or, 'to throw in his word.' With the plural cp. νηπιίας Od. 1. 297. The formation of the word ἐπεσβόλος (Il. 2. 275) is analogous to σακεσφόρος, ἐγχέσπαλος, etc., where the older grammarians imagined the introduction of a sigma, whereas the syllable ες shows the true stem of this division of the consonant declension. With the sentiment cp. Job 32. 6 'I am young and ye are very old; wherefore I was afraid and durst not show you my opinion.' νῶι = Peisistratus and Telemachus.

163. ὄφρα ὑποθήσῃαι. It is unusual to find ὄφρα with fut. indic., so much so that Savelsberg seeks here to treat ὑποθήσῃαι as a rare form of subjunctive. But cp. Il. 16. 243, Od. 17. 6.

ὥς νῦν Τηλεμάχῳ ὁ μὲν οἶχεται, οὐδέ οἱ ἄλλοι
εἴς' οἳ κεν κατὰ δῆμον ἀλάλκοιεν κακότητα.'

Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
'ὦ πόποι, ἦ μάλα δὴ φίλου ἀνέρος υἱὸς ἐμὸν δῶ
ἵκεθ', ὃς εἶνεκ' ἐμεῖο πολέας ἐμόγησεν ἀέθλους· 170
καί μιν ἔφην ἐλθόντα φιλησέμεν ἔξοχον ἄλλων
'Αργείων, εἰ νῶιν ὑπεῖρ ἄλα νόστον ἔδωκε
νηυσὶ θοῇσι γενέσθαι 'Ολύμπιος εὐρύοπα Ζεὺς.
καί κέ οἱ 'Αργεῖ νάσσα πόλιν καὶ δώματ' ἔτευξα,
ἐξ 'Ιθάκης ἀγαγὼν σὺν κτήμασι καὶ τέκεϊ ᾧ 175
καὶ πᾶσιν λαοῖσι, μίαν πόλιν ἐξαλαπάξας,
αἱ περὶ ναιετάουσιν, ἀνάσσονται δ' ἐμοὶ αὐτῶ.

166. οἱ enclitic.

171. καί μιν continues the relational construction ὃς εἶνεκ' . . ἀέθλους, on the model of Od. 2. 225 ὅς ῥ' 'Οδυσσεύς ἀμύμονος ἦεν ἐταῖρος, | καὶ οἱ . . ἐπέτρεπεν οἶκον, Od. 7. 171 ὃς οἱ πλῆσιον ἵξε, μάλιστα δέ μιν φιλέεσκε, Il. 1. 79 ὃς κρατεῖ . . καὶ οἱ πείθονται 'Αχαιοί, and so Il. 3. 388; 12. 229; 14. 93. Translate, 'And I thought that I should entreat him well, beyond all the other Argives, when he came back, had Zeus granted him and me a return in our swift ships over the sea, to take place.' This bald rendering is meant to show the probable construction of γενέσθαι, that it is not in direct government with ἔδωκεν, but stands as a circumstantial addition; for similar uses of the infinitive cp. Od. 1. 379; 2. 144; 3. 271; 9. 518. The sentence beginning with εἰ νῶιν forms the epexegetis to ἐλθόντα. For ἔφην, meaning 'I thought,' cp. Il. 20. 187 ἤδη μὲν σέ γέ φημι καὶ ἄλλοτε δευρὶ φοβῆσαι, ib. 348 ἀτὰρ μιν ἔφην μὰς αὐτῶς εὐχετάσθαι.

174. καί κέ οἱ . . νάσσα, 'I would have given him a city to dwell in,' to be inhabited by him and his people. Nitzsch remarks that supposing the whole passage genuine, then vv. 178-180 forbid us to regard this supposed offer as a jest, or a mere fancy of friendship, though he says the implied conception of kingly power is more Oriental than Achaean, and allows that Od. 15. 80-85 εἰ δ' ἐθέλεις . . ὄφρα τοι αὐτὸς ἔπωμαι ὑποζεύξω δέ σοι ἵππους, |

ἄστυα δ' ἀνθρώπων ἡγησόμεναι κ.τ.λ. can hardly have been an offer in earnest.

The fact is, the seriousness of one part of the speech would be no argument against the fancifulness of the other. Nothing is more earnest than the appeal Agamemnon proposes to make to Achilles, Il. 9. 158 ταῦτά κέ οἱ τελέσαιμι μεταλλήξαντι χόλοιο. | δημήτηρ—Αἰδῆς τοι ἀμείλιχος ἦδ' ἀδάμαστος κ.τ.λ.; but nothing is more fanciful than the inducements which he had previously named, ib. 137-156 νῆα ἅλιν χρυσοῦ καὶ χαλκοῦ νηυσάσθω | . . γαμβρός μοι κεν εἴσι, τίσω δέ μιν ἴσον 'Ορέστη | . . ἔπειτ' οἱ δώσω εὐ ναιόμενα πολίεθρα. There is an Oriental feature about such overtures, not however that which Nitzsch detects, but this, that they are never thought of by the offerer as likely to be accepted; they are merely 'assurances of high consideration,' their very character of exaggeration makes it quite safe that their performance will not be claimed. With the causative νάσσα from ναίω, i.e. νασ-γ-ω, cp. Pind. Pyth. 5. 70 τῷ καὶ Λακεδαιμόνι | ἐν 'Αργεῖ τε καὶ ζαθέα Πύλῳ | ἔνασσευ ἀλκᾶντας 'Ηρακλέος. | ἐκγόνους Αἰγυμιοῦ τε.

177. αἱ περὶ ναιετάουσιν. This is a description of perioeci. The expelled inhabitants would have a home found them in other cities. ἐξαλαπάξας denotes expulsion of inhabitants, not demolition of buildings; cp. Il. 5. 642 'Ιλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγνιάς. The etymology of ἀλαπάξειν is most

καί κε θάμ' ἐνθάδ' ἐόντες ἐμισγόμεθ'. οὐδέ κεν ἡμέας
 ἄλλο διέκρινεν φιλέοντέ τε τερπομένω τε,
 πρὶν γ' ὅτε δὴ θανάτοιο μέλαν νέφος ἀμφεκάλυψεν. 180
 ἀλλὰ τὰ μέν που μέλλεν ἀγάσσεσθαι θεὸς αὐτὸς,
 ὃς κεῖνον δύστηνον ἀνόστιμον οἶον ἔθηκεν.'

ᾠς φάτο, τοῖσι δὲ πᾶσιν ὑφ' ἡμερον ὦρσε γόοιο.
 κλαῖε μὲν Ἀργεῖη Ἑλένη, Διὸς ἐκγεγαυῖα,
 κλαῖε δὲ Τηλέμαχος τε καὶ Ἀτρεΐδης Μενέλαος, 185
 οὐδ' ἄρα Νέστορος υἱὸς ἀδακρύτῳ ἔχεν ὄσσε·
 μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Ἀντιλόχοιο,
 τὸν ῥ' Ἡοῦς ἔκτεινε φαεινῆς ἀγλαὸς υἱός.
 τοῦ ὃ γ' ἐπιμνησθεὶς ἔπεα πτερόεντ' ἀγόρευεν

Ἀτρεΐδῃ, περὶ μὲν σε βροτῶν πεπνυμένον εἶναι 190
 Νέστωρ φάσχ' ὃ γέρων ὅτ' ἐπιμνησαίμεθα σείῳ
 οἴσιν ἐνὶ μεγάροισι καὶ ἀλλήλους ἐρέοιμεν,

192.] Ἀρίσταρχος ἀθετεῖ Schol. H. Q. Wolf and modern edd., except Fäsi, follow him, on the ground that οἴσιν should be ἡμετέροις, and that ἀλλήλους ἐρέοιμεν gives no sense. The Schol. suggested the impossible interpretation διαλεγοίμεθα for ἐρέοιμεν, changing ἀλλήλους into ἀλλήλοισι.

obscure. Athenaeus (362 E) connects it with λαφύσσειν and λαπάζειν, and from the same root perhaps may come λαπαρός. Ameis refers to Skt. *ālhas* = 'small.'

179. ἄλλο . . πρὶν γ' ὅτε. After ἄλλο we should expect εἰ μὴ ὁ θάνατος, but the sentence runs as if οὐδὲν ἄλλο had been written. φιλέοντε = 'entertaining each other.' Such a reciprocal sense of the active may be compared with Arist. Eth. Nic. 10. 4. 10 οἱ ἐμβλέποντες, 'people trying to stare each other out of countenance.' With the reciprocal middle τερπομένω compare Od. 2. 153, δρυψαμένω.

181. μέλλεν, equivalent to 'might have' or 'must have.' αὐτός implies that the god *himself* would interfere to prevent it. ἀγάσσεσθαι may be connected with ἄγαν, and can take two distinct meanings. The greatness of what we see may cause only admiration; then ἄγαμαι = 'to admire,' as Il. 3. 181, 224; Od. 6. 168; 23. 175; or it may cause a feeling of jealousy or spite; and then ἄγαμαι, like μεγαίρω,

means 'to envy' or 'to be indignant at,' as Il. 17. 71; 23. 639; Od. 23. 64. Curtius prefers to connect ἄγαμαι with γαίω, root γαF, γαν, as in ἀγανός. Of the jealousy felt by the gods (compare Herodot. 1. 32 τὸ θεῖον πᾶν ἐστὶ φθονερόν, 3. 40; 7. 46) there are many instances in Homer. Cp. Il. 7. 446 foll.; Od. 8. 565; 13. 125 foll.; Il. 15. 461; 17. 71. See also Od. 5. 119, and consult Nägelsb. Hom. Theolog. § 13.

188. Ἡοῦς υἱός. Memnon, king of the Eastern Aethiopes. Memnon was slain by Achilles in revenge for the death of Antilochus. See Pind. Pyth. 6. 28 foll.; Nem. 3. 59 foll.

192. οἴσιν ἐνί, = 'in his own,' requires that the subject of the clause to which it belongs should be Nestor. That is, οἴσιν ἐνὶ μεγάροισι makes one clause with Νέστωρ φάσχ' ὃ γέρων. In like manner, ὅτ' ἐπιμνησαίμεθα σείῳ is continuous with καὶ ἀλλήλους ἐρέοιμεν. So the clauses must be thus disengaged: — 'Nestor was wont to say in his own mansion, when we made mention of thee and asked one another about thee.' For

καὶ νῦν, εἴ τί που ἔστι, πίθοιό μοι· οὐ γὰρ ἐγὼ γε
 τέρπομ' ὀδυρόμενος μεταδόρπιος, ἀλλὰ καὶ ἥως
 ἔσσεται ἡριγένεια· νεμεσσωμαί γε μὲν οὐδὲν 195
 κλαίειν ὅς κε θάνησι βροτῶν καὶ πότμον ἐπίσπη.
 τοῦτό νυ καὶ γέρας οἶον ὀϊζυροῖσι βροτοῖσι,

this counterchange of clauses compare Od. 5. 162 δούρατα μακρὰ ταμῶν, ἀρμόξεο, χαλκῷ, εὐρεῖαν σχεδὴν, Od. 8. 170 οἱ δὲ τ' ἐς αὐτὸν | τερπόμενοι λεύσσουσιν, ὃ δ' ἀσφαλέως ἀγορεύει, | αἰδοῖ μελιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισι, ib. 475 νῶτον ἀποπροταμῶν, ἐπὶ δὲ πλεῖον ἐλέλειπτο, | ἀργιόδοντος ὕδς, θαλερὴ δ' ἦν ἀμφὶς ἀλοιφή, ib. 477 τοῦτο πόρε κρέας, ὄφρα φάγησι, Δημοδόκω, καὶ μιν προσπύξομαι, 14. 62 κτῆσιν ὅπασσεν | οἷά τε ᾧ οἰκῇ ἀναξ εὐθυμος ἔδωκεν, | οἰκόν τε κληρόν τε πολυμνήστην τε γυναῖκα, | ὅς οἱ πολλὰ κάμησι. The object of the counterchange of clauses is approximately to effect the simultaneous expression of facts, which are simultaneous.

193. εἴ τί που ἔστι, 'if it is in anywise possible.' The sequence of this and the following clauses is rendered obscure by the omission of the connecting thoughts, which we have to supply. Thus, 'If it is anywise possible, be persuaded by me, [to cease weeping]; for to me at least it is no pleasure to weep after supper; and, besides, the morn will come [and shall serve for weeping. Therefore let us forbear weeping now:] not that I at all grudge,' etc.

194. μεταδόρπιος. Vide Lehrs, Aristarch. § 134. Aristarchus maintained that δόρπον never means anything in Homer except the last meal of the day; remarking, ὅτι τρεῖς τροφὰς ἐλάμβανον οἱ ἥρωες (i. e. men of Homeric times); 1. ἄριστον Il. 24. 124; Od. 16. 2; 2. δεῖπνον, the mid-day meal, Il. 11. 86; and 3. δόρπον, the evening meal. Now Telemachus came at sunset (Od. 3. 497) to the house of Menelaus, and finds a meal going on which must have been the δόρπον. When Peisistratus says here, οὐ τέρπομαι ὀδυρόμενος μεταδόρπιος, he means 'I do not like weeping *after supper*; I do not like ending the day badly.' Menelaus feels the force of this, and proposes (inf. 213) to resume the meal (ἐξαῦτις = *denuo*) and so to finish the evening in comfort.

With reference to this rendering of μεταδόρπιος Lehrs remarks, l. c., 'nihil aliud μεταδόρπιος significare potest; ut haec composita omnia id significant quod praepositio cum substantivo. Μεταδήμιός ἐστι. (e. g. Od. 8. 293) i. q. μετὰ δῆμψ, sed μετὰ δόρψ nihil est. Dignus horum usus qui attendatur. Sic Od. 9. 234 (cf. 249) φέρε δ' ὄβριμον ἄχθος | ὕλης ἀζαλέης ἵνα οἱ ποτιδόρπιον εἶη, i. e. πρὸς δόρπον.' Cp. also Od. 15. 51 ἐπιδίφρια = ἐπὶ δίφρῳ, and Il. 7. 267 ἐπομφάλιον = ἐπ' ὀμφαλῷ. But Nitzsch and the majority of commentators interpret the word as meaning 'during supper,' according to which ἐξαῦτις μνησ. (213) describes the resumption of the δόρπον interrupted by the burst of weeping. The difficulty still remains that Menelaus should (sup. 61) call the meal δεῖπνον. It may be that he uses the word designedly, supposing that his guests in the bustle of travel had taken no mid-day meal. Lehrs thinks that the word has crept into the text here from Od. 1. 124. Voss's interpretation, that this δεῖπνον had been carried through the whole afternoon, and so had passed into δόρπον, is not supported by Od. 20. 390 which he quotes, for between the δεῖπνον and δόρπον there mentioned, the whole of the τόξου θέσις comes in. The rendering of Eustath. is ἐπ' αὐτῷ τῷ δόρψ ἐν ᾧ ἀνέσεως μάλιστα χρεῖα.

ἀλλὰ καὶ ἥως, 'but the dawn of day shall serve for that,' i. e. ἔσσεται ὀδυρομένηψ. He goes on to say, 'It is the time and not the act that I do not like. I, who have myself lost a brother, have no fault to find with one who,' etc. The words are equivalent to οὐ φθονῶ [τινα] κλαίειν τὸν [i. e. τοῦτον] βροτῶν ὅς κε θ. With τὸν . . ὅς compare τᾶν . . ᾧ Od. 2. 119; 5. 448.

195. νεμεσσωμαι, 'am displeased,' 'grudge,' 'forbid.' Compare Od. 18. 227 τὸ μὲν οὐ σε νεμεσσωμαι κεχολῶσθαι. For the combination γε μὲν cp. 5. 88, 206; 8. 134; 19. 264.

197. ὀϊζυροῖσι βροτοῖσι. Compare

κείρασθαί τε κόμην βαλέειν τ' ἀπὸ δάκρυ παρειῶν.
καὶ γὰρ ἐμὸς τέθνηκεν ἀδελφεὸς, οὐ τι κάκιτος
'Αργείων· μέλλεις δὲ σὺ ἴδμεναι· οὐ γὰρ ἐγὼ γε 200
ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι
'Αντίλοχον, περὶ μὲν θείειν ταχὺν ἡδὲ μαχητὴν.'

Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
'ὦ φίλ', ἐπεὶ τόσα εἶπες ὅσ' ἂν πεπνυμένος ἀνὴρ
εἴποι καὶ ῥέξειε, καὶ ὃς προγενέστερος εἴη· 205
τοίου γὰρ καὶ πατὴρ, ὃ καὶ πεπνυμένα βάσεις.
ρεῖα δ' ἀρίγνωτος γόνος ἀνέρος ᾧ τε Κρονίων
ὄλβον ἐπικλώσῃ γαμέοντί τε γεινομένῳ τε,
ὥς νῦν Νέστορι δῶκε διαμπερὲς ἤματα πάντα,
αὐτὸν μὲν λιπαρῶς γηρασκέμεν ἐν μεγάροισιν, 210
υἷας αὖ πινυτούς τε καὶ ἔγχεσιν εἶναι ἀρίστους.

208. ἐπικλώσῃ] The older and better reading restored by Bekk. Wolf had adopted the form ἐπικλώσει. γεινομένῳ] Bekk., whom Fäsi follows, reads needlessly γιγνομένῳ. See below.

Virgil's 'miseris mortalibus' Aen. 11. 182, or 'mortalibus aegris' Geor. 1. 237. It is a standing epithet like δειλός.

198. With κείρασθαί supply again τινά as subject. The infinitive is the epexegetis of γέρας, compare Il. 2. 5; Od. 1. 83; 2. 284; 8. 506; 9. 511; 10. 483. For the custom referred to in the verb compare Il. 23. 46, 135; Od. 24. 46. The lines 197-8 are parenthetical, as καὶ γὰρ follows directly upon νεμεσῶμαι.

200. μέλλεις δὲ σύ, with an emphasis on the pronoun. 'You may have known it; I never saw him, nor was ever in his company.' Peisistratus, being the youngest of the family, may not have been born when Antilochus left for Troy.

201. περὶ ἄλλων, so sup. 190 περὶ βροτῶν. The word περὶ is resumed in the next line as a pure adverb = 'exceedingly.'

204. τόσα . . ὅσα, 'All that a wise man would say, and [done all that a wise man] would do.' There is no proper apodosis to ἐπεὶ, which is however partially taken up in inf. 212.

206. τοίου . . βάσεις, 'for from such a sire art thou sprung (τοίου resumes πεπνυμένος), because also thy words are wise.' With εἰ in this sense, compare

Od. 1. 382 and 18. 392 ἢ νύ τοι αἰεὶ | τοιοῦτος νόος ἐστίν, ὃ καὶ μεταμῶνια βάσεις. See Monro, H. G. § 269.

208. γαμέοντί τε γεινομένῳ τε, 'at bridal and birth.' The prothysteron is necessitated by the metre. Compare τράφεν ἡδ' ἐγένοντο Il. 1. 251; Od. 4. 273; 10. 417; 14. 201, θρέψασα τεκούσα τε Od. 12. 134. In Soph. O. T. 827 Πόλυβον ὃς ἐξέφυσε καξέθρεψέ με, one MS. (Ambros. M) reads ἐξέθρεψε καξέφυσέ με. Eustath. attempts to explain γεινομένῳ as γεννῶντι, but compare Il. 10. 71; Od. 20. 202; Od. 8. 312; and especially Hesiod. Theog. 219 αἶ τε βροτοῖσι | γεινομένοισι διδοῦσιν ἔχειν ἀγαθὸν τε κακὸν τε. Bekker, Fäsi, Bäuml., and Nauck read unnecessarily γι[γ]νομένῳ. The prothysteron, perhaps, has here this shade of meaning, that Menelaus, speaking of a man's offspring, naturally dwells particularly on the fact of his fortunate marriage, and then remembering that the same good fortune has been the man's constant attendant from the moment of his birth, expresses this conviction by the addition of γεινομένῳ.

210. λιπαρῶς γηρασκέμεν, so λιπαρὸν γῆρας Od. 11. 136, etc.; Pind. Nem. 7. 99.

211. υἷας αὖ. For αὖ or δ' αὖ as the

ἡμεῖς δὲ κλαυθμόν μὲν ἑάσομεν, ὃς πρὶν ἐτύχθη,
 δόρπου δ' ἐξαὔτις μνησώμεθα, χερσὶ δ' ἐφ' ὕδωρ
 χευάντων. μῦθοι δὲ καὶ ἡῶθέν περ ἔσονται

Τηλεμάχῳ καὶ ἐμοὶ διαειπόμεν ἀλλήλοισιν.'

215

Ὡς ἔφατ', Ἀσφαλίῳν δ' ἄρ' ὕδωρ ἐπὶ χεῖρας ἔχευεν,
 ὀτρυνὸς θεράπων Μενελάου κυδαλίμοιο.

οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.

Ἐνθ' αὖτ' ἄλλ' ἐνόησ' Ἑλένη Διὸς ἐκγεγαυῖα·

αὐτίκ' ἄρ' εἰς οἶνον βάλε φάρμακον, ἔνθεν ἔπινον,

220

νηπενθές τ' ἄχολόν τε, κακῶν ἐπίληθον ἀπάντων.

ὃς τὸ καταβρόξειεν, ἐπὴν κρητῆρι μιγείη,

οὐ κεν ἐφημέριός γε βάλοι κατὰ δάκρυ παρειῶν,

οὐδ' εἴ οἱ κατατεθναίῃ μήτηρ τε πατήρ τε,

221. ἐπίληθον] Ἀρίσταρχος μὲν προπαροξυτόνως γράφει, ὡς ὄνομα οὐδέτερον (neuter noun adjective); ὁ δὲ Ἀσκαλωνίτης ὡς μετοχὴν φασιν οὐκ εὖ περισπᾷ, sc. ἐπιλήθον Eustath., and Schol. H. Q. ἐπίληθες (sic) is the lemma in Schol. E. and the reading of a few MSS. 222. καταβρόξειεν] Written either with ο or ω Schol. E. H.

return to μὲν cp. Il. 11. 104; Od. 13. 111.

212. πρὶν, sc. before Peisistratus spoke.

214. χευάντων. Here, as often, an indefinite subject in the plural has to be supplied, as with θέντων Od. 19. 599. Cp. also Od. 1. 194; 5. 273; 7. 10; Il. 4. 477; 5. 306; 18. 487, 493; 22. 389; 23. 705; 24. 316. Similar to this is the use of φασί Od. 1. 220; 3. 84, 212; 4. 387; 6. 42.

μῦθοι .. ἔσονται, 'but there shall be stories in the morning for Telemachus and me to tell at length (διαειπόμεν) to each other.' With the infinitive διαειπόμεν after ἔσονται cp. Il. 13. 312 ἀμύνειν εἰσὶ καὶ ἄλλοι, 15. 129 οὐατ' ἀκουέμεν ἔστι.

220. ἔνθεν, refers back to οἶνον. In later Greek we should find ὅθεν used in its place. Commentators have puzzled over the φάρμακον here mentioned. The reference to ἄρουρα (229) suggests that the substance was a vegetable, and the use of βάλε rather than χέε seems to point to a solid and not to a liquid. Dioscorides (4. 28) ascribes a similar efficacy to the bugloss or borage, ὅπερ καθιέμενον ἐς τὸν οἶνον εὐφρόσυνον δοκεῖ εἶναι. Sprengel and others understand

it to be opium, and Mure (Hist. Gk. Lit. 1. 436) inclines to the same view. Dr. Hayman (ad loc.) quotes the opinion of Sir H. Halford that it is the hyoscyamus or henbane, still in use in Greece and Turkey under the name Nebensch. Older writers, as Plutarch (Symp. 1. 1. 4) and Macrobius (Sat. 7. 1), allegorised the story, understanding by the φάρμακον the bewitching eloquence of Helen.

221. ἐπίληθον, coupled ἀσυνδέτως with νηπενθές ἄχολόν τε, forms an epexegetis to the two former adjectives. Cp. Od. 4. 788; 12. 118, 119; Il. 2. 482.

222. ἐπὴν μιγείη. See on Od. 2. 105. The optative here is assimilated to the mood of καταβρόξειεν. Bekker alters here and elsewhere to ἐπεί. Nitzsch supports ἐπὴν on the ground that we have here not merely a point of time suggested, but an actual hypothesis stated. So Eustath., οὐ γὰρ ἔστιν ἀπλῶς νηπενθές εἰ μὴ καὶ κρητῆρι μιγείη. Or, we may say that the adverb and mood express the repetition of an action in past time. Elsewhere, ἐπὴν appears with the optative in oratio obliqua, where in oratio recta ἐπὴν with the subjunctive would have stood. Cp. Il. 19. 208; 24. 227.

οὐδ' εἴ οἱ προπάροιθεν ἀδελφεὸν ἢ φίλον υἱὸν 225
χαλκῷ δηιόφεν, ὁ δ' ὀφθαλμοῖσιν ὀρῶτο.
τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μητιόεντα,
ἐσθλὰ, τὰ οἱ Πολύδαμνα πόρεν, Θῶνος παράκοιτις,
Αἴγυπτίῃ, τῇ πλείστα φέρει ζείδωρος ἄρουρα
φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ λυγρά· 230
ἱητρὸς δὲ ἕκαστος ἐπιστάμενος περὶ πάντων
ἀνθρώπων· ἥ γὰρ Παιήονός εἰσι γενέθλης.
αὐτὰρ ἐπεὶ ῥ' ἐνέηκε κέλευσέ τε οἴνοχοῆσαι,
ἐξαῦτις μύθοισιν ἀμειβομένη προσέειπεν·
'Ἀτρεΐδῃ Μενέλαε διοτρεφὲς ἡδὲ καὶ οἶδε 235
ἀνδρῶν ἐσθλῶν παῖδες· ἀτὰρ θεὸς ἄλλοτε ἄλλω

227. μητιόεντα] γρ. μητιόωντα Schol. P. 228. Πολύδαμνα] κύριον ὄνομα κατὰ Ἀρίσταρχον Schol. H. Q. γρ. πολύδαμνα (sc. φάρμακα), τὰ πολλοὺς δαμάζοντα Schol. E. 231. After the word ἕκαστος, Aristarchus wrote (according to Schol. B. H. Q.) ἐπεὶ σφισι δῶκεν Ἀπόλλων | ἰᾶσθαι, καὶ γὰρ Παιήονός εἰσι γενέθλης. But the Schol. disapproves, saying διαφέρει ὁ Παιήων Ἀπόλλωνος ὡς καὶ Ἡσίοδος μαρτυρεῖ· εἰ μὴ Ἀπόλλων Φοῖβος ὑπέκ θανάτοιο σῶσαι | ἢ καὶ Παιήων, ὃς ἀπάντων φάρμακα οἶδεν.' Lehrs maintains that the Schol. is wrong in attributing this to Aristarchus. Possibly the words ἐπεὶ σφισι δῶκεν Ἀπόλλων ἰᾶσθαι are really the gloss of Aristarchus on the lemma ἥ γὰρ Παιήονός εἰσι γενέθλης, and not the reading that he proposed.

226. δηιόφεν, see on sup 214. With respect to the form, cp. ἀρώσιν Od. 9. 108, δηιόων Il. 18. 195, δηιόωντο Il. 13. 675, and see Monro, H. G. § 55. γ.

227. μητιόεντα, interpreted by Schol. B. to mean μετὰ συνέσεως εὐρεθέντα, but a better meaning is given by Göbel (de epith. in -eis), viz. 'quae tanquam ad omnes res humanas consilium (μῆτιν) auxiliumque praebeant.' Translate, 'helpful.'

228. Θῶνος. According to Strabo (17. 801) there was a town Θῶνις near Canopus, built by a king Θῶν. Cp. Hdt. 2. 113.

229. Αἴγυπτίῃ, three syllables; as Αἴγυπτίους sup. 83.

τῇ, sc. ἐν Αἰγύπτῳ suggested by the adjective Αἴγυπτίῃ.

230. μεμιγμένα, 'intermixed,' i. e. the wholesome and the harmful grow together. It is possible to explain the word as the resumption of ἐπὴν κρητῆρι μυγείῃ. But cp. Od. 19. 175 ἄλλη δ' ἄλλων γλῶσσα μεμιγμένη.

231. Compare what Herodotus (2. 84) says of the number of physicians in

Egypt, πάντα δ' ἱητρῶν ἐστὶ πλέα, and the system on which every Egyptian physics himself three days in each month (ibid. 77). In Egypt 'every one is a physician skilled beyond all other men.' This is the natural view that a stranger would take, when he saw all the people about him dosing themselves. It would seem like a nation of doctors. In the Iliad, Παιήων (5. 401, 899) appears as a surgeon, skilled in the treatment of wounds. The present passage, with which we may compare Hesiod, Frag. 139, suggests that medical science had advanced in the interim towards the treatment of all diseases. But cp. the words of the Cyclopes, Od. 9. 411. For the name Παιήων as the eponymous hero of physicians cp. Il. 5. 401, 899. In h. Hom. Apoll. (272) Apollo is called Ἱηπαιήων. See critical note above.

234. ἐξαῦτις, i. e. with reference to her former words in sup. 138.

235. For this use of οἶδε see on Od. 1. 76.

236. ἀτὰρ. Fäsi makes this word

Ζεὺς ἀγαθὸν τε κακὸν τε διδοῖ· δύναται γὰρ ἅπαντα·
 ἦ τοι νῦν δαίνυσθε καθήμενοι ἐν μεγάροισι
 καὶ μύθοις τέρπεσθε· εἰκότα γὰρ καταλέξω.
 πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω, 240
 ὅσσοι Ὀδυσσῆος ταλασίφρονός εἰσιν ἄεθλοι·
 ἀλλ' οἶον τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
 δῆμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί.
 αὐτόν μιν πληγῇσιν ἀεικελίησι δαμάσσας,
 σπεῖρα κάκ' ἀμφ' ὥμοισι βαλὼν, οἰκῇ ἐοικῶς, 245
 ἀνδρῶν δυσμενέων κατέδυν πόλιν εὐρυάγνιν·

242. οἶον] Παρμένισκος ἐψίλου τὸ οἶον ἵν' ἡ τοῦτο μόνον, ἄμεινον δὲ θαυμαστικῶς ἀναγιγνώσκειν Schol. H. P. Q. 244. μιν] Al. μέν. 246-249.] Friedländer

serve as an antithesis to ἐσθλῶν—'good men indeed, *but* [even virtue has its trials for,] the god grants,' etc., etc.; only the thought is thrown into quite a general form. See however Classen (Homerisch. Sprachgeb. pp. 9 foll.), who points to this passage as an instance of the parenthetical and paratactical style of Homeric syntax. It is common enough to find a prolepsis or anticipation of the clause containing the reason, so that it precedes the main clause, as Od. i. 337 Φῆμιε, πολλὰ γὰρ . . τῶν ἐν αἰεῖδε, and similarly Od. 5. 29; 8. 159; 10. 190, 226; 12. 154, 208, 320. Here, therefore, we may explain ἀτὰρ as a similar anticipation of a clause which would naturally come in by way of antithesis to, or reason for, the main clause ἦ τοι νῦν δαίνυσθε. Cp. Il. 6. 429 Ἐκτορ, ἀτὰρ σύ μοι ἐσσι πατὴρ καὶ πότνια μήτηρ | ἥ δὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης· | ἀλλ' ἄγε νῦν ἐλέαιρε. See Schol. on Od. 5. 429, who says τὸ σχῆμα καλεῖται σχῆσις.

239. εἰκότα, 'suited thereto;' sc. ὑμᾶς τέρπεσθαι.

240. μυθήσομαι is subjunctive, being parallel to ὀνομήνω.

242. ἀλλ' οἶον τόδε. This phrase resembles in form Od. 11. 517 πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω | ὅσσον λαὸν ἔπεφνε. It is possible to supply here after ἀλλά some such word as καταλέξω='but I will recount what an achievement was this.' Cp. Od. 8. 564. But the explanation of the Schol. that οἶον is used with some-

thing of the force of an interjection (ἄμεινον δὲ θαυμαστικῶς ἀναγιγνώσκειν) is simpler, and suits the generality of passages better. Translate, 'To think what a deed he did and dared there!' Cp. Hdt. 6. 122 τοῦτο δὲ κατὰ τὰς ἑωυτοῦ θυγατέρας εἰούσας τρεῖς οἶός τις ἀνὴρ ἐγένετο.

244. αὐτόν μιν stands here in the sense of the later reflexive ἐαυτόν, which is not found as one word in Homer. The simple αὐτόν is used in the same sense, inf. 247, and similarly μιν in Od. 18. 94. Nitzsch quotes Hdt. i. 24 ἡ αὐτὸν διαχρᾶσθαί μιν.

245. The trick of Odysseus is reproduced in the story of Zopyrus, who feigned himself a deserter from the Persian camp, and enabled Darius to take Babylon, Hdt. 3. 154. Compare also the act of Peisistratus, τρωματίσας ἑωυτόν Hdt. i. 59. The reconnaissance of Odysseus falls in with the time of the making of the wooden horse. He wanted to measure the gates to see if it could pass within; and according to a Schol., he sought to enlist the assistance of Helen on the side of the Greeks. Compare the form of the story given by Eurip. Hec. 239 foll. 'ΕΚ. οἶσθ' ἡνίκ' ἦλθες Ἰλίου κατάσκοπος, | δυσχλαινία τ' ἄμορφος, ὁμμάτων τ' ἀπο | φόνου σταλαγμοὶ σὴν κατέσταζον γένυν; 'ΟΔ. οἶδ' οὐ γὰρ ἄκρας καρδίας ἔψανσέ μου. 'ΕΚ. ἔγνω δέ σ' 'Ελένη καὶ μόνῃ κατεῖπ' ἐμοί.

246. Friedländer, Phil. 4. 580 foll., would strike out the words from

ἄλλω δ' αὐτὸν φωτὶ κατακρύπτων ἦισκε
 δέκτη, δς οὐδὲν τοῖος ἔην ἐπὶ νηυσὶν Ἀχαιῶν.
 τῷ ἱκελος κατέδν Τρώων πόλιν, οἱ δ' ἀβάκησαν
 πάντες· ἐγὼ δέ μιν οἷη ἀνέγνων τοῖον ἔοντα, 250
 καὶ μιν ἀνηρώτων· ὁ δὲ κερδοσύνη ἀλέεινεν.
 ἀλλ' ὅτε δὴ μιν ἐγὼ λόεον καὶ χρίον ἐλαίῳ,
 ἀμφὶ δὲ εἵματα ἔσσα, καὶ ὦμοσα καρτερὸν ὄρκον
 μὴ μὲν πρὶν Ὀδυσῆα μετὰ Τρώεσσ' ἀναφῆναι,
 πρὶν γε τὸν ἐς νῆας τε θοὰς κλισίας τ' ἀφικέσθαι, 255
 καὶ τότε δὴ μοι πάντα νόον κατέλεξεν Ἀχαιῶν.
 πολλοὺς δὲ Τρώων κτείνας ταναήκει χαλκῷ
 ἦλθε μετ' Ἀργείους, κατὰ δὲ φρόνιν ἤγαγε πολλήν.
 ἔνθ' ἄλλαι Τρωαὶ λίγ' ἐκώκυν· αὐτὰρ ἐμὸν κῆρ

(Philol. 4. 580 foll.), followed by Bekk. and Nauck, expunges these lines, so that the text would run, ἀνδρῶν δυσμενέων κατέδν πόλιν· οἱ δ' ἀβάκησαν. See note below.

248. δέκτη] So Aristarch. ὁ κυκλικὸς τὸ Δέκτη ὀνοματικῶς ἀκούει Schol. H. M. Q. T. Perhaps the allusion is to the Little Iliad of Lesches. 251. ἀνηρώτων] Al. ἀνειρώτων, Eustath. adopted by Ameis. 252. ἐγὼ λόεον] The MSS. give, besides this reading, ἐγὼν and ἐγὼ γ', ἐλόευν and ἐλόουν.

εὐρνάγυιαν (246) to Τρώων πόλιν (249), because of the confusion introduced if both οἰκῇ and δέκτη are retained; for the notion of οἰκέυς is incompatible with that of δέκτης, cp. Od. 14. 63. Here δέκτη is the nearer definition of ἄλλω φωτί—'another person, i. e. a beggar.' Some seem to have read Δέκτη as a proper name; ὁ κυκλικὸς τὸ Δέκτη ὀνοματικῶς ἀκούει Schol. H. M. Q. T. Cp. Eur. Rhesus, 503, where Odysseus is described, ἤδη δ' ἀγύρτης πτωχικὴν ἔχων στολὴν | εἰσῆλθε πύργους.

247. κατακρύπτων, intransitive, as in Od. 7. 205.

248. δς οὐδὲν τοῖος ἔην, 'he who in no wise was such an one,' i. e. who was anything but a beggar. Eustath. renders the passage as if the words ran οἷος οὐδεὶς ἔην. Schol. H. M. Q. T. says, Ἀρίσταρχος δὲ δέκτη μὲν ἐπαίτη, τὸ δὲ δς οὐδὲν τοῖος ἔην, τῷ ἐναντίῳ τὸ ἐναντίον, δς οὐκ ἦν τοιοῦτος, ὁ Ὀδυσσεὺς, ἀλλ' ἐνδοξότατος καὶ μεγαλοπρεπέστατος.

249. ἀβάκησαν (ἀβάξω) Döderl. quotes ἀβακῆς = 'speechless,' from Sappho, and parallels the meaning of

ἀβακῆω by νηπιάζω, the meaning of both which words passes from the notion of speechlessness to that of ignorance. So Apoll. and Scholl. ἡγνόησαν.

250. τοῖον ἔοντα, 'to be the man he was,' sc. a Greek in disguise. Compare Od. 11. 143 πῶς κέν με ἀναγνοίῃ τὸν ἔοντα, 14. 118 εἰπέ μοι αἶ κέ ποθι γνῶω τοιοῦτον ἔοντα. Another rendering is 'knew him though thus disguised.'

252. λόεον. The disguised stranger receives hospitality from Helen herself, as Eustath. says, ἐπιτηδὲς ἵνα τῇ γυνώσκει τῶν βακῶν ἀπελέγξῃ ἀρνούμενον. The protasis which begins in this line finds its apodosis in 256, καὶ τότε δὴ.

254. μὴ πρὶν . . πρὶν = non prius . . quam. ἀναφῆναι = 'betray.' It does not follow that Helen told the story after the return of Odysseus to the Greek camp. She only engaged that she would not tell it before.

256. νόον, 'the plan,' sc. of the wooden horse, as v. 274 shows.

258. φρόνιν ἤγαγε, 'brought back much information.' The use of ἀγειν represents the information as so much spoil or booty; compare Od. 3. 244.

χαῖρ', ἐπεὶ ἤδη μοι κραδίη τέτραπτο νέεσθαι 260
 ἄψ οἰκόνδ', ἄτην δὲ μετέστενον, ἣν Ἀφροδίτη
 δῶχ', ὅτε μ' ἤγαγε κεῖσε φίλης ἀπὸ πατρίδος αἴης,
 παῖδά τ' ἐμὴν νοσφισσαμένην θάλαμόν τε πόσιν τε
 οὗ τευ δευόμενον, οὗτ' ἄρ φρένας οὔτε τι εἶδος.'

Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος 265
 'ναὶ δὴ ταῦτά γε πάντα, γύναι, κατὰ μοῖραν ἔειπες.
 ἤδη μὲν πολέων ἐδάην βουλήν τε νόον τε
 ἀνδρῶν ἡρώων, πολλὴν δ' ἐπελήλυθα γαῖαν·
 ἄλλ' οὐ πω τοιοῦτον ἐγὼν ἴδον ὀφθαλμοῖσιν
 οἶον Ὀδυσσῆος ταλασίφρονος ἔσκε φίλον κῆρ. 270

260. ἐπεὶ ἤδη] So Aristarch., but Crates read ἐπεὶ ἡ δὴ Schol. H. Q. See Buttm. and Dind. ad loc. 263. νοσφισσαμένην] The accusative was restored by Wolf (Proleg. 33) from Eustath., who writes νοσφισαμένη, but adds γράφεται μὲν καὶ αἰτιατική. Cp. Il. 3. 174.

260. κραδίη τέτραπτο. Helen felt many a touch of remorse and repentance, as Nitzsch quotes from Il. 3. 139 foll., 383-444; 6. 349 foll.; 24. 761 foll.

261. ἄτην. The present passage will serve to show how the poet connects good understanding with morality, and ignorance with crime. Sin appears rather as the result of a blinding of the mind, than a perversion of the will. Compare Od. 21. 297 φρένας ἄσθεν οἶνω, etc. This blindness is ἄτη. Such blindness may be the direct work of some god, as Il. 19. 137 ἄλλ' ἐπεὶ ἄσάμην, καὶ μὲν φρένας ἐξέλετο Ζεὺς, ibid. 86 ἐγὼ δ' οὐκ αἰτιός εἰμι, | ἀλλὰ Ζεὺς καὶ Μοῖρα καὶ ἡεροφοῖτις Ἐρινύς | . . φρεσὶν ἄγριον ἔμβalon ἄτην, Od. 15. 233 ἄτης τε βαρείης | τὴν οἱ ἐπὶ φρεσὶ θῆκε θεὰ δασυπλήτης Ἐρινύς. In the present passage the ἄτη is sent by Aphrodite. From this the meaning of 'damage' or 'mischievous' comes easily; so Od. 12. 372 εἰς ἄτην κοιμήσατε, etc. In Il. 19. 91 foll. Ἄτη is personified as a daughter of Ζεὺς; see the whole passage.

263. νοσφισσαμένην, 'having quitted.' For νοσφίζομαι with accusative compare Od. 19. 339; 21. 104. It is also used with the genitive, as Od. 23. 98; and without a case in Od. 11. 425. Both support the reading νοσφισσαμένη (see crit. note) in an active sense, as throw-

ing the whole blame on Aphrodite.

264. With these words, Helen is clever enough to flatter the personal vanity that every man has in his heart. Her husband is evidently pleased, as the tone of his next words shows, in which, as Eustathius remarks, he takes a very favourable view of her conduct, referring to the influence of some god her attempt to make the Greek heroes discover themselves to their own destruction. The act was in itself inconsistent with her expressed penitence, and her longing after her home, unless we explain it as a passionately heedless desire to anticipate the end, and to hear once more the familiar tone of her own people. But such a power of mimicry as she exhibits here (inf. 279) seems to point to some special inspiration, reminding us of the skill of the Delian maidens under the influence of Apollo, πάντων δ' ἀνθρώπων φωνὰς καὶ κρεμβαλίστην | μιμείσθ' ἴσασιν, φαίη δέ κεν αὐτὸς ἕκαστος | φθέγγεσθαι h. Hom. Ap. 162-4.

269. τοιοῦτον. The gender is uncertain, but probably masculine, as the relational sentence is only a periphrasis for Ὀδυσσεύς. The sense of the words is τοιοῦτόν [τινα] οἶος Ὀδ. ἔσκε, but for Ὀδ. is substituted the equivalent Ὀδυσσῆος φίλον κῆρ. Compare Πυλαιμένους λάσιον κῆρ Il. 2. 851.

οἶον καὶ τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
 ἵππῳ ἐνι ξεστῷ, ἵν' ἐνήμεθα πάντες ἄριστοι
 Ἀργείων Τρώεσσι φόνον καὶ κῆρα φέροντες,
 ἦλθες ἔπειτα σὺ κεῖσε· κελευσέμεναι δέ σ' ἔμελλε
 δαίμων, ὃς Τρώεσσιν ἐβούλετο κῦδος ὀρέξαι· 275
 καὶ τοι Δηίφοβος θεοείκελος ἔσπετ' ἰούσῃ.
 τρὶς δὲ περίστειξας κοῖλον λόχον ἀμφαφώωσα,
 ἐκ δ' ὀνομακλήδην Δαναῶν ὀνόμαζες ἀρίστους,
 πάντων Ἀργείων φωνὴν ἴσκουσ' ἀλόχοισιν.
 αὐτὰρ ἐγὼ καὶ Τυδεΐδης καὶ δῖος Ὀδυσσεὺς 280
 ἡμενοὶ ἐν μέσσοισιν ἀκούσαμεν ὥς ἐβόησας.
 νῶϊ μὲν ἀμφοτέρῳ μενεήναμεν ὀρμηθέντε
 ἢ ἐξελθέμεναι, ἢ ἔνδοθεν αἰψ' ὑπακοῦσαι·
 ἀλλ' Ὀδυσσεὺς κατέρυκε καὶ ἔσχεθεν ἱεμένῳ περ.
 [ἐνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν υἱὲς Ἀχαιῶν, 285

276.] προηθετεῖτο κατ' ἐνίους Schol. H. Q., doubtless as seeming to suggest a later form of legend. 279. ἴσκουσ'] Aristarch. εἴσκουσ'. See Herodian on Il. 11. 799 Ἀρίσταρχος ἀξιοῖ διὰ τῆς εἰ διφθόγγου γράφειν. 282. ὀρμηθέντε] Bekk. with Harl. and other good MSS. ὀρμηθέντες. 285-289.] οὐκ ἐφέροντο σχεδὸν ἐν πάσαις οἱ πέντε Schol. H. Ἀρίσταρχος τοὺς ἐ' ἀθετεῖ ἐπεὶ ἐν Ἰλιάδι οὐ μνημονεύει Ἀντίκλου ὁ ποιητῆς Schol. H. Q. See below.

271. οἶον, see on sup. 242.

274. κελευσέμεναι . . ἔμελλε, 'some god must have bidden thee.' The infinitive is an aorist, formed like ἀξέμεναι Il. 23. 50, οἰσέμεναι Od. 18. 291, and σωσέμεν Il. 9. 230. The construction will then be parallel to μέλλω ἀλιτέσθαι, inf. 377. Helen's act must have been at the instance of a god, for she came to see the horse, not with any intention of betraying the heroes, but from curiosity; and had she succeeded in tempting them to reveal themselves to her, the Trojans would have won the κῦδος of victory over the Greeks.

276. Δηίφοβος, one of Hector's brothers (Il. 12. 94; 13. 156). He is represented in later legend as having married Helen after the death of Paris. Cp. Eurip. Troad. 959 βία δ' ὁ καινός μ' οὕτως ἄρπασας πόσις | Δηίφοβος ἄλοχον εἶχεν ἀκόντων Φρυγῶν.

279. ἀλόχοισιν, a shorter form of expression for ἀλόχων φωναῖς. See on Od. 2. 121. The undivided form ἐξονομακλήδην occurs in Od. 12. 250;

Il. 22. 415; for the tmesis compare διὰ δ' ἀμπερές Il. 11. 377.

283. αἰψ' ὑπακοῦσαι, 'instantly to answer.' Cp. Od. 10. 83.

285. See crit. note. Though the grounds of rejection given there, on the authority of Aristarchus, may be insufficient, it should be noticed that l. 285 (cp. Od. 2. 82) does not harmonise with l. 282, and still less does l. 286. The story of Anticlus may have been introduced from the cyclic epic of the Ἰλίου πέρις. Cp. Schol. H. ὁ Ἀντικλος ἐκ τοῦ κύκλου. The reference to Παλλὰς Ἀθήνη does not agree well with l. 275, nor τόφρα δ' ἔχε with ἔσχεθεν l. 284. Nitzsch would retain the lines on the ground that the words σώσσε δὲ πάντας Ἀχαιοὺς are necessary as the description of the great achievement for which the hearer is prepared by ἀλλ' οἶον τόδ' ἔρεξε. Bekker (Homerisch. Blätt. 285) conjectures Ἀντικλος δέ σ' ἔτ' οἶος, as a possible reconciliation of the statements, but he does not accept the lines.

Ἄντικλος δὲ σέ γ' οἶος ἀμείψασθαι ἐπέεσσιν
ἤθελεν· ἀλλ' Ὀδυσσεὺς ἐπὶ μάστακα χερσὶ πίεζε
νωλεμέως κρατερῇσι, σάωσε δὲ πάντας Ἀχαιοὺς,
τόφρα δ' ἔχ' ὄφρα σε νόσφιν ἀπήγαγε Παλλὰς Ἀθήνη.]

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽ οὐδ'α· 290

Ἄτρεϊδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
ἄλγιον· οὐ γάρ οἱ τι τὰδ' ἤρκεσε λυγρὸν ὄλεθρον,
οὐδ' εἴ οἱ κραδίη γε σιδηρὴ ἐνδοθεν ἦεν.

ἀλλ' ἄγετ' εἰς εὐνὴν τράπεθ' ἡμέας, ὄφρα καὶ ἤδη
ὑπνῷ ὑπο γλυκερῷ ταρπώμεθα κοιμηθέντες· 295

Ὡς ἔφατ', Ἀργεῖη δ' Ἑλένη δμῳῇσι κέλευσε
δέμνι' ὑπ' αἰθούσῃ θέμεναι, καὶ ῥήγεα καλὰ
πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,
χλαῖνας τ' ἐνθέμεναι οὐλας καθύπερθεν ἔσασθαι.

αἱ δ' ἴσαν ἐκ μεγάρου δάος μετὰ χερσὶν ἔχουσai, 300
δέμνια δὲ στόρεσαν· ἐκ δὲ ξείνους ἄγε κῆρυξ.

οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,

Τηλέμαχος θ' ἥρως καὶ Νέστορος ἀγλαὸς υἱός·

Ἀτρείδης δὲ καθεῦδε μυχῷ δόμου ὑψηλοῖο,

πὰρ δ' Ἑλένη τανύπεπλος ἐλέξατο, δῖα γυναικῶν. 305

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,

ὄρνυτ' ἄρ' ἐξ εὐνῇφι βοὴν ἀγαθὸς Μενέλαος

295. ταρπώμεθα] πανσώμεθα Schol. H. P. La Roche assigns it to Aristarchus, comparing Schol. on Il. 24 636. 300. μεγάρου δάος] La Roche quotes, as a reading with considerable authority, μεγάρου δᾶδας. μεγάρου is found in Cod. Vindob. 50, and δᾶδας in several MSS. and lemma of Schol. E.

292. ἄλγιον, 'all the harder,' as in Od. 16. 147; Il. 18. 306. Compare also βέλτερον Od. 6. 282. Join οὐ . . τι as in οὐ γάρ τι Od. 7. 216; 8. 138; 18. 36.

τάδε means 'his cleverness and address.' But all this did not save him, 'nor [would it have saved him] even though his heart had been of iron within him.'

294. τράπετε, 'send us off.'

295. ὑπνῷ ὑπο . . κοιμηθέντες, 'lulled beneath the influence of sleep,' as in the metaphor δεδμημένος ὑπνῷ. Sleep is often personified in Homer, as e.g.

Il. 14. 233 Ὕπνε, ἀναξ πάντων τε θεῶν πάντων τ' ἀνθρώπων. Others interpret ὑπό as meaning 'under the covering of sleep,' comparing Od. 5. 492 ὕπνος . . φίλα βλέφαρ' ἀμφικαλύψας, and Od. 7. 286 ὕπνον κατ' ἀπείρονα χεῦεν.

297. δέμνια (always in plural) properly means the 'bedstead.' Here something portable is implied, as shown by the word θέμεναι. For ῥήγεα, τάπητες, and χλαῖναι see on Od. 3. 348.

302. ἐν προδόμῳ δόμου. With the pleonastic expression compare βοῶν ἐπιβουκόλος Od. 3. 422.

εἵματα ἐσάμενος, περὶ δὲ ξίφος ὅξυν θέτ' ὦμφ,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 βῆ δ' ἵμεν ἐκ θαλάμοιο θεῶ ἑναλίγκιος ἄντην, 310
 Τηλεμάχῳ δὲ παρίζεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 ' Τίπτε δέ σε χρειῶ δεῦρ' ἤγαγε, Τηλέμαχ' ἥρως,
 ἐς Λακεδαίμονα δῖαν, ἐπ' εὐρέα νῶτα θαλάσσης;
 δῆμιον, ἦ ἴδιον; τόδε μοι νημερτὲς ἐνίσπες.'

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα· 315
 ' Ἀτρεΐδῃ Μενέλαε διοτρεφὲς, ὄρχαμε λαῶν,
 ἤλυθον, εἴ τινά μοι κληηδόνα πατρὸς ἐνίσποις.
 ἐσθίεται μοι οἶκος, ὅλωλε δὲ πύονα ἔργα,
 δυσμενέων δ' ἀνδρῶν πλείους δόμος, οἳ τέ μοι αἰεὶ
 μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἑλικας βούς, 320
 μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες.
 τοῦνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλῃσθα
 κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὅπως
 ὀφθαλμοῖσι τεοῖσιν, ἦ ἄλλου μῦθον ἄκουσας
 πλαζομένον· περὶ γάρ μιν οἷζυρὸν τέκε μήτηρ. 325
 μηδέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,
 ἀλλ' εὖ μοι κατάλεξον ὅπως ἦντησας ὀπωπῆς.
 λίσσομαι, εἴ ποτέ τοί τι πατήρ ἐμὸς, ἐσθλὸς Ὀδυσσεύς,
 ἦ ἔπος ἤέ τι ἔργον ὑποστὰς ἐξετέλεσσε
 δῆμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί· 330
 τῶν νῦν μοι μνήσαι, καί μοι νημερτὲς ἐνίσπες.'

Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·
 ' ὦ πόποι, ἦ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ

314. ἐνίσπες] Al. ἐνισπε, as in Od. 3. 101.

311. παρίζεν, sc. on the ξεστοὶ λίθοι Od. 3. 405.

312. Τίπτε δέ σε χρειῶ. Eustath. cannot be right in saying ὅρα δὲ ὅτι τὸ χρειῶ ἐνδεξάμενος ὡς τοῦτον τῷ χρέος οὐδετέρῳ ὀνόμασι (neuter noun) πρὸς αὐτὸ συνέταξεν Ἀττικῶς τὸ τίπτε. In Homer χρειῶ is always feminine. Trans. 'For what purpose hath thy need brought thee here?' A similar use of

τίπτε is found inf. 681, 707. Cp. also Od. 1. 225.

314. δῆμιον, 'Is it public business?' Cp. Od. 2. 32.

318. οἶκος, 'my house and home is being eaten up, and my rich farms have been spoiled;' i. e. the farms have been impoverished by the constant supply of food sent in daily for the suitors.

ἤθελον εὐνηθῆναι ἀνάλκιδες αὐτοὶ ἑόντες.

ὥς δ' ὁπότε ἐν ξυλόχῳ ἔλαφος κρατεροῖο λέοντος 335
νεβροὺς κοιμήσασα νεηγενέας γαλαθηνούς

336. νεηγενέας] Aristarch. is accredited with the impossible reading νεογενέας by Schol. H. Q. Cobet supposes it to have been νεοιγενέας, cp. Πυλοιγενῆς Il. 2. 54. Perhaps what appears to be the lemma of the Schol. is really the reading of Aristarch.; so that we should write not νεηγενέας] Ἀρίσταρχος νεογενέας, but νεηγενέας Ἀρίσταρχος νεογενέας being the gloss upon it, as νεηγενέας is ἀπαξ εἰρ. With the form cp. θαλαμηπόλος, νεήφατος, and see Monro, H. G. 124 a.

335. ξυλόχῳ. This word, like δρύ-
οχος, means probably 'having wood.' The simile that follows is remarkable as bringing out several points of comparison. The ξυλόχος represents the home of Odysseus; the νεβροί [and perhaps the presumptuous ἔλαφος] point to the suitors; the λέων to Odysseus; and the resemblance is still further kept up in the picture of the lion's absence and return. A similarly elaborated simile occurs in Catullus 62. 39 foll. Compare also Od. 6. 130 foll.; Il. 13. 137; 15. 271, 630; 17. 725; 22. 139. As to the various tenses and moods found in the Homeric simile, we may remark that the simplest way of introducing a comparison is by means of the pres. indic. which pictures the scene as actually and visibly existing. So Il. 2. 455 ἥντε πῦρ . . ἐπιφλέγει ὕλην, Il. 11. 492 ὥς δ' ὁπότε πλήθων ποταμὸς πεδίωνδε κάτεισι, Il. 20. 490 ὥς δ' ἀναμυαίει βαθέ' ἄγκεια θεσπιδὰς πῦρ. The same mood and tense serve to introduce the picture of every-day occurrences, as Il. 2. 87 ἥντε ἔθνεα εἶσι μελίσσων, Il. 3. 3 ἥντε περ κλαγγὴ γεράνων πέλει, Il. 5. 499 ὥς δ' ἀνεμος ἄχνας φορέει ἱερὰς κατ' ἁλωάς, cp. also Il. 21. 23; Od. 8. 124; 13. 81; or, again, to describe the constant condition of things, as Il. 9. 14 ὥς τε κρίνη . . ἦ τε . . δροφερὸν χέει ὕδωρ, Il. 12. 132 ὥς ὅτε τε δρύες . . αἶ τ' ἀνεμον μίμνουσι, Il. 17. 434 ὥς τε στήλη μένει, ib. 747 ὥς τε πρῶν ἰσχάνει ὕδωρ, cp. also Il. 22. 199. This present tense may afterwards change to a perfect or aorist, and even back again to present; cp. Il. 2. 87 foll., εἶσι . . πέτονται . . πεποτήγεται, Il. 4. 453 foll. συμβάλλετον . . ἔκλυε, Il. 8. 556 φαίνεται . . ἔπλετο . . ἔφανε . . ὑπερράγη . . εἶδεται . . γέγηθε, Od. 13. 31 λιλαίεται . . ἔλκητον . . κατέδυν . . βλάβεται. Or, again, the simile may be introduced by the aorist indicative [gnomic aorist], as Il. 3. 33 ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλινόροσος ἀπέστη, etc.,

Il. 13. 389 ἥριπε δ' ὥς ὅτε τις δρύς ἥριπεν. And this tense may change as the simile progresses; cp. Il. 4. 275 ὥς δ' ὅτ' εἶδεν νέφος . . φαίνεται . . ἄγει . . ῥίγησεν . . ἤλασε, Il. 5. 902 ὥς δ' ὅτ' ὁπὸς γάλα . . συνέπηξεν . . περιστρέφεται, Il. 16. 352 ὥς δὲ λύκοι . . ἐπέχραον . . διέτμαγεν . . διαρπάζουσι. The perfect indicative is occasionally used, as in Il. 16. 384 ὥς δ' ὅτε . . βέβριθε χθών . . ὅτε . . χέει ὕδωρ Ζεὺς, Il. 17. 263 ὥς δ' ὅτε . . βέβρυχεν μέγα κῦμα . . ἀμφὶ δέ τ' ἄκραι ἡμόνες βοόωσιν, in both of which instances the tense changes back to present indicative. The imperfect and pluperfect seem to be unsuitable in describing comparisons, as connoting a too definite point of time. In Od. 22. 469 ἐστήκη is perf. subjunctive; and in Il. 4. 483; 17. 435 πεφύκη and ἐστήκη are probably the right readings, and not πεφύκει, ἐστήκει. It is doubtful if any genuine instance can be found of the pluperf. in such sentences. The use of the indicative future in simile is very doubtful. Its admissibility is denied by Hermann and Spitzner and allowed by others. The question is complicated by the variation of MSS., as e.g. between ἄξει and ἄξη Il. 5. 161, and by the identity of form of the indicative future and the subjunctive aorist with short penultima, e.g. λέξεται Il. 4. 131. The subjunctive mood is used to introduce a simile where the picture is rather imagined than described as actually existing. The tenses used of this mood may either be the present, as θείη Il. 6. 507, θρώσκωσι Il. 13. 589, μένησι Il. 22. 93, αἰόλλη Od. 20. 27; or, more commonly, the aorist, as στυφελίξη Il. 11. 305, ποιήσωνται Il. 12. 168, τανύσση Il. 17. 547, φανήη Od. 5. 394. In such cases the tense of description often passes into the graphic indicative, as Il. 6. 507 θείη . . ἔχει . . αἰσπονται, etc., Il. 22. 93 μένησι . . ἔδυν . . δέδορκεν, ib. 163 τρωχῶσι . . κείται, 189

κνημοὺς ἐξερέησι καὶ ἄγκεια ποιήεντα
 βοσκομένη, ὃ δ' ἔπειτα ἐὴν εἰσήλυθεν εὐνὴν,
 ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον ἐφήκεν,
 ὥς 'Οδυσσεὺς κείνοισιν ἀεικέα πότμον ἐφήσει. 340
 αἱ γὰρ, Ζεῦ τε πάτερ καὶ 'Αθηναίη καὶ 'Απολλον,
 τοῖος ἐὼν οἶός ποτ' ἐυκτιμένη ἐνὶ Λέσβῳ
 ἐξ ἔριδος Φιλομηλείδῃ ἐπάλαισεν ἀναστὰς,
 καὶ δ' ἔβαλε κρατερῶς, κεχάροντο δὲ πάντες 'Αχαιοί,
 τοῖος ἐὼν μνηστήρσιν ὁμιλήσειεν 'Οδυσσεύς. 345
 πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.
 ταῦτα δ' ἃ μ' εἰρωτᾶς καὶ λίσσεται, οὐκ ἂν ἐγὼ γε
 ἄλλα παρὲξ εἴποιμι παρακλιδὸν, οὐδ' ἀπατήσω

339. ἀμφοτέροισι] 'Αριστοφάνης τὸ ἀμφοτέροισι ἐπὶ τῆς ἐλάφου καὶ τοῦ νεβροῦ (Dind. τῶν νεβρῶν from H.) λαμβάνει Schol. E. H. Q. T. This seems to imply that his reading was in v. 336 νεβρὸν κοιμήσασα νεηγγενέα γαλαθηνόν. 342. ἐνὶ Λέσβῳ] ἐν 'Αρίσβῃ lemma in P.

δῆται .. θέει, Od. 5. 328 φορέησιν .. ἔχονται, Od. 19. 518 αἰδέησιν .. χέει. The optative mood in similes is very rare (compare Od. 9. 484 ὥς ὅτε τις τρυπῶ [for τρυπάοι] δόρυ νήιον), and, when used, it is generally introduced by ὥς εἰ or ὥς εἴ τε, as in Od. 9. 313; 10. 416.

339. ἀμφοτέροισι may be understood of the dam and her young; for though numerically more than two they really represent the two divisions of the family. Fäsi compares Aen. 1. 458 'Atridas Priamumque et saevum ambobus Achillen.' This interpretation seems to bring the parents of the suitors into the comparison; so Eustath. ἔλαφοι δὲ οὐκ ἀπεικότως ἂν νοηθεῖεν οἱ τῶν μνηστήρων γονεῖς, οἱ ἀνάγκη δὲ αὐτοὶ ὄντες ἀγεννεῖς τούτους νεβροὺς ἀφῆκαν εἶναι παρὰ τῷ τοῦ 'Οδυσσεύος οἴκῳ. But Eustath. also remarks, διδυμοτόκον ὑποτίθησιν ἔλαφον ἵνα μὴ παρεικάσῃ νεβρῷ ἐνὶ τοὺς τοσοῦτους μνηστήρας. And this seems to be the true interpretation, for the picture represents the slaughter of the fawns as taking place during the absence of the dam, which would settle the limitation of ἀμφοτέροι to the pair of fawns; and this is the view held by Aristoph. Cp. Aristot. H. A. 6. 29, who reckons

one or at most two as the number of fawns at a birth.

341. αἱ γὰρ, Ζεῦ. 'Pallas and Apollo have the exclusive distinction of being invoked in conjunction with Jupiter in this formula. This verse meets us, not upon occasions having reference to any peculiar rite or function, but simply when the speaker desires to give utterance with a peculiar solemnity or emphasis to some story and paramount desire.' Gladstone, Hom. Stud. vol. 2. p. 71, foll. Nitzsch would limit the use of the formula to wishes that are clearly beyond the speaker's hope. Cp. Od. 7. 311; 18. 235; 24. 376; Il. 2. 371; 4. 288; 7. 132; 16. 97. αἱ (cp. Oscan *svai* = *si*) is an older form than εἰ and may be reckoned among Homeric Aeolisms. Its use is rarer in the Odyssey than in the Iliad.

343. Φιλομηλείδῃ. Eustath. says, φασὶν οἱ ἀκριβέστεροι Λέσβον βασιλέα τὸν Φ. ὃς τοὺς παριόντας ἐς πάλιν προσκαλούμενος ἐποίει τὸ αὐτὸ καὶ εἰς τοὺς 'Αχαιοὺς ἐκεῖ προσορμισθέντας. With ἐξ ἔριδος = 'in a match' or 'after a challenge' cp. Il. 7. 111 ἐξ ἔριδος μάχεσθαι.

348. παρακλιδὸν is the epexegetis, or nearer definition, of παρὲξ. *So τριχῶς καταφυλαδὸν Il. 2. 668, καθύπερθε μελαθρόφιν Od. 8. 279. With εἰπεῖν ἄλλα

ἀλλὰ τὰ μὲν μοι ἔειπε γέρων ἄλιος νημερτῆς,
τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος οὐδ' ἐπικεύσω. 350

Αἰγύπτῳ μ' ἔτι δεῦρο θεοὶ μεμαῶτα νέεσθαι
ἔσχον, ἐπεὶ οὗ σφιν ἔρεξα τεληέσσας ἑκατόμβας.
[οἱ δ' αἰεὶ βούλοντο θεοὶ μεμνήσθαι ἐφετμέων.]
νῆσος ἔπειτά τις ἔστι πολυκλύστῳ ἐνὶ πόντῳ
Αἰγύπτου προπάροιθε, Φάρον δέ ἐ κικλήσκουσι, 355

353.] Ζηρόδοτος ἡθέτει ποῖαι γάρ φησιν ἐγένοντο ἐντολαί; Schol. E. H. P. Q. The Schol. E. attempts to give it a special force by supplying ἡμέας, and interpreting ἐφετμέων as θυνσιῶν, and thus endeavouring to justify the tense of βούλοντο. But doubtless it is a γνώμη of some later rhapsodist. Another ground of suspicion is the resumption of the word θεοί from 351.

παρακλιδόν cp. Od. 19. 556 ὑποκρίνασθαι. ἄλλη ἀποκλίναντα. The meaning is, 'I will not give you a different answer, away from the point and shirking your question.' These words imply the *suppressio veri*, as ἀπατήσω the *suggestio falsi*.

349. ἀλλὰ τὰ μὲν = *quae vero*. See Hentze, Philol. 30. p. 504, who quotes this with Il. 1. 125 as the only passages in which the relative sentence introduced by a demonstrative precedes the main clause; and in both cases this demonstrative is accompanied by μὲν that is followed by no corresponding δέ. His reference to Il. 18. 460 does not seem to the point. But cp. Od. 14. 227.

350. On this line Eustath. remarks, ἀδελον εἰ τίς ἐστι διαφορά τοῦ κρύψαι καὶ τοῦ ἐπικεύσαι, which seems true enough; unless we press the analogy of such a phrase as ἕτερον μὲν κεύθη .. ἄλλο δὲ εἴπη (Il. 9. 313), so as to give the actual force of falsehood to κρύψω in this connection.

351. It seems better to take ἔτι directly with ἔσχον, and δεῦρο with νέεσθαι, or we may join ἔτι μεμαῶτα = 'while I was still striving to arrive here,' but had not yet succeeded. Compare ἔτι δεῦρο κιούσῃ inf. 736.

352. τεληέσσας is not an equivalent of τελείας, in the sense of 'perfect victims,' but, on the general analogy of Homeric epithets in -εις, 'effective,' or acceptable, sacrifices, that win an accomplishment (τέλος) from the gods. It is doubtful whether in this passage (as well as in inf. 355 and Od. 3. 33) Αἰγύπτῳ refers to the land, or to the Nile, 'the river of Egypt,' cp.

Genesis 15. 18. In inf. 477 and 581 there is no doubt that the reference is to the river. With the dative Αἰγύπτῳ we may compare sup. 174 Ἀργεῖ.

354. ἔπειτα, 'Now.' Used of the commencement of a story, or as marking the progress of the narrative to a new stage. Cp. Od. 1. 106; 3. 62; 9. 116.

355. Pharos is really less than a mile from the seaboard of the Delta, and the rocky nature of the bars and shelves off the coast in that spot seem to preclude any theory of the advance of the land or the retreat of the sea (see Hdt. 2. 179; Plut. de Isid. 40) to account for the distance to which Pharos is here removed. Cp. Lucan, Pharsal. 10. 509 Insula quondam | in medio stetit illa mari, sub tempore vatis | Proteos, at nunc est Pellaeis proxima muris. It is suggested that Αἰγύπτος means the Canopic branch of the Nile, and that Naucratis is the station where Menelaus landed; but the simpler way of treating the passage is to regard it as a poetical adaptation of a current story, rather than to try and force it into accordance with actual topography. Dr. Hayman remarks, that the word κικλήσκουσι seems to imply the gossiping nature of the account. But κικλήσκειν is commonly used without any such connotation, as in Od. 18. 6; 9. 366. Cp. Strabo (17. 422) ἡ δὲ Φάρος νησίον ἐστὶ παραμηκὲς, προσεχέστατον τῇ ἡπείρῳ, λιμένα πρὸς αὐτὴν ποιοῦν ἀμφίστομον. This agrees with the description given by Caesar (Bell. Civ. 3. 112) 'haec insula Alexandriae obiecta portum efficit,' etc. But Strabo is ready to justify

τόσπον ἄνευθ' ὅσπον τε πανημερίη γλαφυρή νηὺς
 ἦνυσεν, ἧ λιγὺς οὖρος ἐπιπνεῖσιν ὀπισθεν
 ἐν δὲ λιμὴν εὖορμος, ὅθεν τ' ἀπὸ νῆας εἴσας
 ἐς πόντον βάλλουσιν, ἀφυσσάμενοι μέλαν ὕδωρ.
 ἔνθα μ' ἐείκοσιν ἡματ' ἔχον θεοὶ, οὐδέ ποτ' οὔροι 360
 πνεύοντες φαίνονθ' ἄλιαέες, οἳ ρά τε νηῶν
 πομπῆες γίγνονται ἐπ' εὐρέα νῶτα θαλάσσης.
 καί νύ κεν ἦια πάντα κατέφθιτο καὶ μέν' ἀνδρῶν,
 εἰ μὴ τίς με θεῶν ὀλοφύρατο καὶ μ' ἐσάωσε,
 Πρωτέος ἰφθίμου θυγάτηρ, ἀλίοιο γέροντος, 365
 Εἰδοθέη. τῇ γάρ ρα μάλιστά γε θυμὸν ὄρινα,
 ἥ μ' οἶφ' ἔρροντι συνήντετο νόσφιν ἐταίρων

366. Εἰδοθέη] Zenodot. Εὐρυνόμη Schol. E. H. Q. The Schol. adds that Aesch. in the Proteus (frag. 196) calls her Εἰδοθέα, but Dind. reminds us that he speaks of her as Εἰδώ.

the Homeric description, ὁ γὰρ ἱστορῶν αὐτῷ περὶ τῆς Φάρου, μᾶλλον δὲ ἡ κοινὴ φήμη, διότι μὲν τότε τοσοῦτον ἀπείχεν ἀπὸ τῆς ἡπείρου, ὅσον φησὶ, δρόμον νεῶς ἡμερήσιον, οὐκ ἂν εἴη διατεθρυλημένη ἐπὶ τοσοῦτον ἐψευσμένως, ὅτι δὲ ἡ ἀνάβασις καὶ αἱ προσχώσεις τοιαῦταί τινες κοινότερον πεπύσθαι εἰκὸς ἦν. ἐξ ὧν συνθεῖς ὁ ποιητὴς ὅτι πλέον ἢ τότε ἀφειστήκει τῆς γῆς ἡ νῆσος κατὰ τὴν Μενελάου παρουσίαν, προσέθηκε παρ' ἑαυτοῦ πολλὰ πλάσιον δίστημα τοῦ μυθώδους χάριν· αἱ δὲ μυθοποιαὶ οὐκ ἀγνοίας χάριν. The last words come very near the truth.

356. τόσπον . . ἦνυσεν, 'as great a way off as a ship makes in a whole day;' gnomic aorist = 'conficere solet.'

358. ἀπὸ . . βάλλουσιν (for the unexpressed subject see on sup. 214), 'they push off.' Probably the process, described in Od. 9. 487, of using the κοντός.

359. The μέλαν ὕδωρ, which the crews draw for their use, is water from deep places, where the light cannot reach it. Compare κρήνη μελάνυδρος Od. 20. 158; Il. 16. 3 (where the water is also called δνοφερόν). The same epithet is applied to water in tanks, Od. 6. 91; in deep rivers, Il. 2. 825; and in deep sea-gulfs, Od. 12. 104. The antithesis to it is λευκὸν ὕδωρ Od. 5. 70, and ἀγλαὸν ὕδωρ Il. 2. 307. But cp. Il. 21. 202.

361. ἄλιαέες serves as a local predicate, joined with πνεύοντες = 'blowing over the sea:' the relative clause that follows forms the epexegetis to these words. φαίνονθ' = 'sprung up:' literally, 'showed themselves,' see inf. 519.

363. κατέφθιτο. Ameis describes this tense as a pluperfect; compare ἔφθισο Aesch. S. c. T. 970, ἔφθιτο γὰρ πάρος Eur. Alcest. 414, but as parallel to ὀλοφύρατο it is better to take it as the non-thematic aorist. So Il. 18. 99 ὁ μὲν μάλα τηλόθι πάτρης | ἔφθιτ', ἐμεῖο δὲ δῆσεν ἀρῆς ἀλκτῆρα γενέσθαι. Cp. Soph. O. R. 962 νόσοις ὁ τλήμων, ὡς ἔοικεν, ἔφθιτο.

365. ἰφθίμου. This has been variously derived from ἰφι-τιμή, or ἰφι-θυμός. It is simpler to refer it only to ἰφι, the epenthesis of the θ in the latter half of the word being analogous to its introduction in such forms as ἰμάσθη, βαθμός, ῥυθμός.

366. Εἰδοθέη, known in later times as Θεονοή, seems to be a name coined with reference either to the various 'transformations,' or the vast 'knowledge' of her father.

367. Join ἦ μ' [οἱ] οἶφ' συνήντετο ἔρροντι νόσφιν ἐταίρων. For the elision of the diphthong in μοι cp. Il. 6. 165; 10. 544; 13. 481; 17. 100; Od. 23. 21. οἶφ' = 'all by myself.'

αἰεὶ γὰρ περὶ νῆσον ἀλώμενοι ἰχθυάσκον
 γναμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός.
 ἢ δ' ἐμεῦ ἄγχι σταῖσα ἔπος φάτο φώνησέν τε 370
 νήπιός εἰς, ὦ ξεῖνε, λίην τόσον ἡδὲ χαλίφρων,
 ἦε ἐκὼν μεθίεις καὶ τέρπεται ἄλγεα πάσχων;
 ὥς δὴ δῆθ' ἐνὶ νήσῳ ἐρύκεαι, οὐδέ τι τέκμων
 εὐρέμεναι δύνασαι, μινύθει δέ τοι ἦτορ ἐταίρων.
 ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον 375
 ἐκ μὲν τοι ἐρέω, ἢ τις σύ πέρ ἐσσι θεάων,
 ὥς ἐγὼ οὐ τι ἐκὼν κατερύκομαι, ἀλλὰ νυ μέλλω
 ἀθανάτους ἀλιτέσθαι, οἳ οὐρανὸν εὐρὺν ἔχουσιν.
 ἀλλὰ σύ πέρ μοι εἰπέ, θεοὶ δέ τε πάντα ἴσασιν,

370. ἢ δ' ἐμεῦ ἄγχι σταῖσα] Ζηνόδοτος ἡ δέ μοι ἀντομένη Schol. E. H. 372. με-
 θίεις] This seems the best established reading. Bekk. writes μεθίης as Eustath.,
 al. μεθίεις. See Ameis, Anhang ad loc.; La Roche Hom. Text. 225; Etym Mag.
 177. I τούτου (sc. the verb ἰῶ) ὁ παρατατικὸς ἴουν, τὸ δεύτερον ἴεις καὶ τὸ τρίτον ἴει,
 καὶ συνθέσει ἀφίει . . . ἰστέον δὲ ὅτι τὸ δίδωμι καὶ τίθημι καὶ ἵημι οἱ παρωχημένοι
 μᾶλλον ἀπὸ τοῦ εἰς ὡ εἰσὶν ἐν χρήσει ἥπερ ἀπὸ τῶν εἰς μι. 379. εἰπέ] Ζηνόδοτος
 εἰπε, κακῶς τὴν διαφορὰν γὰρ ἡγνόησεν Schol. H.

368. ἰχθυάσκον . . ἔτειρε δέ. Here
 the second clause, which gives the reason
 of the first, is introduced by the co-
 ordinating δέ, where in later Greek
 we should find ἔτειρε γάρ. Cp. Il. 1.
 259 ἀλλὰ πίθεσθ' ἄμφω δὲ νεωτέρω
 ἐστὸν ἐμείο, Il. 2. 26 νῦν δ' ἐμέθεν ξύνες
 ὦκα. Διὸς δέ τοι ἄγγελός εἰμι, Il. 9. 496
 οὐδέ τί σε χρὴ | νηλεὲς ἦτορ ἔχειν· στρε-
 πτοὶ δέ τε καὶ θεοὶ αὐτοί. Fish were,
 generally, in the judgment of the Homeric
 age, in the same category as beasts of
 prey, compare Il. 24. 82; 21. 201 foll.,
 and see note on Od. 3. 177. For allusions
 to fishing see Od. 10. 124; 12. 251 (with
 note); 22. 384; Il. 24. 80. Eustath.,
 on ἔτειρε δὲ γαστέρα, remarks, ἄλλως
 γὰρ οὐ θέμις ἀλιεύειν τοὺς ἥρωας. Cp.
 Athenaeus (I. 46), who says of the
 Homeric heroes, ὅτι δὲ καὶ ἰχθὺς ἦσθιον,
 καὶ Σαρπηδῶν δῆλον ποιεῖ, ὁμοίων τὴν
 ἄλωσιν πανάγρου δικτύου θήρα [Il. 5.
 487], καίτοι Εὐβουλος, κατὰ τὴν κωμικὴν
 χάριν, φησὶ παίζων, 'ἰχθὺν δ' Ὀμηρος
 ἐσθίοντ' εἶρηκε ποῦ | τινα τῶν Ἀχαιῶν;
 κρέα δὲ μόνον ὥπτων, ἐπεὶ | ἔψοντά γ'
 οὐ πεποίηκεν αὐτῶν οὐδένα.' But Eubulus
 is versifying the words of Plato, Rep. 3.
 404 B, C οἷσθα γὰρ ὅτι ἐπὶ στρατείας ἐν
 ταῖς τῶν ἡρώων ἐστιάσεσιν οὔτε ἰχθύσιν
 αὐτοὺς ἐστιῶ ["Ὀμηρος], καὶ ταῦτα ἐπὶ

θαλάττῃ ἐν Ἑλλησπόντῳ ὄντας οὔτε
 ἐφθοῖς κρέασιν, ἀλλὰ μόνον ὀπτοῖς.

371. νήπιός εἰς, 'Art thou an utter
 fool, sir stranger, and spiritless? or
 choosest thou thus to be reckless, and
 takest pleasure in sorrow? seeing that
 this long while thou lettest thyself be
 shut up in the island, and canst find
 no deliverance, while the heart of thy
 comrades is fainting.'

374. μινύθει δέ = ὥστε μινύθειν.

377. μέλλω . . ἀλιτέσθαι, 'assuredly I
 must have offended the gods.' See on
 sup. 94.

379. θεοὶ δέ τε πάντα ἴσασιν. Löwe
 quotes Julian. Orat. 6 οὐ γὰρ ἐπὶ πλούτῳ
 χρημάτων τὸ θεῖον μακαρίζομεν, οὐδὲ ἐπ'
 ἄλλῳ τινὶ τῶν νομιζομένων ἀγαθῶν ἀλλ'
 ὅπερ Ὀμηρὸς φησι, θεοὶ πάντ' ἴσασιν.
 ἐπιστήμη γὰρ ἡμῶν οἱ θεοὶ διαφέρουσι.
 On which he adds, 'Constat tamen
 Graecorum Romanorumque diis et
 deabus non tribui omniscientiam abso-
 lutam; polytheismus enim veram divi-
 nitatis notionem ac perfectam ferre
 non potest.' Here we may regard the
 words as a courteous hyperbole; or as
 a magnifying of the knowledge of the
 gods in contrast with human ignorance.
 Perhaps the expression might still
 better be described as the theoretical

ὅς τις μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου, 380
 νόστον θ', ὡς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.
 ὥς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων
 τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
 πωλεῖται τις δεῦρο γέρων ἄλιος νημερτῆς,
 ἀθάνατος Πρωτεὺς Αἰγύπτιος, ὅς τε θαλάσσης 385
 πάσης βένθεα οἶδε, Ποσειδάωνος ὑποδμῶς·
 τὸν δέ τ' ἐμόν φασιν πατέρ' ἔμμεναι ἡδὲ τεκέσθαι.
 τὸν γ' εἴ πως σὺ δύναιο λοχησάμενος λελαβέσθαι,
 ὅς κέν τοι εἴπησιν ὁδὸν καὶ μέτρα κελεύθου

view of the gods; parallel with which is *θεοὶ πάντα δύνανται* Od. 10. 306; cp. 14. 444; or, *Ζεὺς . . δύνανται ἅπαντα* sup. 227. But it is easy to see that this article of belief is not illustrated by the facts recorded. (1) *As to knowledge*. Aphrodite says of Zeus, *εἰ οἶδεν ἅπαντα | μοῖράν τ' ἀμμορίην τε καταθνητῶν ἀνθρώπων* Od. 20. 75. Thus Zeus is able to warn Aegisthus of his fate, Od. 1. 37; thus, Poseidon can speak securely of the result of his marriage, Od. 11. 248; he knows that Odysseus must find an end of his troublous voyage in Phaeacia, Od. 5. 288; so too, Circe can describe the events that will occur on the voyage to Hades, Od. 10. 490; but in contrast to this we have Poseidon's ignorance of what is befalling his son Polyphemus, Od. 9; and the same god is able to reckon on the ignorance of Zeus while he is defending the Greeks, Il. 13. 356; cp. 18. 185, where Iris, as she brings a message, declares *οὐδ' οἶδε Κρονίδης*. So Proteus, the sea-god, knows all the depths of the sea, inf. 386, but is quite witless of the deceit that is being devised against him, ib. 542. Nor, if the gods were altogether cognisant of the future, should we have the frequent use of *φράζεσθαι*, *μερμηρίζειν*, etc., to describe their 'searchings of heart'; cp. Il. 2. 3; 16. 646; 20. 115; 22. 174. (2) *As to power*. It is said that Athena can save even from the jaws of death, but Telemachus, her favourite, does not hesitate to describe an unexpected result as one that never could have been hoped for, *οὐδ' εἰ θεοὶ ὥς ἐθέλοιεν* Od. 4. 227. The gods can save; but their saving power is limited (see Od. 2.

231, 236), and Poseidon himself cannot cure his blinded son, Od. 9. 525. Further, such power as the gods possess is not the simple prerogative of god-head, but each god seems to have his particular amount of strength, just as different men have; cp. Il. 7. 455; 20. 105, 122. Nor, again, is such an ascription of absolute knowledge or absolute power compatible with the frequently recurring phrases that describe the gods as accomplishing this or that act 'with ease,' or 'with trouble.' Such phrases would be meaningless in connection with omnipotence; see Il. 13. 90; 15. 140, 356; 20. 444; Od. 10. 573; 14. 348, 357; 16. 198.

380. Notice the force of the tenses, 'who keeps me here a prisoner still, and stopped me (cp. sup. 351) from my journeying.'

388. *τὸν γ' εἴ πως . . ὅς κεν εἴπησιν*. There are two ways of taking these lines; (1) 'O that thou couldst catch him by ambuscade, in order that he may tell thee,' etc. With the half-exclamation, half-wish, which is really, a protasis with unexpressed apodosis, cp. Il. 10. 111; 16. 559. *ὅς κεν* will, according to this view, introduce a quasi-final sentence; cp. Od. 10. 539. Or (2), and simpler, 'if thou couldst manage to catch him by ambuscade, he will tell thee,' etc. *ὅς* here introducing the apodosis with a true demonstrative force, as in *ὅς γὰρ δεῦτατος ἦλθε* Od. 1. 286.

389. *ὁδὸν . . κελεύθου*. The juxtaposition of these two words, as in Od. 9. 261, suggests a difference of meaning, which is not easy to detect. *ὁδός* seems to mean rather the ground

νόστον θ', ὥς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα. 390
καὶ δέ κέ τοι εἴπησι, διοτρεφεῖς, αἴ κ' ἐθέλῃσθα,
ὅττι τοι ἐν μεγάροισι κακὸν τ' ἀγαθὸν τε τέτυκται,
οἰχομένοιο σέθεν δολιχὴν ὁδὸν ἀργαλέην τε.
ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
αὐτὴ νῦν φράζεο σὺ λόχον θείοιο γέροντος, 395
μή πῶς με προῖδὼν ἢ προδαεὶς ἀλέηται·
ἀργαλέος γάρ τ' ἐστὶ θεὸς βροτῷ ἀνδρὶ δαμῆναι.
ὥς ἐφάμην, ἢ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
ἦμος δ' ἥελιος μέσον οὐρανὸν ἀμφιβεβήκη 400

400. ἀμφιβεβήκη] So Bekk. with Cod. Vindob. 50 for ἀμφιβεβήκει. See note below. In Il. 8. 68 the same line occurs, and there it is followed not by a present tense as εἴσι, but by an imperf. ἐτίταινε. It is not easy to decide whether the note of Schol. H., διχῶς Ἀρίσταρχος, refers to this variation, or to the different ways of writing the 3rd sing. of the pluperf., namely, with the final ν or without it.

travelled over, Lat. *via*, and κέλευθος the act of travelling, Lat. *iter*. But the meanings are not kept distinct.

In the story of Proteus we may suppose that we have the poet's adaptation of some well-known 'sailors' yarns.' Virgil has employed the story; but he has located Proteus in the Carpathian Sea (Geo. 4. 387 foll.). In later legend Proteus appears as a king in Memphis, Hdt. 2. 112-116. The story of Proteus and his transformations was afterwards allegorized, as representing various processes of nature, or of the intellectual powers of man. Proteus stands as the type of a wizard, and the phrase ὀλοφῶια εἰδῶς inf. 460, reminds us of the epithet ὀλοόφρων, applied to Atlas, Od. 1. 52. When Proteus is called Ποσειδάωνος ὑποδμῶς, Eustath. remarks, περιττὴ ἡ πρόθεσις, by which he intends to express that ὑποδμῶς only means 'a servant,' and not an 'under-servant,' the preposition illustrating the general condition of 'subserviency,' and not any particular grade of servitude. So we have ὑφηνίοχος and ὑποδρηστήρ. 'Num putabimus aliquem inferioris ordinis famulum significari? Nec res patitur nec sermo desiderat,' Lehrs, Aristarch. 108.

393. οἰχομένοιο . . ὁδόν, 'while thou art away on a voyage.' So ὁδὸν ἐλθεῖν Il. 1. 151; Od. 3. 316, ἵεναι ὁδόν Od. 17. 426.

395. αὐτή, emphatic, 'do thou thyself contrive it;' for Odysseus does not understand the method of the λόχος.

397. ἀργαλέος . . δαμῆναι. For the personal construction; cp. ἀργαλέος Ὀλύμπιος ἀντιφέρεσθαι Il. 1. 589, ἢ δὲ μάλ' ἀργαλέη περάαν Il. 12. 63. Cp. also Od. 11. 291. Elsewhere we find ἀργαλέον neut. with infin. and dat. or accus. of person, as Od. 2. 224; 7. 241.

400. ἦμος δ'. What letter is elided here? After the formula τοίγαρ . . ἀγορεύσω, the next line invariably follows without any connecting particle; nor can we say that any change or contrast is here introduced by ἦμος δ'. On these grounds Nitzsch regards δ' as = δὴ, and not δέ, comparing σχέτλιε, καὶ δ' αὖ τοι Od. 12. 116, and πῇ δ' οὕτως Il. 10. 385; but such phrases as τίπτε δέ τοι point equally the other way. Cp. sup. 312; Od. 2. 363; Il. 15. 244. ἦμος δ' occurs eight times in the Iliad, and twenty-nine in the Odyssey. Only twice is it used without elision, and both times with δέ and not δὴ, Il. 11. 86; Od. 12. 312. It seems simpler here to accept the common combination, which had evidently passed into an epic formula; nor indeed does δέ seem less appropriate for the commencement of a story than ἐπειτα, see on sup. 354. Fäsi quotes Hesiod,

τῆμος ἄρ' ἐξ ἀλὸς εἶσι γέρων ἄλιος νημερτῆς
 πνοιῇ ὑπο Ζεφύροιο, μελαίνῃ φρικὴ καλυφθεῖς,
 ἐκ δ' ἐλθὼν κοιμᾶται ὑπὸ σπέεσσι γλαφυροῖσιν·
 ἀμφὶ δέ μιν φῶκαι νέποδες καλῆς ἀλοσύδνης
 ἀθρόαι εὐδουσιν, πολιῆς ἀλὸς ἐξαναδῦσαι,
 πικρὸν ἀποπνεῖουσαι ἀλὸς πολυβενθέος ὁδμήν.
 ἔνθα σ' ἐγὼν ἀγαγοῦσα ἄμ' ἡοῖ φαινομένηφιν,
 εὐνάσω ἐξείης· σὺ δ' εὐ κρίνασθαι ἐταίρους

405

Opp. et D. 414 ἦμος δὴ λήγει μένος
 ὀξέος ἡελίοιο; but here a Bodl. MS.
 reads ἦμος δέ. Eustath. suggests that
 ἦμόσδε and τῆμόσδε had become single
 words like ἐνθάδε. ἦμος is always found
 elsewhere with the indicative, except in
 later Greek (as Lycophr. 1268; Hippoc.
 599. 40), and it is possible to retain
 the MSS. reading, ἀμφιβεβήκει, if we
 regard it as equivalent to a gnomic
 aorist (cp. ἦμος δ' .. ὁπλίσσατο Il. 11.
 86); or treat it as the present tense
 from a new form in ω, as κεκλήγοντας
 implies κεκλήγω. Cp. γεγωνέμεν Il. 8.
 223, ἐγέγωνεν Il. 14. 469, which forms
 suggest a present γεγώνω from γέγωνα.
 Bekker (see critical note) reads, with
 one MS., ἀμφιβεβήκη, which La Roche
 suggests may have been one of the
 Aristarchean readings; the analogy of
 ὅτε used with subjunctive, and the
 general sense, seem to weigh in favour
 of ἀμφιβεβήκη. ἀμφιβαίνειν, which
 signifies, in the most general way, 'to
 come into the neighbourhood of,' takes
 various special meanings, as e. g. 'to
 defend;' cp. ἀμφίβασις, and see Il. 1.
 37, 451; Il. 5. 623; Od. 9. 198.

402. μελαίνῃ φρικί. These two
 words are interpreted by Il. 7. 63 οἷη δὲ
 Ζεφύροιο ἐχεύατο πόντον ἔπι φρίξ | ὀρνυ-
 μένοιο νέον· μελάνει δέ τε πόντος ὑπ'
 αὐτῆς, where the Gramm. add, φρίξ .. τὸ
 ἐκ γαλήνης πρῶτον ἐξορθούμενον κύμα,
 and φρίξ Ζεφύρου—ἡ πρώτη ἡρεμαία
 αὐτοῦ κατὰ πόντον ἐπίπνοια. Catullus
 has imitated the passage, Pel. and
 Thet. 269 'hic qualis flatu placidum
 mare matutino | horrificans Zephyrus,'
 and Virgil has caught the idea of
 μελαίνῃ in the phrase 'inhorruit unda
 tenebris' Aen. 3. 195. The ruffled
 surface of the water veils the sea-god
 as he rises.

404. νέποδες. According to Apollon.
 and Et. Mag. this word means 'swim-

footed,' i. e. 'web-footed,' from νέω,
 νήχομαι. Other Gramm. interpreted it
 'footless.' There seems a hint of this
 in Aristot. H. A. 1. 1. 9 εἰσὶ τῇ φώκῃ
 κεκολωβωμένοι πόδες, ib. 2. 1. 7 ἡ δὲ
 φώκῃ ὥσπερ πεπηρωμένον τετράπουν ἐστί.
 Eustath. ad loc. says, νέπους κατὰ γλῶσ-
 σάν τινα ὁ ἀπόγονος, though Apollon.
 writes, τὸ δὲ ἀπόγονοι παράκρουσμα (mis-
 interpretation) τῶν νεωτέρων ποιητῶν.
 Cp. Cleon. Sic. apud Bergk (47) βριαροὶ
 Γοργοφόνου (i. e. Perseus) νέποδες, and
 Callimach. ap. Schol. ad Pind. Isthm.
 2. 9 ὁ Κεῖος Ὑλλίχου νέπους, and Theocr.
 Idyl. 17. 25 ἀθάνατοι δὲ καλεῦνται ἐοὶ
 νέποδες. The word then is best referred
 to the root νεπ-, seen in ἀ-νεψ-ιός, Lat.
 nep-os and nep-tis, Skt. nap-tar and
 napát. (Curt. G. E. p. 241). Transl.
 'brood.'

ἀλοσύδνης seems better written with
 a small initial, as it is not so much
 a proper name as a descriptive epithet
 of Amphitrite. In Il. 20. 207 it is used
 of Thetis. Lobeck quotes from Hesych.
 ὕδναι = ἔγγονοι. Curt. G. E. 578 sup-
 poses a form σύ-δνη = συν-γή, cp. Gk.
 υ-ιό-s, Skt. śūnus, 'a son,' from root su.
 Apoll. Rhod. 4. 1599 calls the Nereids
 ἀλούσυναι, and Callimach. gives one
 of the Nereids the name Ὑδατοσύδνη.
 J. Schmidt connects ὕδνη with un-da
 (for ud-na).

406. πικρόν is commonly treated as
 an adjective here of only two termina-
 tions, in agreement with ὁδμήν. Cp.
 Il. 1. 3; 2. 742; 5. 776; 9. 153; 16.
 589; 19. 88; Od. 1. 93. 246; 4. 442,
 709; 5. 410, 422, 467; 6. 122; 9. 132;
 12. 369. See also the same use with
 κοινός Soph. Trach. 207, πατρώος Aesch.
 Ag. 210, δηλός Eur. Med. 1197. But
 it is simpler to treat πικρόν as adverbial
 to ἀποπνεῖουσαι, as in ὕγρον ἀέντων
 Od. 5. 478; inf. 446.

408. ἐξείης, referring to Menelaus

τρεῖς, οἳ τοι παρὰ νηυσὶν ἑυσσέλμοισιν ἄριστοι.
 πάντα δέ τοι ἑρέω ὀλοφώια τοῖο γέροντος. 410
 φώκας μὲν τοι πρῶτον ἀριθμήσει καὶ ἔπεισιν·
 αὐτὰρ ἐπὴν πάσας πεμπάσσεται ἡδὲ ἴδεται,
 λέξεται ἐν μέσσησι, νομεὺς ὥς πώεσι μήλων.
 τὸν μὲν ἐπὴν δὴ πρῶτα κατευνηθέντα ἴδησθε,
 καὶ τότε ἔπειθ' ὑμῖν μελέτω κάρτος τε βίη τε, 415
 αὖθι δ' ἔχειν μεμαῶτα καὶ ἐσσύμενόν περ ἀλύξαι.
 πάντα δὲ γιγνόμενος πειρήσεται, ὅσ' ἐπὶ γαῖαν
 ἔρπετὰ γίνονται καὶ ὕδωρ καὶ θεσπιδαῖς πῦρ·
 ὑμεῖς δ' ἀστεμφέως ἐχέμεν μᾶλλον τε πιέζειν.
 ἀλλ' ὅτε κεν δῆ σ' αὐτὸς ἀνείρηται ἐπέεσσι, 420

420. αὐτός] Aristarch. Schol. H. Al. αὖτις.

and his companions, whom she is just going to name, inf. 440; or we may interpret it as meaning 'in a line with them,' sc. the φῶκαι.

410. ὀλοφώια, 'sorcerer's arts.'

411. ἔπεισιν, 'will go his rounds to them,' so ἐποίχεσθαι inf. 451; Od. 15. 504.

412. πεμπάσσεται, (aorist subjunctive), means properly, 'count by five,' sc. on the fingers; but already in Homer's time men counted by decads, cp. Od. 16. 245, so that πεμπάζεσθαι had lost its original sense. Compare μύρια πεμπαστάν Aesch. Pers. 981, πεμπάζετ' ὀρθῶς ἐκβολὰς ψήφων Eum. 748.

413. With πώεσι must be supplied ἐν, as before μέσσησι. Cp. Aristoph. Plut. 399 οὐκ ἔστι πῶ τὰ πράγματα ἐν τούτῳ. Τί φῆς; Οὐ τῷ μεταδοῦναι.

416. αὖθι (acc. to Etym. Mag. a syncopated form of αὐτόθι), serves here only to emphasise ἔχειν, as αὖθι μένειν Od. 5. 208, 'to remain there,' sc. where they are put. 'Longe frequentissimus est hic epexegetis usus apud adverbia αὐτοῦ, αὐτόθι, αὖθι, sicut pronomina demonstrativa et adverbia inde formata saepissime quasi duces consequentium explicationum adhiberi videmus' L. Aulin, de usu epexeges. ap. Hom., Upsaliae 1858. Compare αὐτόθ' .. ἐν σπέσσι Od. 9. 29, αὐτόθι ἀγρῷ Od. 11. 187, αὖθι πάρ' Ἀτρεΐδῃ 3. 156, αὐτοῦ τῷδ' ἐνὶ δῖμφ 2. 31; and for

analogous constructions see Il. 1. 270 τηλόθεν .. ἐξ ἀπῆς γαίης, Od. 3. 318 ἄλλοθεν εἰλήλουθεν .. ἐκ τῶν ἀνθρώπων, Od. 11. 69 ἐνθένδε κιῶν δόμον ἐξ Αἶδαο.

417. πάντα δέ, 'and he will try [to escape thee] by turning into everything that is made for moving on the ground, and into water and terrible fire.' This is quite different from γίγνεσθαι πειρήσεται, for there was no doubt of his power to take various shapes.

418. Here ἔρπετά is used in the widest sense of 'moving.' Cp. Od. 18. 131 πάντων ὅσσα τε γαῖαν ἐπὶ πνέει τι καὶ ἔρπει.

419. ἀστεμφέως. Similar advice is given by Proteus to Peleus when he was baffled by the rapid transformations of Thetis, 'nec te decipiat centum mentita figuras, | sed preme quidquid erit, dum quod fuit ante reformet' Ov. Met. 11. 254. It is worth remarking that this power of assuming various forms was a special characteristic of sea and river deities. Compare the stories about Nereus, Glaucus, Achelous, etc. A similar power is assigned to the goblins Lamia (Aristoph. Vesp. 1177) and Empusa (ib. Ran. 293 foll.).

420. αὐτός = Proteus himself, in his own shape; further described by τοῖος ἔων, etc. Or, perhaps, αὐτός here refers to Proteus being as we should say the first to open communications with his captors: compare use of Lat. *ipse*.

τοῖος ἐὼν οἶόν κε κατευνηθέντα ἴδησθε,
καὶ τότε δὴ σχέσθαι τε βίης λῦσαί τε γέροντα,
ἥρως, εἶρεσθαι δὲ θεῶν ὅς τις σε χαλέπτει,
νόστον θ', ὥς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα.
ὥς εἰποῦς' ὑπὸ πόντον ἐδύσετο κυμαίνοντα. 425
αὐτὰρ ἐγὼν ἐπὶ νῆας, ὅθ' ἔστασαν ἐν ψαμάθοισιν,
ἦϊα· πολλὰ δέ μοι κραδίη πόρφυρε κίοντι.
αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,
δόρπον θ' ὀπλισάμεσθ', ἐπὶ τ' ἤλυθεν ἀμβροσίη νύξ·
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης. 430
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
καὶ τότε δὴ παρὰ θίνα θαλάσσης εὐρυπόροιο
ἦϊα πολλὰ θεοὺς γουνούμενος· αὐτὰρ ἐταίρους
τρεῖς ἄγον, οἷσι μάλιστα πεποίθεα πᾶσαν ἐπ' ἰθύν.

421. ἴδησθε] γρ. ἴδῃαι Cod. M. 2 man. Many other MSS. give ἴδῃαι.

422. καὶ τότε δὴ. For the use of καί thus introducing the apodosis cp. Od. 2. 108; 2. 132; 4. 256, 415; 11. 111; Il. 1. 478. σχέσθαι here has an imperatival force, as ἔχέμεν sup. 419.

426. ὅθ' ἔστασαν '[to the place] where they stood,' i.e. drawn up on the shore; the regular preparation for a lengthened stay. Cp. Od. 9. 546; 10. 403, and Virg. Aen. 6 ad fin. 'stant littore puppes.'

427. πόρφυρε. Aristarch. on Il. 14. 16 interprets πορφύρειν by μελανίζειν, and so Döderl. makes 'darkness' the radical idea of the word, which he connects etymologically with our 'brown.' This use of πορφύρειν to describe the troubled mind bears a remarkable analogy to that of καλχαίνειν Soph. Ant. 20; and contains the same physical thought as φρένες ἀμφιμέλαιναι Il. 1. 103 (al. ἀμφὶ μέλαιναι); compare μελαγχίτων φρήν Aesch. Pers. 113, σπλάγχνα μοι κελαινοῦται Cho. 406. πορφύρειν only takes the meaning of 'glowing brightly' in later Greek. In Homer, Il. 14. 16 it is used of the dark mass of rolling water that does not break into white foam; opp. to πολὺ ἄλς. Compare Cicero's rendering 'unda purpurascit,' quoted by L. and S. Lex. s. v. See on Od. 2. 428.

429. ἀμβροσίη, 'sacred.' Buttm.

Lexil. s. v. shows that the three forms, ἀμβροτος Od. 11. 330, ἀβρότη Il. 14. 78, and ἀμβροσίη, are identical in meaning 'immortal,' i.e. in the most general sense 'sacred,' as partaking of a divine nature. Compare with the present passage ὕπνου δῶρον Il. 7. 482, for when this epithet is applied to night, there is always a tacit reference to the refreshment of sleep. Cp. Il. 24. 363 νύκτα δι' ἀμβροσίην, ὅτε δ' εὕδουσι βροτοὶ ἄλλοι. See 445 inf.

430. ῥηγμῖνι. This noun, of which the nominative is not in use, is best described by the words in Il. 4. 422 foll. κύμα .. χέρσῳ ῥηγνύμενον, so we find with it, Od. 12. 214, the epithet βαθεῖαν. Here ἐπὶ ῥηγμῖνι means, 'at the breakers' edge.'

432. θίνα (θίς) may be from the same root as θέναρ, 'the thick of the hand,' and perhaps etymologically identical with 'dune,' but see Curt. G. E. p. 230. Others, comparing it with ῥηγμῖνι, regard it as referring to the beating surf, and connect it with root θεν in θείνω; compare θίν' ἐνὶ φυκίοεντι Il. 23. 693.

εὐρυπόροιο. Compare πόρους ἁλός Od. 12. 259, πόροι ἁλίρροθοι Aesch. Pers. 367; Soph. Aj. 412. The epithet of the earth corresponding to this is εὐρύοδεια.

434. ἰθύν, here = 'enterprise;' pro-

Τόφρα δ' ἄρ' ἢ γ' ὑποδῦσα θαλάσσης εὐρέα κόλπον, 435
 τέσσαρα φωκάων ἐκ πόντου δέρματ' ἔνεικε·
 πάντα δ' ἔσαν νεόδαρτα· δόλον δ' ἐπεμήδετο πατρί.
 εὐνὰς δ' ἐν ψαμάθοισι διαγλάψας ἀλήϊσιν
 ἦστο μένους· ἡμεῖς δὲ μάλα σχεδὸν ἤλθομεν αὐτῆς·
 ἐξείης δ' εὐνησε, βάλεν δ' ἐπὶ δέρμα ἐκάστω. 440
 ἔνθα κεν αἰνότατος λόχος ἔπλετο. τεῖρε γὰρ αἰνῶς
 φωκάων ἀλιοτρεφέων ὀλοώτατος ὁδμή.
 τίς γάρ κ' εἰναλίῳ παρὰ κήτει κοιμηθείη;
 ἀλλ' αὐτὴ ἐσάωσε καὶ ἐφράσατο μέγ' ὄνειαρ·
 ἀμβροσίην ὑπὸ ῥίνα ἐκάστω θῆκε φέρουσα 445
 ἡδὺ μάλα πνείουσαν, ὅλεσσε δὲ κήτεος ὁδμήν.

441. ἔνθα κεν] The Schol. H. P. Q. give as lemma κεῖθι δὴ αἰνότατος, adding αἱ πλείους ἔνθα κεν, which Bekk. restored to the text.

perly, 'movement.' Cp. Od. 16. 304 γυναικῶν γνῶμεν ἰθύν. For the form ἰθύς, as connected with εἶμι, compare ἴθματα Il. 5. 778, εἰσίθμη Od. 6. 264.

435. ὑποδῦσα. There is no need to read with Düntzer here, ἀναδῦσα (cp. Il. 1. 496), for ὑποδῦσα only resumes the words ὑπὸ πόντον ἐδύσετο sup. 425, as indeed the use of ἄρ' here suggests. 'Meanwhile she having plunged [as I said] into the sea's broad breast, brought up,' etc.

437. δόλον δέ. Here, again, the reason is given by δέ= 'for she was plotting.' In translation the sense of the particle may be kept by throwing an emphasis on δόλον, 'twas a *trap* she was devising.' 'And having scooped lairs for us in the sea-sand, she sat awaiting us, and we came quite close to her, and she laid us down in a row.'

438. εὐναί here are shallow holes to lie in, like a hare's 'form.'

441. ἔνθα κεν, 'most horrible would have been our ambuscade there for . . but she,' etc.

442. ὀλοώτατος ὁδμή, see on sup. 406.

445. ἀμβροσίην. Buttm. remarks that as the gods are said to anoint themselves with *beauty*, κάλλει ἀμβροσίῳ χρῖσθαι Od. 18. 192 foll., so they feed on *immortality*, ἀμβροσίην. He quotes from Lucian, Dial. Deor. 4 νῦν δὲ ἀπαγε

τὸν Γανυμήδην, καὶ πίνοντα τῆς ἀθανασίας ἄγε οἶνοχοήσοντα ἡμῖν. Because the radical meaning of ἀμβροσίη is thus indefinite, it is easily applicable to many different substances. That it was the food which sustained immortality may be gathered from Od. 5. 196 foll., where Calypso eats ambrosia herself, but gives Odysseus the 'bread of men.' It was the regular eating of ambrosia and not the single taste that conferred immortality, as we find that Achilles is fed with nectar and ambrosia, Il. 19. 353; and yet he did not possess the privilege of freedom from death. Bergk remarks that originally nectar was the only special food of the gods, but that gradually a distinction grew up between nectar as drink, and ambrosia as food, and that this distinction is more noticeable in the Odyssey than in the Iliad. Among the various uses to which ambrosia is applied in Homer, we find that Hera is anointed with it, Il. 14. 170; so also is Sarpedon, Il. 16. 680; the corpse of Patroclus is kept from decay by its use, Il. 19. 38, in which passage it is spoken of as some distinct essence or perfume. There is no need to understand, with the old commentators, such a noun as ἐδωδή or τροφή, for ἀμβροσίη is an instance of the substantival use of the feminine adjective. See next note.

πᾶσαν δ' ἡοίην μένομεν τετληότι θυμῷ·
 φῶκαι δ' ἐξ ἄλδος ἦλθον ἀολλέες. αἱ μὲν ἔπειτα
 ἐξῆς εὐνάζοντο παρὰ ῥηγμῖνι θαλάσσης·
 ἔνδιος δ' ὁ γέρων ἦλθ' ἐξ ἄλδος, εὖρε δὲ φώκας 450
 ζατρεφέας, πάσας δ' ἄρ' ἐπώχετο, λέκτο δ' ἀριθμόν.
 ἐν δ' ἡμέας πρῶτους λέγε κήτεσιν, οὐδέ τι θυμῷ
 ὥισθη δόλον εἶναι· ἔπειτα δὲ λέκτο καὶ αὐτός.
 ἡμεῖς δὲ ἰάχοντες ἐπεσσύμεθ', ἀμφὶ δὲ χεῖρας
 βάλλομεν· οὐδ' ὁ γέρων δολίης ἐπελήθετο τέχνης, 455
 ἀλλ' ἦ τοι πρῶτιστα λέων γένετ' ἠυγένειος,
 αὐτὰρ ἔπειτα δράκων καὶ πάρδαλις ἠδὲ μέγας σῦς·
 γίγνετο δ' ὕγρον ὕδωρ καὶ δένδρεον ὑψιπέτηλον.

454. δὲ ἰάχοντες] A variant is δ' αἰψ' ἰάχοντες, an unnecessary correction to avoid apparent hiatus. 457. πάρδαλις] διὰ τοῦ αἰ' Ἀριστάρχου. See Didym. on Il. 13. 103; 17. 20; 26. 573. The κοινή was πόρδαλις, and a further refinement was to write πόρδαλις for the male and πάρδαλις for the female.

447. ἡοίην, like ἀμβροσίη, is a feminine adjective used substantively, as ὕγρη, ζεφυρίη, etc.

450. ἔνδιος, formed in the same way as ἐνθύμιος, ἐνύπνιον, from root διφ (shine), Skt. *dīv*, seen in Lat. *dīv-us*, *dies*, etc. So ἔνδιος signifies 'in full light of day,' i.e. 'at noon.' Cp. Il. 13. 837 αἰθέρα καὶ Διὸς αὐγὰς. See Aelian. de animal. 9 αἱ φῶκαι . . μεσημβρίας οὔσης καθεύδουσι τῆς θαλάττης ἔξω. Buchholz, Hom. Real. 2. 146, quotes from Erhard, Fauna der Cycladen, to the effect that one species of seal is common in that part of the Mediterranean, and that the natives call the holes in which the seals hide φωκότρυπαι.

451. In λέκτο δ' ἀριθμόν and λέκτο καὶ αὐτός we have identical forms from different roots. The root λεγ, from which come λέγω, λόγος, Lat. *lĕgo*, *lĕgio*, etc., means 'to reckon,' and in Homer is never (see Buttm. Lexil. s. v.) convertible with εἰπεῖν, but always contains the idea of recounting in order, like our 'tell' and 'tale.' So ἐλέγμην Od. 9. 335; but cp. λεγόμεθα Od. 3. 240, λέγε Il. 2. 222. The other root λεχ, from which come λόχος, λεχώ, λέκτρον, Lat. *lec-tus*, means 'lie.' Translate, 'He reckoned their number,

and reckoned us first among the sea-monsters . . and then lay down himself.' The παρήχησις between the two forms is doubtless intentional. For a list of remarkable jingles and assonances in Homer see J. E. Ellendt, Einige Bemerk. über Hom. Sprachgebr. Königsberg, 1863. The Schol. here seems confused by the double form ὅτι τῇ αὐτῇ λέξει παραλλήλως οὐκ ἐπὶ τοῦ αὐτοῦ σηματομένου κέχρηται.

452. ἐν δέ. Here ἐν is not to be joined immediately with κήτεσιν, which follows as epexegetis of the prepositional adverb. By the use of πρῶτους we learn that the men lay nearest to the sea.

453. ὥισθη (as οἰσθείς Il. 9. 543), instead of the more usual οἶσατο.

456. ἠυγένειος. This epithet of a lion (cp. Il. 15. 275; 17. 109; 18. 318) is commonly rendered 'bearded,' from γενειάς or γένειον, like ἠύκομος from κόμη. But it seems more likely that the word is only a lengthened form of εὐγενής, analogous in form to ἐπιτήδειος, κνανοπῶρ-ειος.

458. 'And he became running water, and [next] a lofty tree in full leaf.' On the word ὑψιπέτηλος it may be remarked that frequently a simple attribute is expressed by a compound

ἡμεῖς δ' ἀστεμφέως ἔχομεν τετληότι θυμῷ.
 ἀλλ' ὅτε δὴ ῥ' ἀνιάξ' ὁ γέρων ὀλοφώια εἰδὼς, 460
 καὶ τότε δὴ μ' ἐπέεσσιν ἀνειρόμενος προσέειπε
 τίς νύ τοι, Ἀτρείος υἱέ, θεῶν συμφράσσατο βουλὰς,
 ὅφρα μ' ἔλοις ἀέκοντα λοχησάμενος; τέο σε χρή;
 ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 οἶσθα, γέρον, τί με ταῦτα παρατροπέων ἐρεεῖνεις; 465
 ὥς δὴ δῆθ' ἐνὶ νήσῳ ἐρύκομαι, οὐδέ τι τέκμωρ
 εὐρέμεναι δύναμαι, μινύθει δέ μοι ἔνδοθεν ἦτορ.
 ἀλλὰ σύ πέρ μοι εἶπε, θεοὶ δέ τε πάντα ἴσασιν,
 ὅς τίς μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου,
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα. 470
 ὥς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
 ἀλλὰ μάλ' ὠφελLES Δίί τ' ἄλλοισιν τε θεοῖσι
 ῥέξας ἱερὰ κάλ' ἀναβαινέμεν, ὅφρα τάχιστα
 σὴν ἐς πατρίδ' ἴκοιο πλέων ἐπὶ οἴνοπα πόντον.

465. ἐρεεῖνεις] Ἀρίσταρχος ἐρεεῖνεις γράφει, οὐκ ἀγορεύεις Schol. P.

'adjective, the inferior part of which repeats only some notion already in the noun, or in other neighbouring words. Compare such words as δεινόπους, ὠκύπους, and phrases such as νόμοι ὑψίποδες, δυσπάρεινον λέχος. See also Soph. O. C. 17 πυκνόπτεροι ἀηδόνες, meaning only 'many nightingales;' χαλκόπους ὁδός ib. 57, ἑκατομπόδων Νηρηίδων ἀκόλουθος ib. 718, ἄνδρ' ἐν' οἰόζωνον O. R. 846, δισάρχας βασιλῆς Aj. 390, καλλίπηχυς βραχίων Eur. Troad. 1194, κορὰν ἀγέλαν ἑκατόγγυιον Pind. fr. 87. 12. We have again δρῦς ὑψίκομος Od. 12. 357. Compare here Ov. Met. 8. 732 foll.

'Nam modo te iuvenem, modo te videre leonem;
 Nunc violentus aper, nunc, quem tetigisse timerent,
 Anguis eras: modo te faciebant cornua taurum.
 Saepe lapis poteras, arbor quoque saepe videri;
 Interdum faciem liquidarum imitatus aquarum
 Flumen eras, interdum undis contrarius ignis:'
 and see generally Virg. Geor. 4. 387-

449. Later philosophical writers believed that these transformations of Proteus foreshadowed the opinions of the Ionic sages about the origin of the universe. So Sextus Empir. adv. Math. 7. 11 ὁ μὲν γὰρ ποιητῆς περὶ τούτων ἀποδιδούς φησιν ἐν οἷς περὶ Πρωτέως καὶ Εἰδοθέας ἀλληγορεῖ τὸ μὲν πρῶτον καὶ ἀρχικώτατον αἴτιον Πρωτέα καλῶν, τὴν δὲ εἰς εἶδη τρεπομένην οὐσίαν, Εἰδοθέαν.

460. ἀνιάζε, 'grew tired;' used intransitively inf. 598; Il. 18. 300; but transitively in Od. 19. 323; Il. 23. 721.

462. συμφράσσατο, 'helped thee to devise.'

465. παρατροπέων. Nitzsch interprets this as intransitive = 'shirking the truth,' so that με is governed only by ἐρεεῖνεις. But in Il. 9. 500 παρατροπάω is used transitively, and it is better so to interpret παρατροπέων here = 'misleading me.' Translate, 'Thou knowest (why dost ask seeking to mislead me) how that,' etc.

472. ἀλλὰ μάλ', as in Od. 5. 342. The meaning is, 'Why, of course you ought,' etc.

473. ὅφρα follows directly on ῥέξας.

οὐ γάρ τοι πρὶν μοῖρα φίλους τ' ἰδέειν καὶ ἰκέσθαι 475
οἶκον ἐνκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν,
πρὶν γ' ὅτ' ἂν Αἰγύπτιοι, διπετέος ποταμοῖο,
αὐτὶς ὕδωρ ἔλθῃς ῥέξῃς θ' ἱερὰς ἐκατόμβας
ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι
καὶ τότε τοι δώσουσιν ὁδὸν θεοὶ, ἣν σὺ μενοινᾷς. 480
ὥς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,
οὔνεκά μ' αὐτὶς ἄνωγεν ἐπ' ἡεροειδέα πόντον
Αἴγυπτόνδ' ἰέναι, δολιχὴν ὁδὸν ἀργαλήν τε.
ἀλλὰ καὶ ὥς μιν ἔπεσσιν ἀμειβόμενος προσέειπον·
ταῦτα μὲν οὕτω δὴ τελέω, γέρον, ὥς σὺ κελεύεις. 485
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
ἣ πάντες σὺν νηυσὶν ἀπήμονες ἦλθον Ἀχαιοὶ,
οὓς Νέστωρ καὶ ἐγὼ λίπομεν Τροίηθεν ἰόντες,
ἦέ τις ὦλετ' ὀλέθρῳ ἀδευκέϊ ἧς ἐπὶ νηὸς,

476. ἐνκτίμενον] Bekk. reads οἶκον ἐς ὑπόροφον here with four MSS. and lemma of P. He adopts the same reading in Od. 6. 315; 9. 533; 10. 474; 15. 129; 23. 259. 477. διπετέος] Ζηνόδορος (sic) δὲ διπετῇ τὸν διαυγῇ ἀποδίδωσιν· διὰ τοῦτο καὶ γράφει διειπετέος Schol. E. H. Q. The name of Zenodorus is often confused with that of Zenodotus, but Porphyrius, on Il. 18. 356, speaks of him as the author of ten books περὶ τῆς Ὀμήρου συνηθείας. 484. μιν ἔπεσσιν] Bekk. here from Schol. M. μύθοισιν, which Ameis follows and defends.

475. For the use of ἰκέσθαι with simple accusative, as in the former clause of this line, cp. Od. 1. 176; 3. 1; 14. 167.

476. ἐνκτίμενον. There seems a sort of prothysteron in putting οἶκος first and πατὴρ γαῖα second; see on sup. 208.

477. διπετέος literally, 'fallen from Zeus,' that is, 'rain-fed,' as Eustath. interprets ὑετῷ πληρουμένον, which, he says, best suits the Nile (Αἴγυπτος), inasmuch as ἐκ τῶν ἐν Αἰθιοπία γιγνομένων θέρους σφοδρῶν ὑετῶν πληροῦται, ὥς καὶ Ἀριστοτέλης καὶ Εὐδόξος φασί. The same epithet is applied to the Spercheios, Il. 17. 263; cp. Il. 16. 174; 21. 326. The name Νεῖλος first occurs in Hesiod. Theog. 337 Τηθύς τ' Ὀκεανῷ ποταμοὺς τέκε δινήεντας | Νεῖλόν τ' Ἀλφειόν τε. Diodorus, Bibl. Hist. 1. 19, speaking of the river says, ἀρχαιότατον μὲν ὄνομα σχεῖν Ὀκεάνην. . . ἐπειτα δὲ διὰ τὸ γενόμενον ἔκρηγμά φασιν Ἀετὸν ὀνομασθῆναι ὕστερον δὲ Αἴγυπτον ἀπὸ τοῦ βασιλεύ-

σαντος τῆς χώρας. Strabo, 1. 2, 30, remarks, ὁ ποιητὴς τοῖνυν διπετέας καλεῖ τοὺς ποταμοὺς οὐ τοὺς χειμάρρους μόνους ἀλλὰ καὶ πάντας κοινῶς, ὅτι πληροῦνται πάντες ἀπὸ τῶν ὀμβρίων ὑδάτων. Others have attempted to interpret the word as meaning 'that flows under the clear sky.' Compare ἔνδιος. Some of the old grammarians gave διαυγῆς as an equivalent for διπετέας, the Etym. Mag. 274. 15 quoting from Eurip. λαμπρότερος ἢ πρὶν καὶ διπετέστερος.

483. δολιχὴν . . ἀργαλήν τε. Yet it was but one day's sail to Egypt; sup. 356.

489. ἀδευκέϊ. This was formerly rendered 'bitter,' being referred to δεῦκος, which is interpreted as τὸ γλυκὺ παρὰ τοῖς Αἰτωλοῖς. See also Schol. B. E. on this passage, πικρῷ ἀπὸ τοῦ στερητικοῦ αἰ καὶ τοῦ γλεύκου. But on the other hand, Apollon. Hom. Lex. gives as his interpretation of the word ἀπεικῶς, Hesych. ἀπροσδόκητος. Heliodor. ἀνείκαστος, and Schol. B. ἀδοκῆς ἀπὸ τοῦ

ἤε φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσεν. 490
 ὥς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
 'Ατρεΐδῃ, τί με ταῦτα διείρεαι; οὐδέ τί σε χρὴ
 ἰδμεναι, οὐδὲ δαῆναι ἐμὸν νόον· οὐδέ σέ φημι
 δὴν ἄκλαυτον ἔσεσθαι, ἐπεὶ κ' εὖ πάντα πύθῃαι.
 πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο· 495
 ἄρχοι δ' αὖ δύο μούνοι Ἀχαιῶν χαλκοχιτώνων
 ἐν νόστῳ ἀπόλοντο· μάχῃ δέ τε καὶ σὺ παρήσθα.
 εἷς δ' ἔτι που ζῶδς κατερύκεται εὐρέι πόντῳ.
 Αἴας μὲν μετὰ νηυσὶ δάμῃ δολιχηρέμοισι.
 Γυρῆσιν μιν πρῶτα Ποσειδάων ἐπέλασσε 500
 πέτρησιν μεγάλῃσι, καὶ ἐξεσάωσε θαλάσσης·
 καὶ νύ κεν ἔκφυγε κῆρα, καὶ ἐχθόμενός περ Ἀθήνη,

494. ἐπεὶ κ'] γρ. ἐπὴν Schol. H. E. 495. δάμεν] οὕτως αἱ Ἀριστάρχων αἱ κοινότεραι 'θάνον' Schol. H. 498.] The remark of Schol. H. on this line is, Ζηνόδοτος τοῦτον ὃς γράφει ἀναγκαῖον δὲ καὶ αὐτὸν εἶναι διὰ τὸ λέγειν ὕστερον (sc. 551) Μενέλαον 'σὺ δὲ τρίτον ἄνδρ' ὀνομαζε.' For ὃς γράφει Düntz. reads οὐ γράφει, and Dind. περιγράφει, interpreting the words as equivalent to *delevit Zenodotus*; La Roche disagrees.

δεύχω τὸ δέχομαι. This suggests *δοκ* as the root of *ἀ-δευκ-ής*, which would give the meaning 'unseemly,' or, less likely, 'unexpected.' Schol. B. on Od. 6. 273 has *δεύχω τὸ βλέπω*. Compare the name *Πολυ-δεύκης* = 'very comely' or 'seemly.'

493. οὐδέ σέ φημι. Here again οὐδέ introduces the reason, as if οὐ γάρ were written. Cp. Od. 1. 296; 2. 369; 10. 380; 15. 393; 18. 17.

494. ἄκλαυτον, 'without weeping,' 'tearless.' In Od. 11. 54, Il. 22. 386, the same word is used passively. So we have *ἀπενυθής* passive in Od. 3. 88, and active in Od. 3. 184; so too *ἀπήμονες* is passive, sup. 487, and active in Il. 14. 164.

495. λίποντο, 'survived.' Used in the same tense inf. 536.

497. μάχῃ stands in antithesis to νόστῳ, so that the meaning is, I need say nothing about all that took place before Troy: for 'at the battle you yourself were present.' Cp. *παρεγίγνετο δαιτί* Od. 17. 173. The δύο here mentioned are the Locrian Ajax and Agamemnon, the εἷς is Odysseus.

499. The Locrian Ajax, under the

curse of Athena, was shipwrecked (see Virg. Aen. 1. 40-45) on some rocks called *Γυραί* (the form of the adjective is *Γυραίη* inf. 507) meaning 'rounded,' cp. Od. 19. 246. Eustath. and Hesych. place these rocks near the Cyclad *Myconos*. But Quintus Smyrn., Post Homeric. 14. 569, puts them, more correctly, off Caphereus, the S. E. promontory of Euboea: *εὐτέ μιν εἰσενόησεν* [sc. Poseidon] *ἐφαπτόμενον χερὶ πέτρης | Γυραῖης, καὶ οἱ μέγα χῶσατο, σὺν δ' ἐτίεαξε | πόντον ὁμοῦ καὶ γαῖαν ἀπείριτον· ἀμφὶ δὲ πάντῃ | κρημνοὶ ὑπεκλονέοντο Καφηρέος*. Compare also Eur. Troad. 88. foll., where Poseidon promises, in accordance with Athena's request—*ταράξω πέλαγος Αἰγαίας ἁλός, | ἅκτα δὲ Μυκόνου Δῆλιοί τε χοιράδες | Σκύρος τε Λημνός θ' αἱ Καφήρειοί τ' ἄκραι | πολλῶν θανόντων σώμαθ' ἔξουσιν νεκρῶν*, and Virg. Aen. 11. 260 'ultorque Caphereus.'

502. This line introduces his *second* sin and final catastrophe, and thus forms the opposition to *πρῶτα* in v. 500. Transl. 'And indeed he would have escaped doom, hated though he was by Athena, had not he hurled forth a haughty boast, and been sore

εἰ μὴ ὑπερφίαλον ἔπος ἔκβαλε καὶ μέγ' ἀάσθη·
 φῆ ρ' ἀέκητι θεῶν φυγέειν μέγα λαῖτμα θαλάσσης.
 τοῦ δὲ Ποσειδάων μεγάλ' ἔκλυεν αὐδήσαντος· 505
 αὐτίκ' ἔπειτα τρίαينαν ἑλὼν χερσὶ στιβαρῆσιν
 ἤλασε Γυραίην πέτρην, ἀπὸ δ' ἔσχισεν αὐτήν·
 καὶ τὸ μὲν αὐτόθι μεῖνε, τὸ δὲ τρύφος ἔμπεσε πόντῳ,
 τῷ ρ' Αἴας τὸ πρῶτον ἐφεζόμενος μέγ' ἀάσθη·
 τὸν δ' ἐφόρει κατὰ πόντον ἀπείρονα κυμαίνοντα. 510

besotted.' In place of a new verb introduced by καί, we should expect here μέγ' ἀασθείς as a descriptive addition to ἔπος ἔκβαλε. In Virgil, Aen. 1, the initial act is attributed to Minerva, and not, as here, to Poseidon. φῆ ῥα explains what the ἔπος was. With ἔπος ἐκβάλλειν compare II. 18. 324 and Lat. 'iactare verba.' Sophocles (Aj. 302) uses λόγους ἀνασπᾶν in a similar sense, with which compare Plat. Theaet. 180 A ὥσπερ ἐκ φαρέτρας ῥηματίσκια ἀνασπῶντες ἀποτοξεύουσι. In ἀάσθη we have a word not denoting physical injury, as Bothe seems to think, but rather the judicial blindness or infatuation which heaven permits to come upon the guilty. Cp. h. Hom. Ven. 254 μάλα πολλὸν ἀάσθην | σχέτλιον, οὐκ ὀνομαστόν, ἀπεπλάγχθην τε νόοιο, where the last three words are explanatory of ἀάσθην.

504. φῆ φυγέειν, 'said he had escaped,' considering himself secure on the Gyrae. Seneca represents the same scene, Agam. 534 'Tandem occupata rupe furibundum intonat | superasse nunc se pelagus atque ignes: iuvat | vicisse caelum Palladem fulmen mare.' Quint. Smyrn., in his adaptation, seems to make his boast refer to the future and not to the past or present: φῆ δὲ καὶ εἰ μάλα πάντες Ὀλύμπιοι εἰς ἐν ἵκωνται | χωόμενοι, καὶ πᾶσαν ἀναστήσωσι θάλασσαν | ἐκφυγέειν· ἀλλ' οὐδὲ θεῶν ὑπάλυξεν ὁμοκλήν, i. e. boasted that he 'would escape.' Compare for this usage φημὶ τελευτηθῆναι Od. 2. 171. In the scene in Quint. Smyrn., however, Ajax is still battling with the waves and not landed on the rock: so that the sense of this whole passage seems to be, that the temporary escape to the rock showed no relenting on the part of heaven, but served only to prolong the struggle of the hero between life and death.

505. Join μεγάλ' αὐδήσαντος, which the Schol. rightly interprets ὑπερήφανα εἰπόντος. The notion however of a loud shout is contained in the words as well. Compare μεγάλ' ἤπυνεν Od. 9. 399.

508. καὶ τὸ μὲν, 'and the one part stayed where it was; but the other—the broken piece—fell in the sea.'

509. Join τῷ . . ἐφεζόμενος.

510, 511. τὸν δ', 'and him the crag carried down into the vast surging sea: so there he died when he had drunk the brine.' On this passage Nitzsch quotes from Wolf. Proleg. 41 'Ceterum insunt plurimis MSS. versus aliquot qui in nulla ἐκδόσει ferebantur (see crit. note on 511) partim recentioris fabricae putandi,' and himself rejects it, almost on the same grounds as Eustath., on account of its poorness and flippancy (διὰ τὸ λίαν εὐτελές). Ameis sees in it the comic colouring of a parody, and thinks it compounded from Od. 14. 137; 11. 98; 12. 263. He quotes an obvious imitation of it from Achill. Tat. 3. 4. παραχρῆμα τῆς ἄλμης πίνοντες κατεσχέθησαν. Others attempt to dispose of the supposed difficulty by making ὕδωρ the subject to πίνε, as though 'the gulf had washed him down;' but this is very unlikely. The line requires no apology: there is a grim humour in it; a bitter irony about the contemptible end of a boastful hero; one moment he is sitting on the rocks, secure and self-complaisant—the next instant he gets a mouthful of salt water, and dies then and there. A similar contrast is expressed in Shakespeare, Rich. II. Act 2, sc. 2.—

Death . . . comes at the last, and with a little pin

Bores through his castle-wall, and—farewell, king!

and in the graceful irony of Virgil, Geor. 4. 87, describing the easy method of

ὥς ὁ μὲν ἔνθ' ἀπόλωλεν, ἐπεὶ πῖεν ἀλμυρὸν ὕδωρ.
 σὸς δέ που ἔκφυγε κῆρας ἀδελφεὸς ἡδ' ὑπάλυξεν
 ἐν νηυσὶ γλαφυρῇσι· σάωσε δὲ πότνια Ἥρη.
 ἀλλ' ὅτε δὴ τάχ' ἔμελλε Μαλειῶν ὄρος αἰπὺ
 ἵξεσθαι, τότε δὴ μιν ἀναρπάξασα θύελλα 515
 πόντον ἐπ' ἰχθυόεντα φέρεν μεγάλη στενάχοντα,
 ἀγροῦ ἐπ' ἐσχατιήν, ὅθι δώματα ναῖε Θυέστης
 τὸ πρὶν, ἀτὰρ τότ' ἔναιε Θυεστιάδης Αἴγισθος.
 ἀλλ' ὅτε δὴ καὶ κεῖθεν ἐφαίνετο νόστος ἀπήμων,
 ἄψ δὲ θεοὶ οὔρον στρέψαν, καὶ οἴκαδ' ἵκοντο, 520
 ἦ τοι ὁ μὲν χαίρων ἐπεβήσετο πατρίδος αἴης,

511.] ἐν οὐδεμιᾷ ἐφέρετο. καὶ λίαν γάρ ἐστιν εὐτελής. θαυμάσαιμεν δ' ἂν πῶς παρέ-
 λαθε τὸν Ἀρίσταρχον ὀβελίσαι αὐτόν Schol. H. P. See note below. 517, 518.]
 For the alteration proposed in the order of the lines see below.

quieting the bees: 'Hi motus animorum
 atque haec certamina tanta | *pulveris*
exigui iactu compressa quiescunt.'
 Compare with the idea of πίνειν Od.
 12. 350 πρὸς κύμα χανῶν ἀπὸ θυμὸν
 ὀλέσσαι.

512. σὸς δὲ ἀδελφεός (in antithesis
 to Αἴας μὲν sup. 499) is Agamemnon.

513. σάωσε, i.e. saved him from the
 storm raised by Athena, Od. 5. 109.

514. Μαλειῶν. What brought Aga-
 memnon near Malea at all? Can we
 accept the explanation of the Schol.
 Od. 3. 272 that Thyestes lived in Cy-
 therā? E. Curtius (Pelop. 300) suggests
 that Greek navigators on the regular
 Phoenician fairway of traffic always
 took care to make land at Malea. No
 doubt it was an important bearing to
 take, but it could hardly come into
 a voyage from the north coast of Asia
 Minor; especially when we compare
 the description of such a voyage in Od.
 3. 170 foll. However it is just possible
 that Agamemnon had taken the long
 course by the islands, which might
 bring him far enough south to sight
 Malea, from whence he would coast up
 the Argolic bay. Nitzsch maintains
 that vv. 514-516 are the interpolation
 of a rhapsodist, or that the whole pas-
 sage is spurious; for how could a storm,
 that caught a ship off Malea and drove
 it into the open sea, bring it to the
 borders of the territory where Thyestes
 dwelt? Bothe would lighten the diffi-
 culty by inserting vv. 519, 520 imme-

diately after 516, so that the order
 would run, ἀλλ' ὅτε δὴ καὶ κεῖθεν | ἄψ
 δὲ θεοὶ | ἀγροῦ ἐπ' ἐσχατιήν | — which
 suggestion Bekker follows. It may
 be best to take a general view of
 Agamemnon's voyage without pressing
 points of geographical detail. The
 storm (Od. 5. 109) drives him far out
 of his course to the south, and as he
 works up again and makes the cape of
 Malea, preparatory to sailing along the
 coast of Argolis on his way home,
 another hurricane (515) catches him
 and drifts him north-east to the ex-
 tremity of the Argolic promontory
 which runs far out to sea. At this
 point (520) the wind shifts, and he
 makes his own port on the coast
 near Mycene. According to this inter-
 pretation, κεῖθεν takes up ἐσχατιήν, viz.
 the extremity of the territory (ἀγροῦ)
 where Thyestes used to live. But the
 difficulty will be altogether removed if
 we can accept the view of the geogra-
 pher Andron, who states that the
regular home (ἐναίε) of Thyestes, and
 of Aegisthus after him, was in the
 Island of Cythera: though at the pre-
 sent moment Aegisthus was at Mycenae,
 awaiting the return of Agamemnon.

520. οὔρον στρέψαν. A sort of preg-
 nant expression for 'changed the
 adverse wind and made it favourable.'

521. ἦ τοι ὁ μὲν introduces the apo-
 dosis. The words from ἄψ to ἵκοντο
 are only a fuller description of νόστος
 in the preceding line.

καὶ κύνει ἀπτόμενος ἦν πατρίδα· πολλὰ δ' ἀπ' αὐτοῦ
 δάκρυα θερμὰ χέοντ', ἐπεὶ ἀσπασίως ἶδε γαῖαν.
 τὸν δ' ἄρ' ἀπὸ σκοπιῆς εἶδε σκοπὸς, ὃν ῥα καθεῖσεν
 Αἴγισθος δολόμητις ἄγων, ὑπὸ δ' ἔσχετο μισθὸν 525
 χρυσοῦ δοιὰ τάλαντα· φύλασσε δ' ὃ γ' εἰς ἐνιαυτὸν,
 μή ἐ λάθοι παριῶν, μνήσαιτο δὲ θούριδος ἀλκῆς.
 βῆ δ' ἴμεν ἀγγελέων πρὸς δώματα ποιμένι λαῶν.
 αὐτίκα δ' Αἴγισθος δολίην ἐφράσσατο τέχνην
 κρινάμενος κατὰ δῆμον ἐείκοσι φῶτας ἀρίστους 530
 εἶσε λόχον, ἐτέρωθι δ' ἀνώγει δαῖτα πένεσθαι.
 αὐτὰρ ὁ βῆ καλέων Ἀγαμέμνονα, ποιμένα λαῶν,
 ἵπποισιν καὶ ὄχεσφιν, ἀεικέα μερμηρίζων.
 τὸν δ' οὐκ εἰδὸτ' ὄλεθρον ἀνήγαγε, καὶ κατέπεφνε
 δειπνίσσας, ὥς τίς τε κατέκτανε βοῦν ἐπὶ φάτνῃ. 535
 οὐδέ τις Ἀτρείδεω ἐτάρων λίπεθ' οἳ οἱ ἔποντο,
 οὐδέ τις Αἰγίσθου, ἀλλ' ἔκταθεν ἐν μεγάροισιν.
 ὥς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,

527. παριῶν] τινὲς παρεῶν Schol. H. P.

522. Join κύνει πατρίδα, 'he kissed his native soil as he touched it.' For the custom compare Livy 1. 56.

525. Join ὑπέσχετο δοιὰ τάλαντα μισθόν, 'promised as wage.'

526. It is better to refer both ὃ γε and ἐ to σκοπός, for ὃ γε generally resumes the chief subject of a sentence, and the words ὃν ῥα . . τάλαντα are parenthetical. Transl. 'Lest he should land and pass him by unobserved,' and thus reach Mycene unannounced; so παριῶν Od. 17. 233. This is simpler than, with Nitzsch, 'lest he come near to him (Aegisthus) at unawares.'

εἰς ἐνιαυτόν. Cp. Aesch. Ag. 2 φρουρὰς ἐτείας μῆκος.

531. ἐτέρωθι = at the other side of the palace. The full phrase would run, ἐτέρωθι μὲν εἶσε λόχον, ἐτέρωθι δὲ ἀνώγει κ.τ.λ., for the whole circumstances took place ἐν μεγάροις (537) (on ἀνώγει, see Monro, H. G. § 21).

532. καλέων, i. e. to bid him to the feast. This agrees with δειπνίσσας (535).

533. ὄχεσφιν to be joined with βῆ as an instrumental dative (cp. Od. 4. 8),

and not to be taken as equivalent to σὺν ἵπποισιν καὶ ὄχεσφιν Il. 5. 219. βῆ means 'went down to the shore,' and forms a contrast to ἀνήγαγε, 'brought him up.' By the plural ὄχεσφιν only a single car is meant. Compare the use of ἄρματα.

534. Join οὐκ εἰδὸτ' ὄλεθρον, 'unwitting of his doom.' ἀνήγαγε means 'brought him up from the shore to the city.'

535. Cp. Il. 17. 61, where, as here, ὥς τίς τε may be a transposition for ὥς τέ τις. Others join τίς τε, comparing it with the form of the Lat. *quisque*.

κατέκτανε is the gnomic aorist.

536. 'None of the comrades of Atrides survived, nor one of Aegisthus' men.' The λόχος and ἔταροι fell to a man. The circumstances here related are inconsistent with the later form of the story in Od. 11. 405 foll.; 24. 97, where Clytaemnestra plays so important a part. The form of the story adopted by the tragedians made the bath-room the scene of the murder.

κλαῖον δ' ἐν ψαμάθοισι καθήμενος, οὐδέ νύ μοι κῆρ
 ἤθελ' ἔτι ζῶειν καὶ ὄρᾱν φάος ἡελίοιο. 540
 αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τε κορέσθην,
 δὴ τότε με προσέειπε γέρων ἄλιος νημερτής·
 μηκέτι, Ἀτρείος υἱέ, πολὺν χρόνον ἀσκελὲς οὔτω
 κλαῖ', ἐπεὶ οὐκ ἄνυσίν τινα δήομεν· ἀλλὰ τάχιστα
 πείρα ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἴκηαι. 545
 ἢ γάρ μιν ζῶόν γε κιχήσεται, ἢ κεν Ὀρέστης
 κτεῖνεν ὑποφθάμενος· σὺ δέ κεν τάφου ἀντιβολήσαιοι.
 ὥς ἔφατ', αὐτὰρ ἐμοὶ κραδίη καὶ θυμὸς ἀγῆνωρ
 αὐτίς ἐνὶ στήθεσσι καὶ ἀχνυμένῳ περ ἰάνθη·
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων. 550
 τούτους μὲν δὴ οἶδα· σὺ δὲ τρίτον ἄνδρ' ὀνόμαζε,
 ὅς τις ἔτι ζῶὸς κατερύκεται εὐρέι πόντῳ
 [ἢ θανών· ἐθέλω δὲ καὶ ἀχνυμένός περ ἀκοῦσαι].

546. ἢ κεν] Bekk. and Düntz. read ἢ καί. 553.] ἐν ἀπάσαις ἡθετεῖτο. τοῦ γὰρ
 Πρωτεύς εἰπόντος 'δύο μῶνοι ἀπόλοντο' (496) γελοίως τρίτον ζητεῖ ἀπολλόμενον Schol.
 H. P. Q. See below.

541. κυλινδόμενος. Compare for this
 sign of grief Od. 10. 499; Il. 18. 26;
 24. 65, and see Plato's remarks upon
 this want of self-control in the Homeric
 heroes, Rep. 389 A.

544. δήομεν. This word is connected
 with root *da*, the long stem answering
 to *ᾶ* (σ) in *δέδαεν*, etc. (See *Monro*,
H. G. § 80, who shows that we have
 here a subjunctive form.) Some MSS.
 write *δήομεν*, *δήεις* and *δήει*, which
 variation may have arisen, as *La Roche*
 suggests, from a confusion on the part
 of the transcriber between *δήω* and
δηιώω. With *ἀνυσις* cp. Il. 2. 347; 4.
 56; and for a similar use of *πρήξις* Il.
 24. 524.

546. ἢ κεν . . κτεῖνεν. Fäsi here inter-
 prets *κεν* as = *που* or *οἶμαι*, quoting
 Il. 14. 484 *τῷ καὶ κέ τις εὐχεται εἶναι*.
 But *εὐχεται* here can hardly be a sub-
 junctive, as there is no clear instance of
 Thematic stems forming the subjunctive
 with a short vowel; *Monro*, *H. G.* § 82.
 Perhaps we should read *καὶ τέ τις* with
 two MSS. But *κεν κτεῖνεν* (unless we
 suppose *κεν* to be a sort of anticipation
 of *ἀντιβολήσαιοι*) may be regarded as a
 loosely stated apodosis to an unex-

pressed protasis. 'Either you will find
 him alive or [if you do not] Orestes
 will have slain him, and you will come
 in for the funeral feast.' Thus *κεν*
κτεῖνεν expresses an act which probably
 has taken place, and *κεν ἀντιβολήσαιοι*
 an act which probably will take place.

547. τάφου (cp. Od. 3. 309) is inter-
 preted by Schol. B. T. as *δείπνου τοῦ ἐν*
τῇ ταφῇ.

553. Though the line is generally
 rejected (see *crit. note*), *Eustath.* thinks
 that the question may be the natural
 doubt of a despondent man like *Mene-*
laus; or the words of one who has
 lost his head, as we say, through grief,
συγχυθεὶς ὑπὸ λύπης. Yet this attempt
 at justification seems insufficient.
Nitzsch quotes from *Lobeck*, *Phryn.*
 754, to show that such combinations
 as *ζῶὸς ἢ θανών* are only loose ways
 of speaking: 'His formulis, εἴτε παρῶν
 εἴτε ἀπῶν, ζῶν καὶ θανών, ζῶντες καὶ
 νεκροί, crebra consuetudine tantum de
 sua potestate detritum est ut postremo
 etiamtum usurpentur ubi mortui aut
 absentes nulli intelligi possunt. In
Soph. Antig. 1109 οἳ τ' ὄντες οἳ τ'
ἀπόντες, quis non videt hoc tantum dici

ὥς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
 υἱὸς Λαέρτεω, Ἰθάκῃ ἐνὶ οἰκίᾳ ναίων· 555
 τὸν δ' ἶδον ἐν νήσῳ θαλερὸν κατὰ δάκρυ χέοντα,
 Νύμφης ἐν μεγάροισι Καλυψοῦς, ἣ μιν ἀνάγκη
 ἴσχει· ὁ δ' οὐ δύναται ἦν πατρίδα γαῖαν ἰκέσθαι·
 οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἐταῖροι,
 οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης. 560
 σοὶ δ' οὐ θέσφατόν ἐστι, διοτρεφὲς ᾧ Μενέλαε,
 Ἄργει ἐν ἵπποβότῳ θανέειν καὶ πότμον ἐπισπεῖν,
 ἀλλὰ σ' ἐς Ἥλύσιον πεδίον καὶ πείρατα γαίης
 ἀθάνατοι πέμπουσιν, ὅθι ξανθὸς Ῥαδάμανθυς,
 τῇ περ ῥήιστῃ βιοτῇ πέλει ἀνθρώποισιν· 565
 οὐ νιφετὸς, οὔτ' ἄρ' χειμῶν πολὺς οὔτε ποτ' ὄμβρος,
 ἀλλ' αἰεὶ Ζεφύροιο λιγὺ πνείνοντος ἀήτας

563. Ἥλύσιον] Apion states that the word is derived ἀπὸ τῆς Νείλου ἰλῦος, so that it is likely that he read Ἰλύσιον. Eustath. 1509. 34. 567.] Aristot. Probl. 26. 31 quotes the line as ἀλλ' αἰεὶ Ζεφύροιο διαπνεύουσιν ἀήται which reading would necessitate the excision of the next line. Another variant is πνείνοντας, but Schol. H. P. declares directly for the genitive.

“quotquot sunt.” But Löwe rightly judges, ‘tot ambagibus non opus est;’ and he rejects the line, seeking the cause of the interpolation in sup. 109, where Menelaus says οὐδέ τι ἴδμεν | ζῶει ὃ γ' ἦ τέθνηκε.

563. Ἥλύσιον πεδίον perhaps is equivalent to ἡλύθ-τιον, as the place ‘where men go.’ Gladstone (Hom. Synchron. 266) quotes from Lauth the Egyptian word Aalu, a field peopled by ‘spirits of light,’ in the East. It represents the ‘sedes discretæ piorum,’ not in Hades, but on the actual surface of the earth, though in the far west. The serene climate of Elysium bears an analogy to the perpetual calm in which the Hyperboreans, according to Hdt., lived, beyond the cold and storms of the north wind. Homer does not describe the place as an island or as a continent, but Hesiod, Opp. et Di. 168, and Pindar, Ol. 2, with later poets, speak of the μακάρων νῆσοι. Favoured heroes, such as Rhadamanthus the son of Zeus, Il. 14. 322, or Menelaus, his son-in-law, are transported alive to Elysium, (compare the words οὐ θανέειν

and βιοτή), and are found there with their actual bodies, not as mere εἶδωλα καμόντων like the inhabitants of Hades. The idea is still further worked out by Hesiod, Opp. et Di. 159 foll., where he assigns to the ἀνδρῶν ἡρώων θεῖον γένος οἳ καλέονται | ἡμίθεοι, or at least to some of them, such an abode, τοῖς δὲ δίχ' ἀνθρώπων βίον καὶ ἦθε' ὀπάσσας | Ζεὺς Κρονίδης κατένασσε πατὴρ ἐς πείρατα γαίης. | .. καὶ τοὶ μὲν ναίουσιν ἀκηδέα θυμὸν ἔχοντες | ἐν μακάρων νήσοισι παρ' Ὀκεανὸν βαθυδίνην. Cp. Hor. Epod. 16. 63 ‘Iuppiter ille pia secrevit littora genti | ut inquinavit aere tempus aureum.’ See also Eurip. Hel. 1676 καὶ τῷ πλανήτῃ Μενέλεω θεῶν πάρα | μακάρων κατοικεῖν νήσόν ἐστι μόρσιμον· | τοὺς εὐγενεῖς γὰρ οὐ στυγοῦσι δαίμονες, | τῶν δ' ἀναριθμήτων μᾶλλον εἰσιν οἱ πόνοι.

566. οὐ .. οὔτε .. οὔτε. For this combination cp. Il. 1. 115 οὐ δέμας οὐδὲ φνὴν οὔτ' ἄρ' φρένας οὔτε τι ἔργα, and Il. 6. 450 foll. οὐ Τρώων .. οὔτ' αὐτῆς Ἐκάβης οὔτε Πριάμοιο ἀνακτος | οὔτε κασιγνήτων.

567. Ζεφύροιο .. ἀήτας. The presence

Ὀκεανὸς ἀνίησιν ἀναψύχειν ἀνθρώπους,
 οὔνεκ' ἔχεις Ἑλένην καὶ σφιν γαμβρὸς Διὸς ἔσσι.
 ὥς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα. 570
 αὐτὰρ ἐγὼν ἐπὶ νῆας ἅμ' ἀντιθέοις ἐτάροισιν
 ἦια, πολλὰ δέ μοι κραδίη πόρφυρε κίοντι.
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλθομεν ἡδὲ θάλασσαν,
 δόρπον θ' ὀπλισάμεσθ', ἐπὶ τ' ἤλυθεν ἀμβροσίη νύξ.
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης. 575
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 νῆας μὲν πάμπρωτον ἐρύσσαμεν εἰς ἄλλα δῖαν,
 ἐν δ' ἱστοὺς τιθέμεσθα καὶ ἱστία νηυσὶν εἴσης.
 ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον.
 ἐξῆς δ' ἐζόμενοι πολιὴν ἄλα τύπτον ἐρετμοῖς. 580
 ἅψ δ' εἰς Αἰγύπτιοι, διπτετός ποταμοῖο,
 στήσα νέας, καὶ ἔρεξα τεληέσσας ἐκατόμβας.
 αὐτὰρ ἐπεὶ κατέπαυσα θεῶν χόλον αἰὲν ἐόντων,
 χεῦ Ἀγαμέμνονι τύμβον, ἔν' ἄσβεστον κλέος εἴη.

569. Διὸς ἔσσι] τινὲς, φίλος ἔσσι. ἐν ἐνίοις δὲ οὐ φέρεται ὁ στίχος διὰ τὸ ἀκύρως
 ἔχειν τὴν ἀντωνυμίαν Schol. H. P. Q. 578. νηυσὶν εἴσης] Schol. P. gives as
 variants νηυσὶ ἐῆσιν, and νηὸς εἴσης, and in lemma νηὶ μελαίνῃ.

of Zephyrus shows that the Elysian plain belongs to the land of the living. Cp. Pind. Ol. 2. 70 *ἐνθα μακάρων νάσος ὠκεανίδες αἰραὶ περιπνέουσιν*. It is the same refreshing breeze that brings Proteus at midday out of the water for his *siesta*, sup. 402, and helps the ripening of Phaeacian fruits, Od. 7. 119. But this soft wind is unknown in Tartarus, where Iapetus and Cronus οὐτ' αὐγῆς ἡελίοιο | τέρποντ' οὐτ' ἀνέμοισι Il. 8. 480. A curiously similar passage describes the city of the gods in Arjunasamāyana (Bopp, Five Episodes of the Mahābhārata, 4. 44); 'non illic torret sol: non calore nec frigore laboratur; non vexat pulvis:—frigidus flat ventus, suavem odorem diffundens, vitam largiens.'

569. οὔνεκα follows directly upon πέμπουσιν v. 564. ἔχεις = 'hast to wife,' as in Od. 6. 281; Il. 3. 53, etc. σφιν, sc. ἀθανάτοισι = 'in their eyes,' i.e. they recognise thee as such: with this ethical dative compare μοι Od. 2. 50. See on 807 inf.

579. αὐτοί has a special reference to the crews, which accounts for the change of person between τιθέμεσθα and καθίζον.

581. With Αἰγύπτιοι may be supplied either ὕδωρ, as sup. 477, or ῥοάς, as Od. 9. 450, but compare the familiar phrase εἰς Ἄιδος or εἰς Ἄϊδαο. With στήσα ἐς we may compare such combinations as ἐς θρόνους ἕζεσθαι, ἐς τοσοῦτον ἐλπίδος βεβῶς. In Od. 14. 258 we find στήσα δ' ἐν Αἰγύπτῳ ποταμῷ, and in Od. 19. 188 στήσε δ' ἐν Ἀμνισῷ. Here the use of εἰς is suggested by the ἅψ at the beginning of the line.

584. χεῦα . . τύμβον. Schol. E. remarks, ἐποίησε κενοτάφιον τῷ Ἀγαμέμνονι γράψας ἐκεῖ ἐν λίθῳ τὸ αὐτοῦ ὄνομα καὶ τὴν αἰτίαν τοῦ θανάτου καὶ τὸ ποῦ ἦν καὶ ὅπως πέπονθε. But this was not the age for monumental inscriptions, as Löwe rightly says, 'sufficiebat tamen simplicis tumuli aedificatio,' cp. Il. 23. 255. Such a practice recorded here illustrates the ancient custom of erecting cairns and barrows,

ταῦτα τελευτήσας νεόμην, δίδοσαν δέ μοι οὔρον 585
 ἀθάνατοι, τοί μ' ὦκα φίλην ἐς πατρίδ' ἔπεμψαν.
 ἀλλ' ἄγε νῦν ἐπίμεινον ἐνὶ μεγάροισιν ἐμοῖσιν,
 ὄφρα κεν ἐνδεκάτη τε δυωδεκάτη τε γένηται
 καὶ τότε σ' εὖ πέμψω, δώσω δέ τοι ἀγλαὰ δῶρα
 τρεῖς ἵππους καὶ δίφρον εὖξοον· αὐτὰρ ἔπειτα 590
 δώσω καλὸν ἄλεισον, ἵνα σπένδῃσθα θεοῖσιν
 ἀθανάτοισ, ἐμέθεν μεμνημένος ἥματα πάντα.'

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦρδα·
 'Ἀτρεΐδῃ, μὴ δὴ με πολλὸν χρόνον ἐνθάδ' ἔρυκε.
 καὶ γάρ κ' εἰς ἐνιαυτὸν ἐγὼ παρὰ σοί γ' ἀνεχοίμην 595
 ἥμενος, οὐδέ κέ μ' οἴκου ἔλοι πόθος οὐδὲ τοκῆων·

which served to keep up a constant tradition when there was no written record of a nation's history. Cp. Josh. 3. 3-9, where the Israelites set up twelve stones at the passage of the Jordan, 'to be a memorial for ever,' because the children would 'ask their fathers in time to come, saying, "What mean ye by these stones?"' so that the story would be kept up from generation to generation.

590. *τρεῖς*. The Scholl. interpret this of a pair and the extra horse, attached by a trace only, *ξυνωρίδα καὶ παρήγορον*. See Il. 16. 149 foll.

594. Telemachus tells Menelaus that, notwithstanding his willingness to remain, he must set sail for Ithaca at once; his comrades are already fretting at the delay (cp. Od. 3. 313); so we naturally expect to hear of his departure. Instead of this, if we follow the reckoning of time as given in the following books, we find him after the lapse of thirty days still at Sparta; for he does not appear on the scene again (Athena only making mention of him, Od. 13. 414 foll.) till the opening of bk. 15, when the goddess is urging him in a dream to return home at once. In Od. 15. 284 the start is actually made, and, ib. 499, his landing on Ithaca is described. There are two ways of meeting the difficulty. Nitzsch regards the discrepancy as a mere poetical licence, and maintains that the story of Telemachus is resumed at its natural place;

viz. where he first comes into contact with Odysseus. Other critics (see Koes, de discrep. in Odys. p. 6-10; Hennings, Telemach. p. 198 etc.) discover in this confusion of the chronology a proof that we have the true story of Telemachus—the *Τηλεμαχία*, as they call it—interrupted at this point by an interpolation from the *Νόστος Ὀδυσσεως*, and that in the original form of the poem the scenes in bk. 15 followed immediately after v. 619 of the present book. It has been proposed to divide this 'Telemachia' into five separate lays: 1st, the visit and advice of Athena to Telemachus as he sits in his palace, vexed with the outrages of the suitors (bk. 1); 2nd, the assembly in Ithaca and the preparations for departure (bk. 2); 3rd, Telemachus at Pylos (bk. 3); 4th, Telemachus at Sparta (bk. 4); 5th, departure of Telemachus from Sparta and safe arrival in Ithaca (bk. 15, 16). See notes on Od. 5, init.

595. Join *ἀνεχοίμην ἥμενος*, as *εἰσ-ορύων ἀνέχεσθαι* Od. 16. 277; compare *οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα* Il. 5. 895. The words from *οὐδέ κε τοῖς* are parenthetical.

596. For *οὐδέ κέ μ' οἴκου* Bekker, ed. 2, reads *οὐδέ με Φοίκου*. But *οἶκος* does not invariably take the *F*. Cp. Od. 14. 318 *ἐς οἶκον*, 15. 21 *βούλεται οἶκον*, 16. 70 *ὑποδέξομαι οἴκῳ*, 23. 8 *οἱ τέ οἱ οἶκον*. In Il. 24. 471; Od. 2. 45, 226; 7. 68; 15. 374 *οἶκος* is preceded by *νῦ* *ἐφελκυστικόν*. Cp. also Od. 17. 455;

αἰνῶς γὰρ μύθοισιν ἔπεσσί τε σοῖσιν ἀκούων
 τέρπομαι. ἀλλ' ἤδη μοι ἀνιάζουσιν ἑταῖροι
 ἐν Πύλῳ ἡγαθέη· σὺ δέ με χρόνον ἐνθάδ' ἐρύκεις.
 δῶρον δ' ὅττι κέ μοι δοίης, κειμήλιον ἔστω· 600
 ἵππους δ' εἰς Ἰθάκην οὐκ ἄξιόμαι, ἀλλὰ σοὶ αὐτῷ
 ἐνθάδε λείψω ἄγαλμα· σὺ γὰρ πεδίῳιο ἀνάσσεις
 εὐρέος, ᾧ ἐνὶ μὲν λωτὸς πολὺς, ἐν δὲ κύπειρον
 πυροὶ τε ζεῖαί τε ἰδ' εὐρυφυῆς κρῖ λευκόν.
 ἐν δ' Ἰθάκῃ οὔτ' ἄρ' δρόμοι εὐρέες οὔτε τι λειμών· 605
 αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἵπποβότοιο.

599. ἡγαθέη] ἡμαθίη Rhianus. Schol. H. P. on Od. 4. 702. σὺ δέ με] Ἀρίσταρχος σὺ δέ κε Schol. H. 'Mira scriptura, nisi ἐρύκοις legit Aristarchus, quod habet H. superscripto tamen εἰς' Dind. 606.] Ἀρίσταρχος αἰγίβοτον καὶ μᾶλλον ἐπήρατον, τὸ πεδίον Schol. H. P. See below.

20. 105; 21. 188; 16. 303, where ἐξ not ἐκ precedes οἴκου.

τοκήων is used loosely here to express mother and grandsire; compare the use of τοκήων, of the ancestors of Areta and Alcinous, Od. 7. 54.

597. μύθοισιν ἔπεσσί τε. Eustath. says, οὐ δοκεῖ διαφορὰ τις εἶναι ὡς οὐδὲ πρὸ ὀλίγων (Od. 3. 317) ἐν τῷ κέλομαι καὶ ἄνωγα. Compare ἔπος καὶ μῦθον Od. 11. 561. Nitzsch maintains that μῦθος is more subjective, i. e. that it describes the story as it bears the impress of the mind of the teller; while ἔπος represents the story merely as so much information. But the opposite view is defended by Schmidt, Synonymik I. pp. 13 foll.

601. Translate, 'But let the gift which you may give me be something to treasure up' (see on Od. 1. 312); 'horses I will not take to Ithaca, but I will leave them for you to adorn your royal stable.'

602. πεδίῳιο. This may be the flat land of Messenia, the eastern portion of which at any rate belonged to the territory of Menelaus. Or perhaps the 'plain' may be the Eurotas valley enclosed between the sides of Taygetus and Parnon; a level valley fifteen miles long and four wide.

603. λωτός. The *lotus* here is a sort of trefoil or clover, not to be confounded with the lotus of bk. 9. According to Sprengel, Hist. Bot., it is

the *Lotus corniculatus* of Linnaeus. κύπειρον may be rendered 'galingale,' the *pseudo-cyperus* of Pliny, a marsh-plant.

604. εὐρυφυῆς, 'broad-eared;' the grains of barley are not set so close round a central stem as in wheat. Commentators compare Virg. Ecl. 5. 36 'grandia hordea;' but there the epithet is only rhetorical to express the contrast between great efforts and small results. Most editors read here τ' ἢδ' εὐρυφυῆς, but the reading τε ἰδ' is admitted by Bekker, on the supposition that ἰδέ has the *f* prefixed. This is not likely; the initial prefix, if any, being probably the jod rather than the digamma. But τε ἰδ' may be regarded as a regular case of hiatus, as in Od. 11. 337; so we have κατάγοντο ἰδέ Od. 3. 10. Cp. Hoffm. Quaest. Hom. 1. 89 'Sunt loci nonnulli quibus offeratur hiatus ante ἰδέ, ubi deleta hiatu Wolfius scripsit ἡδέ, Il. 2. 697; 4. 147, 382; 6. 469; 8. 162; 12. 311; 21. 351; 22. 469. Intactos tamen reliquit 5. 3; 10. 573; 6. 348. Patet utrosque locos eadem ratione uti.'

605. ἐν δ' Ἰθάκῃ. Cp. Hor. Epp. 1. 7. 41 'non est aptus equis locus ut neque planis | porrectus spatiis nec multae prodigis herbae.'

606. The common text gives a very harsh asyndeton, by beginning a new clause with αἰγίβοτος. In the same line, instead of καὶ we should expect

οὐ γάρ τις νήσων ἱππήλατος οὐδ' εὐλείμων,
αἶθ' ἄλ' ἰθάκη δέ τε καὶ περὶ πασέων.'

Ἦς φάτο, μείδησεν δὲ βοὴν ἀγαθὸς Μενέλαος,
χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν. 610

Ἀϊματός εἰς ἀγαθοῖο, φίλον τέκος, οἷ' ἀγορεύεις
τοιγὰρ ἐγὼ τοι ταῦτα μεταστήσω· δύναμαι γάρ.
δώρων δ', ὅσσ' ἐν ἐμῷ οἴκῳ κειμήλια κεῖται
δώσω δὲ κάλλιστον καὶ τιμηέστατόν ἐστι.
δώσω τοι κρητῆρα τετυγμένον· ἀργύρεος δὲ 615
ἔστιν ἅπας, χρυσῷ δ' ἐπὶ χεῖλεα κεκράανται·
ἔργον δ' Ἡφαίστοιο· πόρεν δέ ἐ Φαίδιμος ἥρως,
Σιδονίων βασιλεὺς, ὅθ' ἐὸς δόμος ἀμφεκάλυψε

611. ἀγαθοῖο] Crates ὀλοοῖο Schol. H. 613. δώρων] So Bekk. and Düntz. with three MSS. Al. δῶρον. 617. Φαίδιμος] ἄδηλον εἰ κύριον τὸ φαίδιμος Schol. B. Q. 618. ὅθ' ἐὸς] Al. ὅτε ὅς. It is difficult to understand Schol. H. P., which runs thus, ἐὸς δόμος] αὐτοῦ τοῦ βασιλέως, οὕτως δὲ Ἀρίσταρχος καὶ τὰ ὑπομνήματα, ὃ τεὸς δόμος,

some adversative conjunction, as αὐτάρ. These facts give a great probability to the conjecture of Bergk (Philologus, 16. 597), that v. 606 should follow v. 608, so that the text should run, Ἰθάκη δέ τε καὶ περὶ πασέων | αἰγίβοτος, καὶ μᾶλλον ἐπήρατος. Translate, 'Now in Ithaca there are neither broad runs nor meadow land, for not one of the islands which lie in the sea is meadowed nor fit for driving; and Ithaca, more than all, is a goat-pasturing place yet more lovely than one that pastures horses.' It may be doubted whether ἐπήρατος signifies 'lovely' as a general description, or 'loveable,' i.e. 'lovely in my eyes,' because it is my home. If it be true that the ancients had no conception of the purely picturesque, Telemachus would scarcely have admired the craggy Ithaca on the merit of scenery. Nitzsch's interpretation of ἐπήρατος as 'steep' or 'lofty,' as if from αἶρω, is quite untenable. The passages he quotes to support it, πτολίεθρον ἐπήρατον Il. 18. 512, ἀντρον ἐπήρατον ἡρωειδὲς Od. 13. 103, do not prove it, and εἶματα . . ἐπήρατα, θαῦμα ἰδέσθαι Od. 8. 366, gives weight on the other side. In Hesiod, Opp. et Di. 63, ἐπήρατον is joined with καλὸν εἶδος. We have too κλέος ἐπήρατον in Pind. Pyth. 5. 73;

and δόξαν ἐπήρατον Isthm. 5. [6.] 12. Dr. Hayman compares πολυήρατος, as used four times in the Odyssey and three in the Hymns, always in the sense of 'lovely.'

608. ἀλ' ἰθάκη. Cp. Od. 13. 235 ἀκτὴ . . ἀλ' ἰθάκῃ, 17. 340 κλινάμενος σταθμῷ. The picture is of the islands 'resting' on the water's surface, as men are described ἀσπίσι κεκλιμένοι Il. 3. 135, κεκλιμένοι ἐπ' ἀλγέσιν 22. 3, or as the spear and steeds of Ares seem to rest against a wall of mist, ἥερι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππων Il. 5. 356.

610. κατέρεξεν occurs in this connection Il. 1. 361; 5. 372; 6. 485; 24. 127; Od. 5. 181; and the syncopated participle καρρέζουσα in Il. 5. 424. It is commonly referred to ῥέζειν, which gives very little sense. It is more probably connected with ὀρέγω.

611. οἷ' ἀγορεύεις, cp. sup. 271; see also Od. 17. 479 μή σε νέοι διὰ δώματ' ἐρύσσωσ' οἷ' ἀγορεύεις, Od. 18. 389 ἢ τάχα τοι τελέω κακὸν οἷ' ἀγορεύεις, and Od. 22. 217 ἐν δὲ σὺ τοῖσιν ἔπειτα πεφήσῃς, οἷα μενοινᾷς, so that οἷα here is nearly equivalent to ὅτι τοῖα. See note on ὅσσα sup. 75.

612. μεταστήσω, 'will exchange;' only here with this meaning.

κεῖσέ με νοστήσαντα· τεῖν δ' ἐθέλω τόδ' ὀπάσσαι.'

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, 620
 δαιτυμόνες δ' ἐς δώματ' ἴσαν θείου βασιλῆος.
 οἱ δ' ἦγον μὲν μῆλα, φέρον δ' εὐήνορα οἶνον·
 σῆτον δέ σφ' ἄλοχοι καλλικρήδεμνοι ἔπεμπον.
 ὥς οἱ μὲν περὶ δεῖπνον ἐνὶ μεγάροισι πένοντο,
 μνηστῆρες δὲ πάροιθεν Ὀδυσσῆος μεγάροιο 625
 δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες,
 ἐν τυκτῷ δαπέδῳ, ὅθι περ πάρος, ὕβριν ἔχοντες.
 Ἀντίνοος δὲ καθῆστο καὶ Εὐρύμαχος θεοειδής,

which Buttm. divides ὅτε ὅς. But compare Apollon. de Pron. p. 135 B. who gives ὅθ' ἐός as the right reading. 621-624.] See note below. 627. ἔχοντες] So Schol. Q. for ἔχεσκον. Schol. P. adds, Ἀρίσταρχος διαστέλλει (i. e. puts a stop) μετὰ τὸ ὅθι (read with Dind. μετὰ τὸ ὅθι περ πάρος) ἵν' ἢ τὸ ἐξῆς μνηστῆρες δὲ ὕβριν ἔχοντες. See note below.

618. ἀμφεκάλυψε. Cp. Od. 8. 511. Similarly κεύθειν is used, Od. 6. 303.

619. κεῖσέ με νοστήσαντα, i. e. 'as I came there on my homeward voyage.' But probably there is no inherent notion of *return* in νοστῆιν.

τεῖν = σοι, as inf. 829; Od. 11. 560; 15. 119; Il. 11. 201; the form is described as being Doric; cp. Schol. A. on Il. 11. 201; but this is denied by Ahrens (Dial. Dor. 252).

621-624. In the beginning of this book (vv. 3 and 16), Menelaus is described as giving a wedding feast to his γείτονες ἡδὲ ἔται, which is altogether a different thing from an ἔρανος. This confusion between the two scenes has led almost all commentators since Wolf (Proleg. 131) to reject the passage as the clumsy attempt of a diasceuaist to soften the sudden transition to matters in Ithaca (625). But it is impossible to accept with Eustath. the view that these verses are a description of what was going on there. Such an interpretation would make θείου βασιλῆος refer to Odysseus, and the only possible reference in ἄλοχοι would be to the false maidens of Penelope, who certainly never sent food for the use of the banqueters. Ameis remarks that the use of ἦγον here is un-Homeric, as it is never found in such a connection, except it is used of shepherds driving in the flocks for the use of their masters, who never do such servile work themselves. But cp. Od. 3. 439.

623. The use of ἔπεμπον (for which some read ἐνεικαν or ἐνειμαν) implies that the wives themselves were not present.

624. περὶ δεῖπνον πένεσθαι, again, is an unprecedented construction, as πένεσθαί τι is the regular usage; though we have ἀμφιπένεσθαι Il. 4. 220, etc.

626. δίσκοισιν. The discus was a round flat mass of stone or metal (the latter also called σόλος), with a hole in the centre for a leathern thong, by which it was whirled round before throwing. See Il. 23. 826, 839.

αἰγανέαι are generally translated 'hunting-spears,' from αἶξ, 'a goat,' but the word should rather be referred only to αἰσσω. The floor on which the sports were taking place was artificially levelled (τυκτῷ). Some refer δα in δάπεδον to γῇ, cp. ἄλευ' ὦ δα, but it seems better to refer it with Curtius (548) to διά in the sense of 'thoroughly.' Compare δαφνοῖός, δάσκιος, ζατρεφής. Then δάπεδον will mean 'a very solid floor.'

627. The reading in the text is preferable to the vulgate, ὅθι περ πάρος ὕβριν ἔχεσκον (see critical note). The parenthetical words ὅθι περ πάρος are parallel to such phrases as ὥς τὸ πάρος περ Od. 2. 305, ἔνθα πάρος περ Od. 5. 82, οἳ τὸ πάρος περ Od. 17. 171.

With ὕβριν ἔχειν cp. Od. 1. 368; 16. 86.

628. καθῆστο retains the singular number, though really having two

ἄρχοι μνηστήρων, ἀρετῇ δ' ἔσαν ἔξοχ' ἄριστοι.

τοῖς δ' υἱὸς Φρονίοιο Νοήμων ἐγγύθεν ἐλθὼν

630

Ἀντίνοον μύθοισιν ἀνειρόμενος προσέειπεν·

‘Ἀντίνο', ἦ ρά τι ἴδμεν ἐνὶ φρεσὶν, ἦε καὶ οὐκί,

ὅπποτε Τηλέμαχος νεῖτ' ἐκ Πύλου ἡμαθόεντος;

νῆά μοι οἴχετ' ἄγων· ἐμὲ δὲ χρεὼ γίγνεται αὐτῆς

Ἥλιδ' ἐς εὐρύχορον διαβήμεναι, ἔνθα μοι ἵπποι

635

δώδεκα θήλειαι, ὑπὸ δ' ἡμίονοι ταλαεργοὶ

ἀδμηῆτες· τῶν κέν τιν' ἐλασσάμενος δαμασαίμην·

ὦς ἔφαθ', οἱ δ' ἀνὰ θυμὸν ἐθάμβεον· οὐ γὰρ ἔφαντο

ἐς Πύλον οἴχεσθαι Νηλήιον, ἀλλὰ που αὐτοῦ

ἀγρῶν ἢ μήλοισι παρέμμεναι, ἢ ἐσβώτῃ.

640

Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·

‘νημερτές μοι ἔνισπε, πότ' ὥχετο καὶ τίνες αὐτῶ

κοῦροι ἔποντ'; Ἰθάκης ἐξαίρετοι, ἦ ἐοὶ αὐτοῦ

642. καὶ τίνες αὐτῶ] οἱ μὲν τὸν καὶ ὀξύνουσιν ἴν' ἦ, καὶ τινες αὐτῶν (sic) κακῶς· ἐγράφετο γὰρ ἂν κ' εἴ τινες Schol. H. P. 643.] στικτέον μετὰ τὸ ἔποντο, τὰ δὲ ἐξῆς ἐν πεύσει ἀναγνωστέον. *ibid.* ὁ μὲν ἦ περισπᾶται· διαπορητικὸς γὰρ Schol. P.

subjects, inasmuch as it stands more closely with the former. Compare *κῦμα φύρει κραιπναί τε θύελλαι* Od. 6. 171, Ἀντίνοος δ' ἔτ' ἐπεῖχε καὶ Εὐρύμαχος θεοειδὴς | ἄρχοι μνηστήρων *ib.* 21. 186.

629. The words from ἀρετῇ . . ἄριστοι give the reason why they were ἀρχοὶ μνηστήρων.

632. ἦ ρά τι ἴδμεν . . ἦε καὶ οὐκί; see note on sup. 80.

633. νεῖτ[αι], ‘will return;’ *νέομαι* is so used with a future sense in Od. 2. 238; cp. *inf.* 701; Od. 11. 114; 14. 152.

634. ἐμὲ χρεὼ γίγνεται is used only here, but compare *χρεὼ μιν ἔσται* Il. 21. 322; and see note on Od. 1. 225.

635. Ἥλιδα. Ithaca (v. 605) was unsuitable for breeding horses or mules, so Noëmon had a paddock in Elis. But the use of mules (compare the word *οὐρεὺς* = *montanus*) was peculiarly appropriate to such a country as Ithaca.

εὐρύχορον is explained by the Schol. as a metrical variety for *εὐρύχωρον*. Others, as Döderl., refer it better to *χοροί*, and render, ‘with broad dancing-lawns,’ i. e. level.

636. ὑπό, ‘at the teat,’ like Virgil’s ‘parvique sub ubere nati.’

637. τῶν . . δαμασαίμην, ‘one of them I should like to drive off and break in.’

639. ἀλλὰ που αὐτοῦ ἀγρῶν, ‘but was somewhere about on the farm.’ *που* adds a touch of vagueness to αὐτοῦ. Some make ἀγρῶν depend directly on αὐτοῦ, comparing *ἄλλοθι γαίης* Od. 2. 131, *πῃ πολίων* Il. 3. 400. It is better perhaps to take ἀγρῶν as a true local genitive, as Ἀργεος Od. 3. 251, and to regard it as the exegesis of αὐτοῦ (see note on 416 sup.) = ‘there, on the farm.’ Cp. Il. 23. 460 αἱ δὲ που αὐτοῦ | ἔβλαβεν ἐν πεδίῳ.

643, 644. There is much doubt about the punctuation of these lines. Bothe and Düntzer put a mark of interrogation after ἐξαίρετοι, so as not to include *θῆτες* and *δμῶες* under κοῦροι, which Nitzsch approves of, considering that the meaning of κοῦροι is always limited to ‘free-men.’ It is more common to put the question after ἔποντ', so that κοῦροι, in the general sense of ‘youths,’ are divided into Ἰθάκης ἐξαίρετοι and ἐοὶ αὐτοῦ *θῆτες τε δμῶες τε*. This is the view of the Schol. (see critical note); and on the same authority we write ἦ, as introducing the second clause of the

θῆτές τε δμῶές τε; δύναιτό κε καὶ τὸ τελέσσαι.
καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ, 645
ἥ σε βίῃ ἀέκοντος ἀπηύρα νῆα μέλαιναν,
ἦε ἐκῶν οἱ δῶκας, ἐπεὶ προσπτύξατο μύθῳ.'

Τὸν δ' υἱὸς Φρονίοιο Νοήμων ἀντίον ἤϋδα·
'αὐτὸς ἐκῶν οἱ δῶκα· τί κεν ρέξειε καὶ ἄλλος,
ὅππότε' ἀνὴρ τοιοῦτος ἔχων μελεδήματα θυμῷ 650
αἰτίζη; χαλεπὸν κεν ἀνήνασθαι δόσιν εἶη.
κοῦροι δ' οἱ κατὰ δῆμον ἀριστεύουσι μεθ' ἡμέας,

652. ἡμέας] Al. ὑμέας.

question. With *οἱ αὐτοῦ* cp. *ἐμὸν αὐτοῦ* Od. 2. 45.

643. *κοῦροι* is connected by Döderl. with *κορυστής*, and interpreted as equivalent to 'qui arma ferre potest.' The word is found with the addition of *νέοι* Il. 13. 95, of *πρωθήβαι* Od. 8. 262. In Il. 6. 59 *κοῦρος* stands for a child of noble race, yet unborn. Others refer the word to the same root as *κύριος*.

644. *δύναιτό . . τελέσσαι*, i. e. he has *θῆτες* and *δμῶες* of his own, and could if he pleased man a ship with them.

646. *ἥ σε βίῃ ἀέκοντος ἀπηύρα νῆα*. Cp. Il. 1. 430 *γυναικὸς | τήν ῥα βίῃ ἀέκοντος ἀπηύρων*. A common explanation of this line is to join *βίῃ ἀέκοντος* = 'in spite of your unwillingness,' as *φρενῶν βία* Aesch. S. c. T. 612, *νόμου βία* Soph. Ant. 59; but this is described as a distinctly posthomeric construction. Monro however Il. 1. 430, note, joins *βίῃ ἀέκοντος*, and renders 'doing violence to his unwillingness.' *ἀπαυρᾶν* is found with an accusative (Od. 11. 203; Il. 20. 290) or a dative (Il. 17. 236; 21. 296) of the person: for in *Ἀχιλλῆος γέρας αὐτὸς ἀπηύρων* Il. 19. 89, and *τῆς τε Ζεὺς ὄλβον ἀπηύρα* Od. 18. 273, the genitive probably follows the noun, as latter of two substantives. But in Il. 1. 430 *τήν ῥα βίῃ ἀέκοντος ἀπηύρων*, it is reasonable to take *ἀέκοντος* as gen. after *ἀπηύρων*, on the analogy of *ἀφαιρεῖσθαι*, cp. Od. 22. 219 *αὐτὰρ ἐπὴν ὑμέων γε βίας ἀφελώμεθα χαλκῷ*. So in the present line we may have a mixed construction between *ἀπαυρᾶν σε νῆα*, the double accusative, and *ἀπαυρᾶν ἀέκοντος νῆα*. La Roche (Homerisch. Stud. 233) would read here *ἀέκοντα*, for which a later correction in Cod. August.

gives some authority. The hiatus is not an insuperable objection, and the form of sentence would be parallel to *ὅς τις σ' ἀέκοντα βίῃφι | κτήματ' ἀπορραΐσει* Od. 1. 404, or *οὐ γὰρ τίς με βίῃ γε ἐκῶν ἀέκοντα δίηται* Il. 7. 197. Ameis prefers to take *ἀέκοντος* as a genitive absolute, = 'though you were loath;' and Classen, though not going so far as to admit the completely developed stage of this construction, accepts it as the last stage but one. For instances of the genitive case detaching itself, as it were, from the construction, and so tending to the absolute usage, cp. Il. 20. 413 *τὸν βάλε μέσσον ἄκοντι ποδάρκης διὸς Ἀχιλλεύς | νῶτα παραΐσσοντος*, where the Schol. A. gives as a v. l. *παραΐσσοντα*: compare also Il. 14. 25 *σφι . . νυσσομένων*, 16. 531 *οἱ . . εὐξάμενοιο*, Od. 6. 157 *σφισι . . λευσσόντων*, 9. 256 *ἡμῖν . . δεισάντων*, ib. 458 *οἱ . . θεινομένου*, 14. 527 *οἱ . . νόσφιν ἐόντος*, 17. 231 *οἱ . . βαλλομένοιο*, 22. 17 *οἱ . . βλημένου*.

On *ἀπηύρα* (*ἀπαυράω*), see Monro, H. G. § 31, note 1, who remarks, 'Putting together the indic. act. *ἀπηύρων took away* (1 sing. and 3 plur.), *ἀπηύρας, ἀπηύρα*, mid. *ἀπ-ηύρα-το* (read before Wolf in Od. 4. 646), the part. *ἀπούρας* (mid. *ἀπουράμενος* in Hes. Sc. 173), and the aor. *ἐπ-αυρεῖν*, and adopting (from Ahrens) the division *ἀπο-ύρας*, which seems necessary to account for the *ο*, we have (1) a stem *-υρά-* (in its short form); (2) a stem *-αῦρά-*, in which *av* is for original *ũ*; (3) forms as if from **αῦρά-ω*; (4) a thematic stem *αὔρε* or *-ο*, alternating with *αῦρά-*.'

652. *μεθ' ἡμέας*. Löwe renders *apud nos*, comparing Od. 16. 418 *καὶ δὲ σέ*

οἱ οἱ ἔποντ'· ἐν δ' ἀρχὸν ἐγὼ βαίνοντ' ἐνόησα
 Μέντορα, ἥε θεὸν, τῷ δ' αὐτῷ πάντα ἔωκει.
 ἀλλὰ τὸ θαυμάζω· ἴδον ἐνθάδε Μέντορα δῖον
 χθιζὸν ὑπηοῖον. τότε δ' ἔμβη νηὶ Πύλονδε.'

655

Ὡς ἄρα φωνήσας ἀπέβη πρὸς δώματα πατρὸς,
 τοῖσιν δ' ἀμφοτέροισιν ἀγάσσατο θυμὸς ἀγῆνωρ.
 μνηστῆρας δ' ἄμυδις κάθισαν καὶ παῦσαν ἀέθλων.

τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱὸς

660

[ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι

659. *μνηστῆρας*] The right reading, instead of *μνηστῆρες*, recovered from Schol. B. (lemma *μνηστῆρες*) and Vindob. 56. 661, 662.] Some wrote ἀμφὶ μέλαιναι, referring the preposition to the verb. See Schol. A. B. L. on Il. i. 103, where these two lines occur. On the present passage Schol. H. Q. remarks, ἐκ τῆς Ἰλιάδος μετηχέθησαν οὐ δεόντως οἱ στίχοι.

φασιν | ἐν δὴμῳ Ἰθάκης μεθ' ὁμήλικας
 ἔμμεν ἄριστον, see also Il. 2. 143; 9.
 54. But it is possible to render μετὰ
 'next to;' because Noëmon, in his
 grievance about the ship, throws him-
 self into the position of the *μνηστῆρες*.
 So in v. 632 the same man uses ἴδμεν
 in addressing Antinous.

653. οἱ οἱ ἔποντ', *illi eum sequebantur*,
 οἱ resumes κούροι, the main subject.

ἐν δέ, 'and among them;' cp. Soph.
 O. R. 181 ἐν δ' ἄλοχοι πολιαί τ' ἐπι
 ματέρες. Unless ἐν . . βαίνοντα means
 'going aboard,' which seems more
 likely from inf. 656.

655. 'But this is what I wonder at,
 I saw the lordly Mentor here yesterday
 at early dawn, but at that time he went
 on board his ship for Pylos,' sc. at the
 time when Telemachus started. Sup.
 653.

658. ἀμφοτέροισιν, sc. Antinous and
 Eurymachus.

661. ἀμφιμέλαιναι. The word oc-
 curs four times in Homer besides the
 present passage, viz. Il. i. 103; 17. 83,
 499, 573. But it is unnoticed by the
 Alexandrian grammarians and by Apol-
 lon. Sophist., nor does the interpretation
 of Eustath. give any special force to
 ἀμφί. The Schol. to the Ambros. E.,
 a MS. of the 15th cent., interprets the
 word as αἱ ἀμφοτέρωθεν μελανωθείσαι
 τῷ καπνῷ τοῦ θυμοῦ. It is highly pro-
 bable that early editions divided the
 composite form, so as to connect ἀμφί
 with the verb in the clause; but such a

separation of ἀμφί from a preceding
 verb would be without a parallel; for
 in Od. 10. 94 (λευκὴ δ' ἦν ἀμφὶ γαλήνῃ)
 the verb and preposition still stand in
 immediate juxtaposition. Hesych. and
 Et. Mag. quote the word in its com-
 pounded form, which is identical in
 structure with ἀμφιδάσεια Il. 15. 309.
 The force to be given to ἀμφί is either
 that of 'thoroughness,' from the notion
 of the blackness being 'on all sides;' or,
 more properly, 'on both sides,' i. e.
 on back and front. Ameis believes that
 in ἀμφί may be implied the notion of
 an 'ebb and flow' of passion in the
 heart. Passing to the signification of
 the uncompounded form μέλαιναι as
 used with φρένες, it is uncertain whether
 it denotes the ordinary physical or
 moral condition of the φρένες, or
 whether it expresses some peculiar and
 temporary state. Thus we get a variety
 of interpretations, e. g. (1) βαθεῖαι, ἐν
 βάθει κείμεναι τὸ γὰρ βαθὺ μέλαν· (2)
 συνεταί or ἰσχυραί, contrasted with the
 Pindaric phrase λευκαὶ φρένες, Pyth.
 4. 109; (3) belonging to a man τετα-
 ραγμένου καὶ νυκτὶ ἐοικότος, into which
 interpretation comes the physical con-
 ception of 'black bile' representing
 passionate excitement: (4) darkened
 by suffering or fear, as Aesch. Suppl.
 785; Pers. 114; Cho. 413; Soph. Aj.
 954; Theogn. 1199; or (5) in the more
 settled condition of gloominess and
 moroseness, Eumen. 459. Cp. Ov. A. A.
 503 'ora tument ira, nigrescunt sanguine

πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔϊκτην]

ἜΩ πόποι, ἦ μέγα ἔργον ὑπερφιάλως ἐτελέσθη

Τηλεμάχῳ, ὁδὸς ἦδε· φάμεν δέ οἱ οὐ τελέεσθαι.

ἐκ τοσσῶνδ' ἀέκητι νέος παῖς οἴχεται αὐτῶς,

665

νῆα ἐρυσσάμενος, κρίνας τ' ἀνὰ δῆμον ἀρίστους.

665. τοσσῶνδ'] οἱ πλείονες ὡς δύο μέρη τοῦ λόγου ἀνέγνωσαν ἐν δυτὶν ὁξείαις, ὡς τὸ 'τοίγ' δ' ἀμφὶ γυναικί' (Il. 3. 157). ὁ δὲ Ἀσκαλωνίτης περισπωμένως κατ' ἐπίτασιν Schol. P. Q. διχῶς τόσσων δέ, καὶ τοσσῶνδε Palat. inter versus.

venae.' See the excursus of Autenrieth in Nägelsbach ed. Il. 1. 103. It seems at any rate right to take the word as predicative with *πίμπλαντ'*, 'were filled so as to be black with rage on both sides.' Monro.

664. *τελέεσθαι*, fut. mid. as in Od. 3. 226 = 'we thought it would never accomplish itself,' i. e. come to pass.

665. *ἐκ* begins the sentence, because the uppermost thought is that Telemachus has got *out of the country*.

τοσσῶνδε. This reading seems on the whole the best. See crit. note. The excited tone of the words renders unnecessary the presence of *δέ* as a conjunction. Compare the asyndeton with *ἄρξει* inf. It is usual to regard the *ἐκ* as separated by tmesis from *οἴχεται*, to which it belongs; the compound *ἐξοίχεσθαι* occurring in Il. 6. 379, 384. But it is simpler to describe *ἐκ* as an adverb, without touching the question of a tmesis. At any rate *ἐκ* does not govern *τοσσῶνδ'*, which depends upon *ἀέκητι*, which is a word placed in Homer either before or after the case depending on it, but which is never found standing without such a case. Transl. 'Away this young lad has gone in despite of these numbers of us.' *τοσσῶνδε*, as frequently *ὅδε* and its cases, is used with a gesture referring it to the speaker and to those to whom he belongs.

αὐτῶς. There is great disagreement as to the etymology, meaning, and orthography of this word. It is variously regarded as an epic form of *οὕτως*, as a direct adverb from *αὐτός*, or as an identical form of two distinct words, one of which is derived from *αὐτός* and the other from *ἄφατος*, *αὐατός*, *ἄτη*, an impossible etymology suggested by the meaning 'in vain' sometimes attributed to *αὐτῶς*. See Döderl. Glossar. s. v. If it be taken as a collateral form of *οὕτως*, it will be coloured in each case

by the tone of the context, and will mean, 'so as you see,' 'just so and no more,' etc., etc. Compare *κείμαι δ' ἀμέριμνος οὕτως* Soph. Aj. 1206; *μόλις οὕτως* Arist. Nub. 327; *οὕτω δὲ βασάνιζ' ἀπαγαγών* Ran. 625, and this same process will generally give an intelligible meaning to *αὐτῶς*. If it be regarded as the adverb of *αὐτός*, its signification may vary with the different meanings of the pronoun. See Autenrieth (Nägelsb. Il. 1. 103), who sums up the meanings of *αὐτός* as (1) *is*; (2) *ipse*; (3) *solus*; (4) *idem*; the corresponding meanings of *αὐτῶς* being (1) *ita*; *sic*; including *sic temere, ita tantum*; (2) *sua sponte*; (3) *solum*; (4) *item*. Compare with (1) Il. 5. 255; with (2) Il. 1. 520; with (3) Il. 13. 104; 18. 198; with (4) Il. 2. 138. But this seems too artificial a set of distinctions, and it is far more natural to find the special meaning of the adverb supplied in each case by the graphic power of the language, so easily appreciated by the quick perception of a Greek audience. It is impossible to accept such an account of the word as is given in Cramer, Anecd. Par. 3. 125, 4 τὸ αὐτῶς εἰ μὲν δασύνεται γίνεται ἐκ τοῦ οὕτως, κατὰ τροπήν τοῦ ὁ εἰς αἶ, καὶ σημαίνει τὸ ὁμοίως· εἰ δὲ ψιλοῦται σημαίνει τὸ ματαίως. The ancients generally used the smooth breathing; the Venetus A. almost always. Bekker prefers to write *ὡς δ' αὐτῶς*, but Hermann maintains *αὐτῶς* as an Aeolic form, with the characteristic breathing and accent. Any one who has heard the use of 'so' in German conversation, and has appreciated the various shades of meaning it can convey, has a ready parallel to the uses of *αὐτῶς*, i. e. *οὕτως*, while a shrug of the shoulders, a toss of the head, or the pointing of a finger would be all-sufficient to fix the meaning in which the speaker employed it on each occasion.

ἄρξει καὶ προτέρω κακὸν ἔμμεναι· ἀλλὰ οἱ αὐτῷ
 Ζεὺς ὀλέσειε βίην, πρὶν ἥβης μέτρον ἰκέσθαι.
 ἀλλ' ἄγ' ἐμοὶ δότε νῆα θοὴν καὶ εἴκοσ' ἐταίρους,
 ὅφρα μιν αὐτὸν ἰόντα λοχήσομαι ἡδὲ φυλάξω 670
 ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,
 ὥς ἂν ἐπισμυγερῶς ναυτίλλεται εἵνεκα πατρός.'

“Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἡδ' ἐκέλευον·
 αὐτίκ' ἔπειτ' ἀνστάντες ἔβαν δόμον εἰς Ὀδυσῆος.

Οὐδ' ἄρα Πηνελόπεια πολὺν χρόνον ἦεν ἄπυστος 675
 μύθων, οὓς μνηστῆρες ἐνὶ φρεσὶ βυσσοδόμευον·
 κῆρυξ γάρ οἱ ἔειπε Μέδων, ὃς ἐπεύθετο βουλὰς
 αὐλῆς ἐκτὸς ἐών· οἱ δ' ἔνδοθι μῆτιν ὕφαινον.

668.] πρὶν ἥβης μέτρον ἰκέσθαι, αἱ Ἀριστάρχου· αἱ δὲ κοινότεραι, πρὶν ἡμῖν πῆμα γενέσθαι Schol. H. Q. Vulg. πῆμα φυτεῦσαι. See note on 668.

667. ἄρξει, 'this beginning of his will be a mischief to us by and by.' ἄρχειν is used here, like ἦρχε νέεσθαι Il. 2. 84, 'he was the first to go.'

668. The common reading is πρὶν ἡμῖν πῆμα γενέσθαι or φυτεῦσαι. La Roche (Hom. Stud. 250) maintains the latter to be un-Homeric, because in such combinations Homer always employs πῆμα, χάρμα, etc. either as predicative to the subject or object of the sentence, or else in exegetical apposition. Cp. Il. 3. 160; 6. 82; 10. 193; 17. 636; Od. 11. 555. The reading πρὶν ἥβης μέτρον ἰκέσθαι is peculiarly appropriate, when Antinous has just called him νέος παῖς.

670. ἰόντα cannot be construed 'as he returns,' it means simply 'on his way,' the context alone supplying the direction of the route. Compare for this general use of ἰέναι Od. 2. 367; 9. 279; 10. 558; 11. 63, 72; 14. 322; when it specifies return it requires the addition of an adverb, as ἄψ Il. 3. 306; Od. 10. 405, πάλιν Il. 11. 652; Od. 11. 149, αὐτίς Il. 1. 27; 8. 271; 10. 468; 18. 286; Od. 16. 46. So La Roche (Hom. Stud. 146) proposes αὐτίς here, and insists on it the more because where αὐτόν is joined with μιν there ought to be a strong contrast implied, which is wanting here, unless we try to strike a contrast between 'him by himself,' as an easy prey to 'our twenty comrades.'

672. ναυτίλλεται. See Curtius, Verb. p. 322, 'This apparent present subjunc-

tive may be taken as an aorist, whether we write ναυτίλλεται, or assume an Aeolic form, like ὀφέλλειεν Il. 17. 651.' Monro, H. G. § 82, adopts ναυτίλλεται, aor. subj., remarking that there are no clear instances of thematic stems forming the subjunctive with the short vowel. 'That he may bring to a miserable end that voyage of his in search of his father.' There is a sort of sneer implied in the word, as when Sophocles uses it to describe a careless sailor 'finishing his voyage in a capsized ship,' ὑπτίοις κάτω | στρέψας τὸ λοιπὸν σέλμασιν ναυτίλλεται Antig. 716.

675. ἄπυστος, here active, as in Od. 5. 127. In Od. 1. 242 it is used passive.

677. Medon, the Ithacan herald, was one of the attendants of the suitors (Od. 16. 252) and was in high favour with them (17. 172). But he is here represented as Penelope's informant of her son's danger, and he is spared at the general massacre of the suitors and their accomplices (22. 357). There need be no inconsistency in this, if we think that his intimacy with the suitors was kept up in order that he might be privy to their designs against his master's family. This seems simpler than to regard him as playing fast and loose in order to stand well with both parties.

678. αὐλῆς, gen. of place = 'in the yard, outside.'

βῆ δ' ἵμεν ἀγγελέων διὰ δώματα Πηνελοπείη·
τὸν δὲ κατ' οὐδοῦ βάντα προσηύδα Πηνελόπεια· 680

‘Κῆρυξ, τίπτε δέ σε πρόεσαν μνηστῆρες ἀγανοί;
ἦ εἰπέμεναι δμῳῆσιν Ὀδυσσῆος θείοιο
ἔργων παύσασθαι, σφίσι δ' αὐτοῖς δαῖτα πένεσθαι;
μὴ μνηστεύσαντες μῆδ' ἄλλοθ' ὁμιλήσαντες
ῥστατα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν. 685
οἱ θάμ' ἀγειρόμενοι βίοτον κατακείρετε πολλὸν,
κτῆσιν Τηλεμάχοιο δαΐφρονος· οὐδέ τι πατρῶν
ὑμετέρων τὸ πρόσθεν ἀκούετε, παῖδες ἔοντες,
οἷος Ὀδυσσεὺς ἔσκε μεθ' ὑμετέροισι τοκεῦσιν,
οὔτε τινὰ ῥέξας ἐξαίσιον οὔτε τι εἰπὼν 690

685. δειπνήσειαν] Cod. Harl. δειπνήσαιτε.

680. κατ' οὐδοῦ, cp. Od. 2. 337. More commonly ὑπὲρ οὐδοῦ, or οὐδοῦ alone, as Od. 17. 575.

682. ἦ εἰπέμεναι, as ἦ εἰς ὃ κε Il. 5. 466; or μὴ εἰδόσιν Soph. Ant. 33.

684. On this passage Eustath. writes, τινὲς δὲ δύο τελείας ἐννοίας ἐνόησαν· μίαν μὲν ἁλλειπτικὴν ἐν τῷ πρώτῳ στοίχῳ, ἵνα λέγῃ μὴ μνηστεύσαντες εἶεν καὶ ἐξῆς, ἑτέραν δὲ τὸ ῥστατα δειπνήσειαν. καὶ ἔστι φασὶν ἡ τοῦ πρώτου στίχου ἁλλειψις, συγκεχυμένης καὶ ἀγωνιώσης ψυχῆς. This seems to give rightly the origin of the construction. The sentence should have begun with a negative wish, ‘O that they had never wooed me, nor had ever given me their company;’ then the positive wish would have followed, ‘may this be their last meal here!’ But Penelope hurries on to the expression of the latter thought, the uppermost in her mind at the moment, so that only this second wish is actually developed; for the words μὴ . . . μῆδέ introduce no optative mood, but serve only to negative the participles. We might write out the two clauses thus, μὴ ὄφελον (cp. Il. 9. 698) μὲν μνηστεύσαι μῆδ' ἄλλοθ' ὁμιλῆσαι, νῦν δὲ ῥστατα καὶ πύματα ἐνθάδε δειπνήσειαν, but when, as here, the clauses are blended together into one positive wish, the sense may be thus represented: ‘Utinam—nec me unquam petentes, neque alioquin congressi—ultimam hic cenam iam nunc comedant.’

Translate, ‘O that—never having wooed me, nor ever having met here—they may now eat their very last meal in this place.’ With ὁμιλήσαντες cp. Od. 21. 156. In Od. 20. 119; 22. 78 we find ῥστατα alone; in Od. 20. 166 πύματόν τε καὶ ῥστατον. It is not certain whether ἄλλοθ' stands for ἄλλοθι or ἄλλοτε. Nitzsch prefers the latter. Ameis compares ἐπὶν πόσις ἄλλοθ' ὀληται Od. 14. 130, ἄλλοθ' ὀλέσθαι Od. 18. 401, κλαίει δὲ βουκόλος ἄλλοθ' ἐπεὶ ἴδε Od. 21. 83, which passages show, at any rate, that the ι of ἄλλοθι is frequently elided. But it does not seem, as Eustath. hints, that ἄλλοθι is intended to form a contrast with ἐνθάδε.

The passage generally quoted in illustration of these lines is Od. 11. 613 μὴ τεχνησάμενος μῆδ' ἄλλο τι τεχνήσαιτο, but the parallel is not very close, for there the main wish is a negative one, naturally introduced by μὴ.

686. The change from the 3rd to the 2nd person in κατακείρετε (but see crit. note) implies that Penelope includes Medon, as the suitors' favourite herald, in her charge.

688. τὸ πρόσθεν is explained by the words παῖδες ἔοντες, ‘in the days of your childhood.’ For the use of the present ἀκούετε, where our idiom employs the past tense, compare ἀκούομεν Od. 2. 118, and πευθόμεθα Od. 3. 87.

690. Join οὔτε ῥέξας τινὰ ἐξαίσιον τι, the words οὔτε εἰπὼν standing as an

ἐν δῆμῳ· ἢ τ' ἐστὶ δίκη θείων βασιλῆων
 ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοίῃ.
 κείνος δ' οὐ ποτε πάμπαν ἀτάσθαλον ἄνδρα ἑώργει.
 ἀλλ' ὁ μὲν ὑμέτερος θυμὸς καὶ ἀεικέα ἔργα
 φαίνεται, οὐδέ τίς ἐστι χάρις μετόπισθ' εὐεργέων.' 695

Τὴν δ' αὖτε προσέειπε Μέδων, πεπνυμένα εἰδώς,
 'αἶ γὰρ δὴ, βασιλεια, τόδε πλεῖστον κακὸν εἴη.
 ἀλλὰ πολὺ μείζον τε καὶ ἀργαλεώτερον ἄλλο
 μνηστῆρες φράζονται, ὃ μὴ τελέσειε Κρονίων·
 Τηλέμαχον μεμάασι κατακτάμεν ὀξεί χαλκῷ 700
 οἵκαδε νισσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκουὴν
 ἐς Πύλον ἡγαθέην ἢ δ' ἐς Λακεδαίμονα διᾶν.'

Ὡς φάτο, τῆς δ' αὐτοῦ λῦτο γούνατα καὶ φίλον ἦτορ,
 δὴν δέ μιν ἀμφασίῃ ἐπέων λάβε· τῷ δέ οἱ ὅσσε
 δακρυόφι πλησθεν, θαλερῇ δέ οἱ ἔσχετο φωνή. 705

701. νισσόμενον] Ancient variant νεισόμενον Schol. B. 702. ἡγαθέην] 'Ριανὸς
 'Ημαθίην γράφει Schol. H. P. See sup. 599, 705.] αἶ 'Αριστάρχου 'ἔσκετο,' ἀντὶ
 τοῦ ἐγένετο· γελοῖοι γὰρ εἰσιν οἱ γράφοντες ἔσχετο Schol. H. P. Q., but cp. Od. 19.
 472; Il. 17. 696; 23. 397. This Scholion must be wrong. It seems necessary to
 rearrange the words, as Pierron does in his edition, αἶ 'Αριστάρχου ἔσχετο· γελοῖοι
 γὰρ εἰσιν οἱ γράφοντες 'ἔσκετο' ἀντὶ τοῦ ἐγένετο.

addition, partly disconnected from the construction; for while *ρέζειν τινά τι* is the ordinary usage, as in Il. 2. 195, *εἰπεῖν*, though occasionally used with accusative of person, as Il. 12. 210, is never found with accusative of the thing as well. Translate, 'in that he neither did anything unfair to any one, nor spoke' (anything unfair), 'as is indeed the common way with kings' [sc. *ἐξαισίον ρέζειν καὶ εἰπεῖν*]; 'one man he (sc. *βασιλεὺς* out of *βασιλῆων*) may probably hate, another he may love.' The important clause containing the more likely result is *ἐχθαίρησί κε*, sc. your ordinary king (while he may perhaps befriend one man) is pretty sure to spite another. Cp. Il. 18. 308 *ἦ κε φέρησι μέγα κράτος ἦ κε φεροίμην*.

691. δίκη. For the use of *δίκη* in the sense of 'custom' cp. Od. 11. 218; 14. 59; 18. 275; 19. 43, 168; 24. 255.

693. Here *ἀτάσθαλον*, 'cruel,' is parallel to *ἐξαισίον τι* in 690; and *ἄνδρα* resumes *τινά* ibid. With *οὐ ποτε*

πάμπαν compare *οὐδέ πάγχυ* Od. 2. 279.

694. ἀλλ' ὁ μὲν, 'but this spirit of yours, these unseemly deeds of yours.'

With *ἔργα* supply *ὑμέτερα*, from *ὑμέτερος*.

695. *εὐεργέων*, genitive plural neuter, from *εὐεργής*, here and in Od. 22. 319.

701. *Νίσσομαι* is commonly explained from *νεσ-ιομαι*, but it is difficult to see how *σι* would become *σσ*, or *νεσ* change into *νισ*. Perhaps the process is *νι-νσ-ιο-μαι*, in which case the original spelling would be *νίσομαι*. See G. Meyer, G. G. § 497. If from *νι-νσ-ομαι*, then *γί-γν-ομαι* forms an exact parallel.

704. *ἀμφασίῃ* (= *ἀφασίῃ*). For the insertion of the nasal cp. *ὀμφή*, *ἔγχος*, and *ἔγχευς* compared with *ἔχισ*. The addition of *ἐπέων* is redundant, as *βοῶν* in the phrase *βοῶν ἐπιβουκόλος* Od. 3. 422.

705. *θαλερῇ . . φωνῇ*, 'the flow of her voice was stayed.' The common combination is *θαλερὸν δάκρυ* sup. 556, etc.

ὄψ' ἐ δὲ δὴ μιν ἔπεσσιν ἀμειβομένη προσέειπε·

‘Κῆρυξ, τίπτε δέ μοι παῖς οἴχεται; οὐδέ τί μιν χρεὼ
νηῶν ὠκυπόρων ἐπιβαινέμεν, αἶ θ' ἄλδος ἵπποι
ἀνδράσι γίγνονται, περώωσι δὲ πουλὺν ἐφ' ὕγρην.

ἦ ἵνα μῆδ' ὄνομ' αὐτοῦ ἐν ἀνθρώποισι λίπηται;’ 710

Τὴν δ' ἡμείβετ' ἔπειτα Μέδων πεπνυμένα εἰδώς,
‘οὐκ οἶδ' ἢ τίς μιν θεὸς ὥρορεν ἦε καὶ αὐτοῦ
θυμὸς ἐφωρμήθη ἔμεν ἐς Πύλον, ὅφρα πύθηται
πατρὸς ἐοῦ ἢ νόστον, ἢ ὅν τινα πότμον ἐπέσπεν.’

‘Ὡς ἄρα φωνήσας ἀπέβη κατὰ δῶμ' Ὀδυσῆος. 715

τὴν δ' ἄχος ἀμφεχύθη θυμοφθόρον, οὐδ' ἄρ' ἔτ' ἔτλη
δίφρῳ ἐφέξεσθαι πολλῶν κατὰ οἶκον ἐόντων,

712.] ἢ τίς μιν Ἀριστάρχος διὰ τοῦ η Schol. H. P. Q. Al. εἰ.

The radical notion is of something ‘blooming,’ ‘fresh,’ ‘vigorous;’ and the epithet is appropriately used with χαίτη, γάμος, αἰζηοί, παρακοίτης, ἀλοιφή, μῆρός.

With ἔσχετο cp. Virg. Aen. 4. 281 ‘vox faucibus haesit.’

708. ἵπποι is almost equivalent here to ‘chariots:’ compare ἀφ' ἵππων μάρνασθαι Od. 9. 49, ἵππων ἐπιβήσομαι Il. 5. 227, where ἵπποι includes both team and car. Compare ναυτίλων ὀχήματα Aesch. P. V. 468, ‘volitantem flumine currum’ Catull. Pel. et Thet. 9.

709. γίγνονται = ‘serve as,’ with a distinction of meaning from εἰσί. Cp. γίγνομαι Od. 2. 320.

περώωσι δέ. For this form of parataxis, which consists in a transition from a relative sentence to one strictly demonstrative, cp. Il. 13. 634 Τρωσίν, τῶν μένος αἰὲν ἀτάσθαλον, οὐδὲ δύνανται | φυλόπιδος κορέσασθαι, Il. 3. 235 Ἀχαιοὺς | οὓς κεν ἐν γυνίην, καί τ' οὐνομα μυθησαίμην. We have the demonstrative form even more markedly brought out in Il. 1. 78 ὃς μέγα πάντων | Ἀργείων κρατέει καὶ οἱ πείθονται Ἀχαιοί, Il. 4. 540 ὃς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξεί χαλκῷ | δινεύει κατὰ μέσσον, ἄγοι δέ ἐ Παιλλὰς Ἀθήνη. Cp. Thuc. 2. 74, 4 ἐπὶ γῆν τήνδε ἤλθομεν ἐν ᾗ οἱ πατέρες ἡμῶν εὐξάμενοι ὑμῖν Μήδων ἐκράτησαν, καὶ παρέσχετε αὐτὴν εὐμενῇ ἐναγωνίσασθαι τοῖς Ἑλλήσι, Demosth. Ol. 3. 24 ἐκεῖνοι οἷς οὐκ ἐχαρίζοντ' οἱ λέγοντες οὐδ' ἐφίλου

αὐτοῦς, Cic. Verr. 4. 5. 9 ‘Mancipium quo et omnes utimur et non praebetur a populo,’ ib. 28. 64 ‘Nunc reliquum attendite de quo et vos audistis . . et in ceteris nationibus usque ad ultimas terras pervagatum est.’ See Classen, p. 20, foll.

πουλύν. See on sup. 406. Notice the naïveté which introduces in such an excited speech the platitude αἶ θ' . . ὕγρην.

713. πύθηται. For this use of the subjunctive after a historic tense cp. Il. 9. 98 λαῶν ἐσσι ἄναξ καὶ τοι Ζεὺς ἐγγυάλιξε | σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βουλευῆσθα, Od. 8. 580 ἐπεκλώσαντο δ' ὄλεθρον . . ἵνα ᾗσι καὶ ἐσσομένοισιν ἀοιδῇ. See also Od. 3. 15.

717. πολλῶν κατὰ οἶκον ἐόντων. Dr. Hayman curiously translates this, ‘she could not endure to take her chair of state, and face the company now numerous.’ It should be of course, ‘she had no longer the heart to sit on a seat, though there were many [seats] in the chamber, but down she sank on the floor of her bower crying piteously.’ Cp. Eur. Troad. 503 ὥς οὔτε μ' ἄρσῃ οὔτε θήλειαν σπορὰ | πολλῶν γενομένων τὴν τάλαιναν ὠφελεῖ.

οἶκος is used here, as in Od. 1. 356, for the women's apartment. To sit on the ground was the customary posture of grief. Cp. Hdt. 1. 45 Κροῖσος δὲ ἐπὶ δύο ἔτεα ἐν πένθει μεγάλῳ κατήστο

ἀλλ' ἄρ' ἐπ' οὐδοῦ ἵξε πολυκμήτου θαλάμοιο
οἴκτρ' ὀλοφυρομένη· περὶ δὲ δμῳαὶ μινύριζον
πᾶσαι, ὅσαι κατὰ δώματ' ἔσαν νέαι ἡδὲ παλαιαί. 720
τῆς δ' ἀδινδὸν γοόωσα μετηύδα Πηνελόπεια·

‘Κλῦτε, φίλαι· περὶ γάρ μοι Ὀλύμπιος ἄλγε' ἔδωκεν
ἐκ πασέων, ὅσαι μοι ὁμοῦ τράφεν ἡδ' ἐγένοντο,
ἢ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,
παντοίῃς ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν, 725
ἐσθλὸν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.
νῦν αὖ παῖδ' ἀγαπητὸν ἀνηρείψαντο θύελλαι
ἀκλέα ἐκ μεγάρων, οὐδ' ὀρμηθέντος ἄκουσα.
σχέτλιαι, οὐδ' ὑμεῖς περ ἐνὶ φρεσὶ θέσθε ἐκάστη
ἐκ λεχέων μ' ἀνεγεῖραι, ἐπιστάμεναι σάφα θυμῷ, 730
ὅππότε κείνος ἔβη κοίλῃν ἐπὶ νῆα μέλαιναν.
εἰ γὰρ ἐγὼ πυθόμην ταύτην ὁδὸν ὀρμαίνοντα,

726.] περιττὸς ὁ στίχος (cp. Od. ι. 344) Schol. H. Q. 727. ἀνηρείψαντο θύελλαι] ἡ χαριστέρα τῶν Ἀριστάρχου καὶ ἄλλαι πολλαὶ οὕτως Schol. H. Al. ἀποκτεῖναι μεμῶσιν. 732. ὀρμαίνοντα] τινὲς ὀρμηθέντα, κακῶς Schol. H. P.

τοῦ παιδὸς ἐστερημένος, Isaiah 3. 26 ‘She being desolate shall sit upon the ground.’ Cp. also Isa. 47. 1.

720. πᾶσαι. In Od. 22. 421 fifty is given as the number of the hand-maids.

725. κεκασμένον. The Scholl. on Od. 3. 282; 8. 127, and Cramer, Anecd. Gr. i. 89, give the untenable view that καίνυμαι is connected with καίνω, ‘to kill,’ and that it is used generally in the sense of ‘conquering.’ The Schol. on Theocr. i. 52 gives a verb κάζειν = κοσμεῖν, which may possibly be an imaginary form. At any rate we may suppose an active form of καίνυμαι (i.e. κάδνυμαι) equivalent in meaning to κοσμεῖν, so that the meaning of καίνυμαι will properly be ‘to be decked.’ Cp. Pind. Ol. i. 27 ἐλέφαντι ὦμον κεκαδμένος, Il. 4. 339 δόλοισι κεκασμένος. Cp. Od. 7. 157; 9. 509. The circumstances in which this superior adornment shows itself may next be added, as in ἡγορέη . . . κεκάσμεθα πᾶσαν ἐπ' αἶαν Od. 24. 509, or, as here, ἐν Δαναοῖσι. Then a genitive may be

used in the phrase, as with other words expressive of superiority, as τῶν σε γέρον πλούτῳ τε καὶ νιάσι φασὶ κεκάσθαι Il. 24. 546. From this the transition is easy to the simple notion of ‘surpassing,’ and to the ordinary construction with the accusative: Il. 2. 530; 13. 431; Od. 2. 158; 3. 282; 8. 127. See on the whole question La Roche, Hom. Stud. 253.

727. ἀνηρείψαντο θύελλαι. See note on Od. i. 241.

728. ἀκλέα for ἀκλεέα, as δυσκλέα Il. 2. 115. The meaning of the word is ‘without any tidings being left of him,’ so that the phrase οὐδ' . . . ἄκουσα is strictly epexegetic.

729. σχέτλιαι, ‘hard-hearted maidens, for you never, any one of you, let the thought come into your hearts to rouse me.’ Here οὐδέ, in parataxis, is equivalent in force to οὐ γάρ.

ὑμεῖς περ, with emphasis, ‘you, from whom loyalty might reasonably have been expected.’ With ὑμεῖς θέσθε ἐκάστη cp. Il. 13. 121 ἀλλ' ἐν φρεσὶ θέσθε ἕκαστος | αἰδῶ καὶ νέμεσιν.

τῷ κε μάλ' ἢ κεν ἔμεινε, καὶ ἐσσύμενός περ ὁδοῖο,
 ἢ κέ με τεθνηυῖαν ἐνὶ μεγάροισιν ἔλειπεν.
 ἀλλὰ τις ὀτρηνῶς Δολίον καλέσειε γέροντα, 735
 δμῶ' ἐμὸν ὃν μοι ἔδωκε πατὴρ ἔτι δεῦρο κιούσῃ,
 καὶ μοι κῆπον ἔχει πολυδένδρεον, ὅφρα τάχιστα
 Λαέρτῃ τάδε πάντα παρεζόμενος καταλέξῃ,
 εἰ δὴ πού τινα κείνος ἐνὶ φρεσὶ μῆτιν ὑφῆνας
 ἐξελθὼν λαοῖσιν ὀδύρεται, οἷ μεμάασιν 740
 ὃν καὶ Ὀδυσσῆος φθίσαι γόνον ἀντιθέοιο.'

Τὴν δ' αὖτε προσέειπε φίλῃ τροφὸς Εὐρύκλεια·
 'νύμφα φίλῃ, σὺ μὲν ἄρ με κατάκτανε νηλεί χαλκῷ,

741. γόνον] δόμον Schol. M.

733. τῷ κε μάλ' ἢ κεν ἔμεινε. This is the only passage in which the double *κε* occurs. The double *ἀν* is not found in Homer. For *ἀν* . . *κε* see Od. 5. 361. In the present passage *κε* gives a conditional character to the whole sentence, which is then subdivided into *ἢ κεν ἔμεινε* . . *ἢ κέ με ἔλειπε*.

735. Dolios is described as father of the goatherd Melantheus, Od. 17. 212, and of Melanthe, the spoiled and faithless handmaid of Penelope, Od. 18. 322. A Dolios appears in Od. 24. 387, as the gardener of Laertes, the father of six sons. They can hardly represent the same character.

καλέσειε. The optat. has here an imperatival force, as sup. 193.

736. ἔτι δεῦρο κιούσῃ. See on sup. 351. The force of *ἔτι* here is only to refer the sentence back to the past date when Penelope left her home. *ἔτι* is parallel with the Skt. *ati* = 'beyond.' We may compare *et*, and *at*, as in *atavus*.

738. παρεζόμενος, 'assidens senex seni familiariter,' Bothe. The word describes the long quiet talk necessary to make an old man understand the circumstances. Cp. Od. 13. 411; 17. 521; 20. 334; Il. 5. 889.

739. εἰ δὴ πού . . μεμάασιν, 'in the hope that he having devised some plan in his mind may come forth (sc. ἐξ ἀγροῦ) and complain (ὀδύρεται aor. subjunctive; so ὀδυράμενος Il. 24. 48) to the people who are eager,' etc. The

Schol. B. would interpret this ἐν τοῖς μνηστῆρσι κλαύσει, καὶ οἰκτειρήσουσι τοῦ μὴ κτείνειν Τηλέμαχον, an explanation which Nitzsch condemns. An appeal to the people is made in Od. 2. 228. We must suppose the people here to be on the side of the suitors, so that λαοί would be the direct antecedent to οἷ. Düntzer conjectures ὡς for οἷ, which removes all difficulty.

743. νύμφᾳ. Here and in Il. 3. 130; 'poeta Aeolici sermonis usum sequitur, cum in vocativo νύμφα correpta ultima utatur. Deprehenditur enim subinde apud Aeoles, ut sunt in universum propter accentus, puto, rationem ad corripiendas et mutilandas verborum terminationes admodum proclives, correpta vocativi forma, sicut in ᾧ Δίκᾳ Sapph. 77' Theod. Ameis de Aeolism. ap. Hom. p. 39, Halle, 1865. It should be remarked that Aeolism in Homer is seen not so much in a general modification of the Ionic dialect, as in the occasional employment of the forms and flexions regarded as characteristic of the Aeolic. Hinrichs (De Hom. elocutionis vestigiis Aeol., Berlin, 1875) would considerably reduce the number of Aeolisms, accepted by the ancient grammarians, who, according to him, gave the name of Aeolisms to what are only archaisms. He also seeks to prove that Aeolisms are most frequent in common Epic formulas. Among the most unmistakable of these may be quoted such words as λυκάβας Od. 14. 161.

ἦ ἕα ἐν μεγάρῳ· μῦθον δέ τοι οὐκ ἐπικεύσω·
 ἥδ' ἐγὼ τάδε πάντα, πόρον δέ οἱ ὅσ' ἐκέλευε, 745
 σῖτον καὶ μέθυ ἠδὺ· ἐμεῦ δ' ἔλετο μέγαν ὄρκον
 μὴ πρὶν σοὶ ἐρέειν, πρὶν δωδεκάτην γε γενέσθαι
 ἦ σ' αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι,
 ὥς ἂν μὴ κλαίουσα κατὰ χροῶ καλὸν ἰάπτῃς.
 ἀλλ' ὑδρηναμένη, καθαρὰ χροῖ εἵμαθ' ἐλοῦσα, 750
 εἰς ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶν
 εὖχε' Ἀθηναίῃ κούρῃ Διὸς αἰγίοχοιο·

Compare τρισσὸν ὑπὸ λυκάβαν in a metrical inscription of the Roman period, found in Mytilene. ἦα = μία Il. 4. 437 etc., πίσυρες Od. 5. 70 etc., πεμπώβολον Od. 3. 460, πεμπάζεσθαι Od. 4. 412, μείς = μήν Il. 19. 117, βῶς = βοῦς, an ox-hide shield, Il. 7. 238 (?), φήρ = θήρ Il. 1. 268, Θερσίτης as contrasted with θάρσος. Such forms too as βόλομαι (i.e. βόλλομαι) for βούλομαι, ἔταρος for ἔταιρος (see Eustath. 28. 32), αὔρυσαν Il. 1. 159, αὐιάχοι Il. 13. 41, καλαῦροψ Il. 23. 845, and ταλαῦρινος Il. 5. 289, may be quoted as Aeolic. Some Aeolic forms became the common property of the Greek language, as ἄγυρις, ἀνώνυμος, ἐρεβεννός (for ἐρεβεσνός), ἐραννός, ἄγρει from ἀγρεῖν = αἰρεῖν. In the declension of the noun such forms as νύμφα, νυμφάων, νεφεληγερέτα and -ταο, Κρονίδαο, ἵπποιο, Κυκλώπεσσι, etc. come nearer to the Aeolic system than to the Ionic. The grammarians also referred to the same source the so-called metaplastic cases of the noun e.g. φύλακος (nominative) and its cases by the side of φύλαξ, Il. 6. 35; 24. 566; Od. 15. 231; cp. ἰῶκα Il. 11. 601 with ἰωκῆν, ὑσμῖνι with ὑσμίνη, ἀλκί with ἀλκῆ, and ζαῆν ἀνεμον Od. 12. 313, where the Ionic form of declension would give ζαῆ. It is less easy to assign the various forms of the pronoun to their original dialects. Perhaps ἐγών, the genitives in -θεν, ἄμμι, ἄμμε, ὕμμι, ὕμμε, may be reckoned with some certainty as Aeolic. Among adverb forms, ὑπαιθα, ἥλιθα, μίνυνθα, ἄλλυδις, and ἄμυδις reckon as Aeolic.

In the flexion of the verbs the Scholl. and grammarians refer several peculiar forms to Aeolic that cannot rightly be so characterised, e.g. the termination

-ατο, which occurs in the pure Ionic of Herodotus. The short forms δάμεν, βάν, στάν, ἔφαν are referred by them to the same dialect, but it is at least as likely that they were in common usage in popular Greek. Among the best established Aeolisms in the verb we may quote such forms as κέκαδον, κεκαδησόμεθα, the reduplicated 2nd aorist and its derived future; which Schol. Vict. on Il. 8. 352 calls ἀναδιπλασιασμός Αἰολικός. The Schol. A. on Il. 10. 67 finds ἐγρήγορθαι as an Aeolic form: cp. τέτορθαι, μέμορθαι, ἔφθορθαι.

It is usual to refer to Aeolic the form of the 2nd pers. sing. present act. in -θα, as τίθησθα (Od. 9. 404), φῆσθα (Il. 21. 186), διδοῖσθα (Il. 19. 270), the optative aorist in -εῖα, -εῖας, -εῖε, the termination of the perf. act. particip. in -ων, -οντος, instead of -ώς, -ύτος (see Aristarch. on κεκλήγοντες Il. 16. 430), and the future and aor. with σ from verbs in ρ and λ (as κέρσω, κέλσω, φύρσω). Special forms quoted as Aeolic are ἄλτο, and ἄεσα (from root ἄF, 'to sleep'), in which Ameis finds the use of the Aeolic augment in α. The form ἐπισχοίης (Il. 14. 241) is given by the Schol. ad loc. as a special Aeolism, found in Sappho. On the whole question see the treatise of Ameis, referred to above, Ahrens, de dialect. Aeol., Herzog, Bildungsgesch. der Griech. und Lat. p. 115 foll.

743. σὺ μὲν ἄρ' με = 'slay me or let me be;' i.e. 'whether you slay me or spare me, still I will not hide what I have to say.' Compare ψεύσομαι ἢ ἔτυμον ἐρέω κέλεται δέ με θυμός sup. 140.

749. ἰάπτῃς. See on Od. 2. 376.

752. εὖχε[ο]. The full meaning of

ἡ γάρ κέν μιν ἔπειτα καὶ ἐκ θανάτοιο σαώσαι.
 μηδὲ γέροντα κάκου κεκακωμένον· οὐ γὰρ οἶω
 πάγχυ θεοῖς μακάρεσσι γονὴν Ἀρκεισιάδαο 755
 ἔχθεσθ', ἀλλ' ἔτι πού τις ἐπέσσεται ὅς κεν ἔχῃσι
 δώματά θ' ὑψερεφέα καὶ ἀπόπροθι πίονας ἀγρούς.'

Ὡς φάτο, τῆς δ' εὐνησε γόον, σχέθε δ' ὅσσε γόοιο.
 ἡ δ' ὑδρηναμένη, καθαρὰ χροῖ εἶμαθ' ἐλοῦσα,
 εἰς ὑπερῶ' ἀνέβαινε σὺν ἀμφιπόλοισι γυναιξίν, 760
 ἐν δ' ἔθετ' οὐλοχύτας κανέφ, ἡρᾶτο δ' Ἀθήνη·

Κλυθί μεν, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
 εἴ ποτέ τοι πολύμητις ἐνὶ μεγάροισιν Ὀδυσσεὺς
 ἦ βοὸς ἦ οἶος κατὰ πίονα μηρί' ἔκκε, 765
 τῶν νῦν μοι μνήσαι, καί μοι φίλον νῖα σώωσον,
 μνηστῆρας δ' ἀπάλαλκε κακῶς ὑπερηνορέοντας.'

Ὡς εἰποῦσ' ὀλόλυξε, θεὰ δέ οἱ ἔκλυεν ἀρῆς.

756. ἔχθεσθ'] Al. ἄχθεσθ(αι) and οἴχεσθ(αι) Schol. B.

the sentence thus constructed with unconnected participles is, ὑδρηναμένη ἔλε, καὶ ἐλοῦσα ἀνάβηθι, καὶ ἀναβάσα εὔχεο. Compare ὁ δ' Ἄργος ἐλθὼν, κῆδος Ἀδράστου λαβὼν, | πολλὴν ἀθροίσας ἀσπίδ' Ἀργείων ἄγει Eur. Phoen. 77 foll., ἦλυθεν ἀνὴρ | τηλεδαπὸς φεύγων ἐξ Ἀργεὸς ἀνδρα κατακτάς Od. 15. 224.

753. ἔπειτα, 'thereon:' sc. when you have made your prayer to her.

754. κάκου, i. e. κάκοε, imperative, from κακῶω. With the parechesis κάκου κεκακ, cp. Od. 5. 263 πέμπτω πέμπε.

756. ἐπέσσεται = 'supererit.'

758. εὐνησε γόον. Ameis compares ἀνέμους ἐκέλευτε .. εὐνηθῆναι Od. 5. 384; so we find ἀνέμους κοιμᾶν Il. 12. 281, κύματα Od. 12. 169, ὀδύνas Il. 16. 524.

761. οὐλοχύτας. It is wrong to render this, as Nitzsch, 'ein Rauchopfer von heiliger Gerste,' for the basket cannot represent an altar; though Schol. says, ἀντὶ βωμοῦ καθιέρωσε τῷ κανέφ τὰς κριθάς. The barley was not burned, but was poured out from its basket as wine from its cup, and so was rather equivalent to the libation.

762. ἀτρυτώνη. Athena is here supplicated in the character in which she generally appears in the Iliad, viz.

as the war-goddess. The epithet is generally taken (see Eustath.) as a lengthened form of ἀτρύτος = ἀτειρής, 'unwearied.' Bergk, Jahrb. 81, refers it to the same root as Τριτογένεια; others connect it with ἀτρύνω. Cp. Ὀτρεὺς for Ἀτρεὺς and Hesych. ἀτρύνων ἐγείρων. This last derivation makes the word analogous in meaning to λαοσσόος, ἐγρεμάχη, and ἐγρεκύδοιμος, epithets of Athena.

763. Cp. Virg. Aen. 9. 404 'Si qua tuis unquam pro me pater Hyrtacus aris | dona tulit.'

767. ὀλόλυξε, cp. Od. 3. 450; Il. 6. 301.

ἔκλυεν οἱ, 'heard for her,' i. e. heard her prayer. Compare with this use of the dative δέξασθαί τινι, and see Il. 16. 531 ὅττι οἱ ᾤκ' ἤκουσε μέγας θεὸς εὖξαμένοιο.

ἀρῆς, ᾱ in arsis, ᾶ in thesis. The word appears in various senses: (1) as here, 'a prayer,' cp. Il. 15. 378, 598; 23. 199; (2) a 'curse,' Il. 9. 566, etc. etc.; (3) 'mischief' or 'harm,' Od. 2. 59; 22. 208; Il. 12. 334, etc. An attempt has been made to distinguish (3) as an altogether different word, connected with ἀρήμενος; and Heyne (Il. 12. 334) vainly endeavours to restrict ἀρή to meaning (2), and ᾶρή to (1).

μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκίοεντα·
ὦδε δέ τις εἶπεςκε νέων ὑπερηνορέοντων·

‘Ἦ μάλα δὴ γάμον ἄμμι πολυμνήστη βασιλεία 770
ἀρτύει, οὐδέ τι οἶδεν ὃ οἱ φόνος νῦν τέτυκται.’

‘Ὡς ἄρα τις εἶπεςκε, τὰ δ' οὐκ ἴσαν ὥς ἐτέτυκτο.
τοῖσιν δ' Ἀντίνοος ἀγορήσατο καὶ μετέειπε·

‘Δαιμόνιοι, μύθους μὲν ὑπερφιάλους ἀλέασθε 775
πάντας ὁμῶς, μή πού τις ἐπαγγείλῃσι καὶ εἴσω.
ἀλλ' ἄγε σιγῇ τοῖον ἀναστάντες τελέωμεν
μῦθον, ὃ δὴ καὶ πᾶσιν ἐνὶ φρεσὶν ἥραρεν ἡμῖν.’

‘Ὡς εἰπὼν ἐκρίνατ' ἐείκοσι φῶτας ἀρίστους,
βὰν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
νῆα μὲν οὖν πάμπρωτον ἀλὸς βένθοσδε ἔρυσσαν, 780
ἐν δ' ἰστόν τε τίθεντο καὶ ἰστία νηὶ μελαίνῃ,
ἡρτύναντο δ' ἐρετμὰ τροποῖς ἐν δερματίνοισι
πάντα κατὰ μοῖραν· ἀνά θ' ἰστία λευκὰ πέτασσαν·
τεύχεα δέ σφ' ἥνεικαν ὑπέρθυμοι θεράποντες.

775. πάντας] Nitzsch πάντες. ἐπαγγείλῃσι] Bekk., ed. 2, and Ameis, with four MSS, read ἀπαγγείλῃσι. 783.] περιττὸς δοκεῖ ὁ στίχος Schol. M. Cod. H., among others, omits it. 784. σφ' ἥνεικαν] Bekk., ed. 2, σφιν ἔνεικαν, with three MSS.

768. ὁμάδησαν. The tense shows that this is not a description of the noisy character of the suitors' feast, but that it expresses the sudden clamour raised when they heard Penelope's cry (ὀλολυγή) and misinterpreted its meaning.

772. ἴσαν (elsewhere the imperf. tense from εἶμι) is here and in Il. 18. 405, Od. 13. 170, 23. 152, a form of the pluperfect, from οἶδα. It seems to stand in the same relation to ἤδεσαν (ἦσαν) that ἴσασι does to οἶδασι.

ὥς ἐτέτυκτο, 'how matters really were;' viz. that Penelope was aware of their designs. All that the suitors knew was that Penelope had gone to make supplication; and they chose to regard her act as a propitiation of Athena with reference to her immediate marriage.

774. μύθους ὑπερφιάλους .. πάντας ὁμῶς. Nitzsch needlessly reads πάντες. Löwe's interpretation gives the sense well: 'sermones temerarios et imprudentes de perniciē Telemachi et nuptiis

Penelopes. Hinc equidem non offendor accusativo πάντας quo innuit Antinous non solum consilium quod ceperant proci interficiendi Telemachi, sed nec expectationem suam de Penelope esse inconsultius evulgandam.'

775. ἐπαγγείλῃσι is rare in this sense; but cp. Hdt. 3. 36 οἱ θεράποντες τοῦτο ἐπήγγειλαν αὐτῷ ὥς περιείη.

776. σιγῇ τοῖον ἀναστάντες. This forms the antithesis to ὁμάδησαν and μύθους ὑπερφιάλους.

782. τροπός is equivalent to the old Lat. 'struppus,' and our 'strap.' It is the leathern loop fixed at the gunwale, in which the oar works. Cp. Thucyd. 2. 93, with interpretation: τροπῶν τῆρες, οἱ ἱμάντες οἱ ἐν τοῖς πλοίοις ἐν οἷς αἱ κῶπαι περὶ τοὺς σκαλμοὺς περιδέονται. The modern Greek boatman still uses a similar loop to fasten his oar to the thole. See Leake's Attica, p. 139.

784. τεύχεα are not here 'ship's-tackling,' like ὅπλα, but the actual weapons which the suitors took to use against Telemachus.

ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί· 785
 ἔνθα δὲ δόρπον ἔλοντο, μένον δ' ἐπὶ ἔσπερον ἐλθεῖν.

Ἡ δ' ὑπερώϊω αὐθι περίφρων Πηνελόπεια
 κεῖτ' ἄρ' ἄσιτος, ἄπαστος ἐδητύος ἡδὲ ποτήτος,
 ὀρμαίνουσ' ἢ οἱ θάνατον φύγοι νίδος ἀμύμων,
 ἦ ὃ γ' ὑπὸ μνηστῆρσιν ὑπερφιάλοισι δαμείη. 790
 ὅσσα δὲ μερμήριξε λέων ἀνδρῶν ἐν ὀμίλῳ
 δείσας, ὅππότε μιν δόλιον περὶ κύκλον ἄγωσι,
 τόσσα μιν ὀρμαίνουσιν ἐπήλυθε νήδυμος ὕπνος·

785. ἐν νοτίῳ] Ἀριστοφάνης εἰνοδίῳ, ὡς ἂν εἴποι ἐν ὁδῷ, ἐτοίμην εἰς τὸ πλεῖν Schol. B. E. H. P. Q. T. La Roche thinks the real reading of Aristophanes must have been ἐννοδίῳ, Lehrs maintains it to have been ἐννόδιον = ἐτοίμην. For ἐκ δ' ἔβαν, found in the best MSS, the common reading is ἐν δ' ἔβαν. 788. ἄσιτος] Ῥιανός, κεῖτ' ἄρ' ἀναυδος· καὶ ἔστιν αὕτη χαριεσττέρα ἢ γραφή. This reading was to escape the seeming tautology of ἄσιτος and ἄπαστος. 793. ἐπήλυθε νήδυμος] We gather that this was the reading of Aristarchus, the Schol. E. being a citation and explanation of his view. Al. ἐπήλυθεν ἡδυμος.

785. ὑψοῦ ἐν νοτίῳ, 'they anchored her well out in the water.' The expression describes a ship ready for sailing at a moment's notice. She is not drawn up on the sand, but with sails set and oars ready, she lies afloat; her stern made fast with a hawser to the shore, her bows moored to the anchor-stone (εὐναί). Cp. Il. 14. 77 ὕψι δ' ἐπ' εὐνάων ὀρμίσσομεν. The meaning of νότιον is the water near the shore, and the adverb ὑψοῦ is quite as accurate a description of its position as ὕψι in the phrase ὕψι ἐπ' εὐνάων quoted above. We must suppose here, that they hauled up to shore, and landed (ἐκ δ' ἔβαν αὐτοί) for supper. Such a process is the natural one, as no small boats were in use for embarking and disembarking. And this would be easy enough, if we may suppose that they had a running tackle passed through a loop round their mooring-stone. They could then haul to shore and haul off again at pleasure. This interpretation is borne out by Od. 8. 55 ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὥρμισαν, αὐτὰρ ἔπειτα | βάν ῥ' ἔμεν Ἀλκινόοιο δαΐφρονος ἐς μέγα δῶμα. The common reading ἐν δ' ἔβαν comes from a misconception of the passage. The actual departure is described inf. 842. As an illustration of the practice of disembarking to take supper cp. Od. 14.

347 αὐτοὶ δ' ἀποβάντες | ἐσσυμένως παρὰ θίνα θαλάσσης δόρπον ἔλοντο.

788. Here ἄσιτος is the general statement, the words ἄπαστος ἐδητύος ἡδὲ ποτήτος being added as epexegetis. See Eustath. διασαφητικόν ἐστι τοῦ ἄσιτος.

791. ὅσσα δὲ μερμήριξε λέων. Eustath. οὐ λέοντι αὐτὴν εἰκάσε θρασυνομένῳ . . ἀλλὰ λέοντι δεδιότι καὶ δι' αὐτὸ μερμηρίζοντι. The fear and the sense of helplessness form the point of comparison: the poet choosing the picture of a lion for his simile, because it is a natural way of introducing the evil designs of the suitors, who like huntsmen δόλιον περὶ κύκλον ἄγουσι, that is, draw a cordon of men round the lion and gradually narrow the circle. For the double accusative with περὶ . . ἄγειν compare παρθένον τὴν καλλιστεύουσαν περιάγουσι τὴν λίμνην Hdt. 4. 180. A similar construction with ἀμφιεννύναι is found in Od. 10. 542.

793. νήδυμος. According to Buttm. Lexil. § 81 this form of word is the result of an orthographical error. Originally it was written φήδυμος, but when the initial digamma was dropped, the νυ ἐφελκυστικόν was affixed to the termination of the foregoing word to avoid hiatus. In process of time, and in a period when writing was rare, this final ν was transferred to the next word, and νήδυμος came to be accepted as

εὔδε δ' ἀνακλινθεῖσα, λύθεν δέ οἱ ἄψα πάντα.

Ἔνθ' αὐτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη· 795

εἰδῶλον ποίησε, δέμας δ' ἥκτο γυναικί,

Ἰφθίμη, κούρη μεγαλήτορος Ἰκαρίοιο,

τὴν Εὐμηλος ὄπυιε, Φερῆς ἐνὶ οἰκίᾳ ναίων.

πέμπε δέ μιν πρὸς δώματ' Ὀδυσσῆος θείοιο,

εἴως Πηνελόπειαν ὀδυρομένην, γοόωσαν, 800

παύσειε κλαυθμοῖο γοοῖό τε δακρυόεντος.

ἐς θάλαμον δ' εἰσῆλθε παρὰ κληῖδος ἱμάντα,

στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν·

Ἐϋδεις, Πηνελόπεια, φίλον τετιημένην ἦτορ;

οὐ μέν σ' οὐδὲ ἐῶσι θεοὶ ρεῖα ζῶντες 805

κλαίειν οὐδ' ἀκάχησθαι, ἐπεὶ ῥ' ἔτι νόστιμός ἐστι

σὸς παῖς· οὐ μέν γάρ τι θεοῖς ἀλιτῆμενός ἐστι·

797. Ἰφθίμη] ἀμφιβάλλει Ἀρίσταρχος πότερον ἐπίθετον τὸ ἰφθίμη ἢ κίριον Schol. P.

the correct form instead of ἥδυμος. Such an etymological accident finds a sort of parallel in the French word *lierre*, for *l'ierre* (cp. Lat. *edera*), and in the English, *a newt* instead of *an eft*. *νήδυμος* is used altogether twelve times in Homer. In Il. 2. 2; 10. 91; 14. 242; Od. 4. 793; 12. 311, it is preceded by a word capable of receiving the *νῦ* ἐφεκλυστικόν, and in Il. 10. 187 and 14. 354 by a word naturally ending in *ν*. From this uncertainty, it may be supposed, which thus arose in the pronunciation of the word, the incorrect form *νήδυμος* for *φήδυμος* or *ἥδυμος* was extended to those passages in which no final *ν* precedes or can precede the word, e. g. Il. 14. 253; 16. 454; 23. 63; Od. 12. 366; 13. 79. Aristarchus interprets it as meaning *ἀνέκδυτος* (from *νή-δύω*), and as therefore parallel to *νήγρετος*, but this would be an unsuitable epithet in such a passage as Il. 2. 2; the phrase *νήδυμος μοῦσα* h. Vener. 172 is doubtless of much later date; (cp. also h. Merc. 241, and see Baumeist. ad loc.). Düntzer proposes to derive it from *νή* and *δυμός* from a root *δυ*, seen in *δύη*, *δυερός*, and renders 'painless.' Schenkl (quoted by Ameis, Anh. on Od. 13. 79) refers it to a Skt. stem *nand* = 'gaudere,' or

in a causative sense, 'exhilarare,' so that *νήδυμος* may be a euphonic form of *νάνδ-υμος*, the termination being analogous to *δίδυμος*, *τρίδυμος*. It should be mentioned that Hesiod, Simonides, and Antimachus used a form *ἥδυμος*, and were therefore reproached by Poseidonius and Aristarchus as *παραφθείροντες τὴν Ὀμήρου λέξιν*.

796. Notice that in Homer the dream is not merely the creation of the sleeper's mind, but is represented as having a real existence apart from him.

798. Eumelus, son of Adrastus and Alcestis, lived at Pherae on the lake Boebeis in Thessaly (cp. Il. 2. 711), and had taken part in the Trojan expedition.

800. *εἴως* is properly an adverb of time, as *ἵνα* is of place, but it is used here (as in Od. 6. 80; 9. 376; 19. 367) as a final conjunction. This use does not seem to be found in the Iliad.

802. *κληῖδος ἱμάντα*. See on Od. 1. 442.

803. Join *καὶ προσέειπέ μιν μῦθον*, the double accusative being the regular use, as *ἔπος μιν ἀντίον ἤνδα*, *Τυδείδην ἔπια πτερόεντα προσήνδα*, etc.

805. *οὐ . . οὐδέ*, see Od. 3. 27.

807. *ἀλιτῆμενος*. This form, and also

Τὴν δ' ἡμείβετ' ἔπειτα περίφρων Πηνελόπεια,
ἡδὺ μάλα κνώσσουσ' ἐν ὀνειρείησι πύλῃσι·

‘Τίπτε, κασιγνήτη, δεῦρ' ἤλυθες; οὔ τι πάρος γε 810
πωλέαι, ἐπεὶ μάλα πολλὸν ἀπόπροθι δώματα ναίεις·
καί με κέλειαι παύσασθαι οἰζύος ἡδ' ὀδυνάων
πολλέων, αἳ μ' ἐρέθουσι κατὰ φρένα καὶ κατὰ θυμόν,
ἢ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,
παντοίῃς ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν, 815
ἐσθλὸν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.
νῦν αὖ παῖς ἀγαπητὸς ἔβη κοίλης ἐπὶ νηὸς,
νήπιος, οὔτε πόνων εὖ εἰδὼς οὔτ' ἀγοράων.

τοῦ δὴ ἐγὼ καὶ μᾶλλον ὀδύρομαι ἢ περ ἐκείνου.
τοῦ δ' ἀμφιτρομέω καὶ δεΐδια μή τι πάθῃσιν, 820
ἢ ὃ γε τῶν ἐνὶ δῆμῳ, ἵν' οἴχεται, ἢ ἐνὶ πόντῳ·
δυσμενέες γὰρ πολλοὶ ἐπ' αὐτῷ μηχανόωνται,
ἰέμενοι κτεῖναι, πρὶν πατρίδα γαῖαν ἰκέσθαι·

Τὴν δ' ἀπαμειβόμενον προσέφη εἰδωλον ἄμαυρόν·
‘θάρσει, μηδέ τι πάγχυ μετὰ φρεσὶ δεΐδιθι λίην· 825

816.] περιττὸς ὁ στίχος. See on sup. 726.

ἀλαλήμενος, ἀκαχήμενος, βλήμενος, ἐληλάμενος, κτάμενος, οὐτάμενος, etc., are rightly given by Aristarchus with the proparoxyton accent, as participles from the non-thematic aor., and not from the perfect. Here ἀλιτήμενος is almost equivalent to ‘a sinner.’ ἀλιταίνειν governs the accusative, as in Il. 9. 375; 19. 265; sup. 378, so that θεοῖς here is an ethical dative=‘in the eyes of the gods:’ compare δαίμοσιν εἶναι ἀλιτρός Il. 23. 595, καὶ σφιν γαμβρὸς Διὸς ἔσσι sup. 569.

809. ὀνειρείησι πύλῃσι. Cp. Od. 19. 562 foll.

811. Whether we write πωλέαι, with La Roche, or πωλέ, as the majority of editors, the tense must be present and not past, according to the regular idiom with πάρος, as in Od. 5. 88; Il. 4. 264; 12. 346; 15. 256; 18. 386; 23. 782. See on Od. 2. 202.

818. νήπιος. Compare a similar description of the young Achilles Il. 9. 440 νήπιον οὔ πω εἰδόθ' ὁμοίου πολέμοιο |

οὔδ' ἀγορέων, ἵνα τ' ἄνδρες ἀριπρεπέες τελέθουσι.

820. μή τι πάθῃσιν, euphemistic for ‘meet his death;’ as in Od. 12. 321.

821. ἵν' οἴχεται, as we say loosely, ‘where he is gone,’ τῶν standing as antecedent to ἵνα=‘ibi, ubi.’ And as ἵνα expresses no motion, the words must not be construed as equivalent to *quo digressus est*: the place where he now is, rather than the place to which he has gone, being signified. Compare πῇ οἴχεται (not ποῖ or πόσε) Il. 24. 201.

824. ἄμαυρόν, ‘dim.’ According to Curtius from ἀ privat. and root *mar*, seen in μαρμαίρω, μαρίλη. The proper form would be ἀμαρφός, which by metathesis becomes ἀμαφρός or ἀμαυρός. Other philologists regard the ἀ as euphonic and not privative, interpreting the epithet as describing the glimmering, wavering appearance of a dream.

825. πάγχυ is generally joined with λίην, but it is more in accordance with

τοίη γάρ οἱ πομπὸς ἄμ' ἔρχεται, ἣν τε καὶ ἄλλοι
 ἀνέρες ἡρήσαντο παρεστάμεναι, δύναται γάρ,
 Παλλὰς Ἀθηναίη· σὲ δ' ὀδυρομένην ἔλεαίρει·
 ἦ νῦν με προέηκε τεῖν τάδε μυθήσασθαι·

Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια· 830
 'εἰ μὲν δὴ θεὸς ἔσσι, θεοῖό τε ἔκλυες αὐδῆς,
 εἰ δ' ἄγε μοι καὶ κεῖνον οἰζυρὸν κατάλεξον,
 ἦ που ἔτι ζῶει καὶ ὄρᾳ φάος ἡέλιιο,
 ἦ ἤδη τέθνηκε καὶ εἰν Ἀίδαο δόμοισι·

Τὴν δ' ἀπαμειβόμενον προσέφη εἰδωλὸν ἄμαυρόν· 835
 'οὐ μὲν τοι κεῖνόν γε διηνεκέως ἀγορεύσω,
 ζῶει ὃ γ', ἦ τέθνηκε· κακὸν δ' ἀνεμώλια βάζειν·

Ὡς εἰπὼν σταθμοῖο παρὰ κληῖδα λιάσθη
 ἔς πνοιᾶς ἀνέμων· ἦ δ' ἐξ ὕπνου ἀνόρουσε
 κούρη Ἰκαρίοιο· φίλον δέ οἱ ἦτορ ἰάνθη, 840
 ὥς οἱ ἐναργὲς ὄνειρον ἐπέσσυτο νυκτὸς ἀμολγῶ.

Μνηστῆρες δ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,
 Τηλεμάχῳ φόνον αἰπὺν ἐνὶ φρεσὶν ὀρμαίνοντες.
 ἔστι δέ τις νῆσος μέσση ἀλλὶ πετρήεσσα,
 μεσσηγὺς Ἰθάκης τε Σάμοιό τε παιπαλοέσσης, 845
 Ἀστερις, οὐ μεγάλη· λιμένες δ' ἔνι ναύλοχοι αὐτῇ
 ἀμφίδυμοι· τῇ τὸν γε μένον λοχόωντες Ἀχαιοί.

Homeric usage to take it as emphasizing the preceding negative; 'by no means fear so sorely.' Compare οὐ πῶ πάγχυ Od. 22. 236, οὐκέτι πάγχυ Il. 19. 343.

831. θεοῖό τε, 'and didst list to some god's bidding,' i. e. art sent here at the bidding of some god. As, e. g. Hermes, himself a θεός, might be sent by Zeus.

832. κατάλεξον with accusative; as inf. 836 ἀγορεύσω κεῖνον.

838. παρὰ κληῖδα σταθμοῖο, 'by the side of the bolt [that fitted] in the door-post.' She slipped through the slit in which the ἱμάς (802) worked.

841. ἐναργές. There is nothing in this epithet incompatible with the ordinary interpretation of ἄμαυρόν. The dream, though 'dim' to the bodily sense, had a 'clear meaning' to the mind.

ἐπέσσυτο implies the rapid movement with which the phantom had hastened to her. Cp. Od. 6. 20.

νυκτὸς ἀμολγῶ. Even Buttmann's ingenious theory about this word leaves the etymology more than doubtful. Of more modern philologists, some seek to establish the identity of ἀμολγός with ἄμαυρός, i. e. ἀμαρφός; others compound it of the euphonic ἀ and μολύνειν, μελαίνειν, or, adopting the Hesychian interpretation, μολγός = νέφος, render it, 'the cloudless night.' Meyer attempts to connect the word with the Scandinavian *myrkur*, 'darkness.'

846. It is impossible to accept the view of modern geographers identifying Asteris with the modern rock of Deskalio. See on the whole question the Appendix on Ithaca.

ΟΔΥΣΣΕΙΑΣ Ε.

'Οδυσσέως σχεδία.

'Ηώς δ' ἐκ λεχέων παρ' ἀγανού Τιθωνοῖο
 ὄρνυθ', ἵν' ἀθανάτοισι φάος φέροι ἡδὲ βροτοῖσιν·
 οἱ δὲ θεοὶ θῶκόνδε καθίζανον, ἐν δ' ἄρα τοῖσι
 Ζεὺς ὑψιβρεμέτης, οὗ τε κράτος ἐστὶ μέγιστον.

In Book I. (82-95) Athena had made two propositions to Zeus; (1) that Hermes should be sent to release Odysseus from Ogygia; and (2) that she herself should proceed to Ithaca, and despatch Telemachus in search of his father. Her own task had been accomplished: Telemachus travels to Sparta and Pylos (Od. 2. 414-4. 624) on this mission. Meanwhile the suitors have taken alarm at his departure, and set sail in the hope of intercepting him on his return (4. 787). At this critical point the scene changes to Olympus. Six days had elapsed since Athena's first appeal to Zeus (as may be gathered from the notes of time in 2. 1; 3. 1, 404, 491; 4. 306), and Hermes had not yet been sent to Ogygia. At the opening of this book Athena renews her request.

1. 'Ηώς δέ. This is a poetical way of expressing 'the next morning.' Cp. Il. 11. 1. Tithonus is here represented as a youthful hero (ἀγανός), whom Eos had carried off because of his beauty. Cp. Tyrtæus, ap. Stob. Flor. 51. 1 οὐδ' εἰ Τιθωνοῖο φυὴν χαριέστερος εἴη. The first mention of his unhappy gift of immortality without immortal youth is made in h. Hom. Ven. 219 foll. βῆ δ' ἵμεν ('Ηώς) αἰτήσουσα κελαινεφέα Κρονίωνα | ἀθάνατόν τ' ἔμεναι καὶ ζῶειν ἡματα πάντα | τῇ δὲ Ζεὺς ἐπένευσε καὶ ἐκρήνηεν ἐέλδωρ. | νηπίη· οὐδ' ἐνόησε μετὰ φρεσὶ πότνια 'Ηώς | ἥβην αἰτῆσαι ξυσαί τ' ἄπο γῆρας ὀλοῖόν. So Mimnerm. ap. Stob.

Flor. 116. 33 Τιθωνῷ μὲν ἔδωκεν ἔχειν κακὸν ἀφθιτον ὁ Ζεὺς, | γῆρας δὲ καὶ θανάτου ῥίγιον ἀργαλέον. The story may be supposed to allegorize the change of the fresh morning hours into the scorching noon that brings weariness and weakness with it. The old Tithonus, 'turning again to childish treble, pipes and whistles in his sound,' so that his voice was compared to the noise of the cicada, the only creature heard in the heat of the day: compare 'sole sub ardenti resonant arbusta cicadis' Virg. Ecl. 2. 13. Lycophron, 941, follows Callimachus in giving Eos herself the name Τιτώ, which must be etymologically connected with Τιθωνός.

3. θῶκόνδε καθίζανον. This is the ordinary daily gathering of the gods in the hall of Zeus. In the same sense we have θεῶν ἔδεα Il. 1. 533; compare also Il. 4. 1 οἱ δὲ θεοὶ παρ' Ἰφιδῆ καθήμενοι ἡγορόωντο | χρυσέῳ ἐν δαπέδῳ. The summoning of a special assembly is described in distinctly different terms, as in Il. 8. 2 Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο . . αὐτὸς δὲ σφ' ἀγόρευε, Il. 20. 4 Ζεὺς δὲ θέμιστα κέλευσε θεοὺς ἀγορῇνδε καλέσσαι . . ἡ δ' ἄρα πάντη | φοιτήσασα κέλευσε Διὸς πρὸς δῶμα νέεσθαι. With the construction θῶκόνδε καθίζανον cp. Od. 4. 51 ἐς ῥα θρόνους ἕζοντο, 'they went to their seats and sate down:' but θῶκος or θόωκος is rather the 'session' than the 'seat;' compare Od. 2. 26 οὐτ' ἀγορῇ οὔτε θόωκος, where θόωκος is equivalent to βουλή.

τοῖσι δ' Ἀθηναίῃ λέγε κήδεα πόλλ' Ὀδυσῆος
μνησαμένη· μέλε γάρ οἱ ἔων ἐν δώμασι νύμφης·

5

‘Ζεῦ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἔοντες,

7.] ἐκ τῆς ἐν Ἰλιάδι Νέστορος εὐχῆς μετατίθεται Schol. P.

5. λέγε, ‘recounted.’

6. μέλε γάρ οἱ ἔων. The strictly impersonal sense of μέλειν is not found in Homer: the nearest approach to it is in Od. 1. 305 σοὶ δ' αὐτῷ μελέτω, where the subject is only suggested; and Od. 16. 465 οὐκ ἔμελέν μοι ταῦτα μεταλλῆσαι, where the infinitive stands as subject. The common construction is μέλει τις (or τι) τινί, or the corresponding use with the third person plural, as μελήσουσίν μοι ἵπποι Il. 10. 481. The 1st person is only once used, εἴμ' Ὀδυσσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν | ἀνθρώποισι μέλω Od. 9. 19; compare also Ἀργῶ πᾶσι μέλουσα 12. 70. The participle μεμνηλώς is used with an active force, ‘caring for,’ as μέγα πλοῦτοιο μεμνηλώς Il. 5. 708. In Od. 10. 505 we have μελέσθω.

7. The whole of Athena's address is a cento from earlier books of the Odyssey. The words μή τις ἔτι . . ἥπιος ἦεν (8. 12) are borrowed from Mentor's speech to the Ithacensians. The conversation of Menelaus with Proteus (4. 230–234) supplies the lines νύμφης ἐν μεγάροις . . θαλάσσης (13–17); and the concluding lines are taken almost verbatim from the address of Medon to Penelope (4. 700–702). It is possible to consider this as an intentional recapitulation, in words with which the hearers of the earlier part of the poem were familiar. Against this we may quote the canon maintained by Gottf. Hermann, ‘de iteratis apud Homerum,’ that repetitions of the same words are only admissible in Homer under two circumstances; (1) ‘quae per ipsum rerum narrandarum ordinem saepius redeunt, per se patet rectius iisdem quam aliis verbis dici, ut ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ, etc. ;’ (2) ‘mandata iisdem verbis quibus accepta sunt perferuntur, quod ut antiquae simplicitatis est, ita eo quoque commendatur quod alioqui parum fidus esse nuntius videretur.’ This would limit Homeric iterations to regular epic formulae and to the delivery of messages. All other kinds of repetitions Hermann holds to be proofs of the work of composers of different dates,

unless the one passage is an avowed and distinct reflection of the other. This seems a needlessly hard and fast line to draw, especially in dealing with poetical composition. Nor is there anything unnatural in such a general resumption of the thread of the story, that has been broken by the change of place and scene.

Those who find two distinct poems in the Odyssey, viz. a Τηλεμαχία and a Νόστος Ὀδυσσεως, blended or pieced together with more or less skill (see Od. 4. 594), describe the opening of the fifth book as a palpable attempt to cover a gap between the two stories. They maintain that the narrative of the journeyings of Telemachus ends with the close of b. 4, only to be resumed in bb. 15, 16; and that the Nostos properly begins with b. 5. The introduction of the second council of the gods in Olympus is, according to this view, an awkward necessity, caused by the insertion of the Telemachia after the former council of the gods in b. 1. It is maintained, that when the earlier council had determined, in the absence of Poseidon, to bring Odysseus safe home, we ought to have had at once the despatch of Hermes with his warning message to Calypso—in short, an immediate transition from b. 1. 87 to b. 5. 30, with some such connecting line as ὥς φάθ', ὃ δ' Ἑρμείαν προσέφη νεφεληγερέτα Ζεὺς. This view may be seen briefly stated in Köchly, de Odys. carm. diss. I (pp. 11 foll.), Turici 1862; and more fully in C. J. Schmitt, de 2ndo in Odys. deorum concilio interpolato, eoque centone, Freiburgae 1852, or P. D. Ch. Hennings, die Telemachie (pp. 151 foll.), Leips. 1858. But, this treatment, it may be argued, betrays a want of appreciation of the main conception of the poem. The proposed rearrangement may simplify the mere sequence of facts, but it does so at the expense of the artistic construction of the plot in the Odyssey. Nothing can be more effective, it might be urged, than the break at the end of the fourth book, where the perils of Telemachus,

μή τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω
 σκηπτουῆχος βασιλεὺς, μηδὲ φρεσὶν αἴσιμα εἰδώς·
 ἀλλ' αἰεὶ χαλεπὸς τ' εἴη καὶ αἴсула ῥέζοι, 10
 ὥς οὐ τις μέμνηται Ὀδυσσῆος θείοιο
 λαῶν, οἷσιν ἄνασσε, πατὴρ δ' ὥς ἥπιος ἦεν.
 ἀλλ' ὁ μὲν ἐν νήσῳ κείται κρατέρ' ἄλγεα πάσχων,
 νύμφης ἐν μεγάροισι Καλυψοῦς, ἣ μιν ἀνάγκη
 ἴσχει· ὁ δ' οὐ δύναται ἦν πατρίδα γαῖαν ἰκέσθαι 15
 οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,
 οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.
 νῦν αὖ παῖδ' ἀγαπητὸν ἀποκτεῖναι μεμάασιν
 οἴκαδε νισσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκουὴν
 ἐς Πύλον ἡγαθήν ἥδ' ἐς Λακεδαίμονα διαν.' 20

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 'τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων·
 οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτῇ,
 ὥς ἦ τοι κείνους Ὀδυσσεὺς ἀποτίσεται ἐλθών;
 Τηλέμαχον δὲ σὺ πέμψον ἐπισταμένως, δύνασαι γάρ, 25
 ὥς κε μάλ' ἀσκηθῆς ἦν πατρίδα γαῖαν ἵκηται,
 μνηστῆρες δ' ἐν νηὶ παλιμπετέες ἀπονέωνται.'

20. ἡγαθήν] Rhianus ἡμαθίην.

waylaid by the suitors, produce not only a keen interest but a painful suspense. This is the moment chosen for a change. We should say, in modern language, that it is the end of one volume of the novel, which closes with an exciting situation. The next volume—to continue the illustration—opens with an entirely new scene. The length at which the poet has narrated the circumstances connected with Telemachus' departure from Ithaca will be found sufficient justification for the unusual iteration of lines from earlier parts of the poem. Each repetition is a sort of reminiscence to bring the mind back to the story of the principal hero. But, after all, the main difficulty remains untouched that in this second council of the gods Athena makes no reference whatever to the proposal for sending Hermes to Odysseus, which she had made in b. i; but speaks as if there

was no intention of doing anything for him.

23, 24. Athena had not expressed this νόος in her address in b. i; she speaks there only of the return of Odysseus. The thought is first suggested in Nestor's words of comfort to Telemachus (3. 216), and reappears in the answer which Teiresias gives to Odysseus (11. 118).

27. παλιμπετέες. Not a syncopated form of παλιμπετέες as Schol. B. P. and others take it, but a neuter from παλιμπετής. See Buttm. Lexil. s. v. ἐπιτηδές. It is closely joined with ἄψ, as Il. 16. 395 ἄψ ἐπὶ νῆας ἔεργε παλιμπετέες. The meaning is reversal of the original route, whence comes the implied notion of 'in vain,' which is sometimes attached to it. Compare the threat against Sennacherib (2 Kings 19. 28) 'I will turn thee back by the way by which thou camest.'

Ἡ ῥα, καὶ Ἑρμείαν, υἷὸν φίλον, ἀντίον ἡὔδα
 ‘Ἑρμεία· σὺ γὰρ αὖτε τὰ τ’ ἄλλα περ ἄγγελός ἐσσι·
 νύμφη ἐνπλοκάμῳ εἰπεῖν νημερτέα βουλήν, 30
 νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται
 οὔτε θεῶν πομπῇ οὔτε θνητῶν ἀνθρώπων·
 ἀλλ’ ὃ γ’ ἐπὶ σχεδίδης πολυδέσμου πῆματα πάσχων
 ἡματί κ’ εἰκοστῷ Σχερίην ἐρίβωλον ἵκοιτο,

34. ἡματί κ’] χωρὶς τοῦ κε αἱ κοινότεραι Schol. H. The reading of Aristarchus seems to have adopted the κε. See Il. 9. 363. Bekk., ed. 2, omits κ’, because of the initial F in εἰκοστῷ.

28. ἀντίον ἡὔδα. Not necessarily, though generally, of an *answer*. Here in the sense only of *coram alloqui*. The accusative is governed by ἡὔδα, as may be seen by comparing σέθεν ἀντίον εἶπῃ Il. 1. 230, ἀντία δεσποίνης φάσθαι Od. 15. 377.

29. σὺ γὰρ αὖτε. For this anticipation of the clause containing the reason cp. Od. 1. 337. αὖτε here, with its adversative force, serves to throw an emphasis on σύ, ‘thou for thy part.’ See Od. 2. 103; 9. 256, 393; Il. 1. 404.

τὰ τ’ ἄλλα περ, ‘in all else whatsoever:’ so τὰ περ ἄλλα Od. 15. 540.

Hermes is here called the general messenger of the gods. In the Iliad, Iris for the most part fulfils that office; Ἴρις . . ἥ τε θεοῖσι μετὰγγελος ἀθανάτοισι Il. 15. 144. But Iris is not mentioned in the Odyssey. Some old interpreters, relying on a false etymology that connected Ἴρις with ἔρις, supposed that Hermes was messenger in matters of peace and Iris in affairs of war. See Serv. on Virg. Aen. 5. 606; Hesych. ἔριδας· τὰς ἐν οὐρανῷ ἴριδας ἀπτικῶς. Cp. Scholl. H. P. Q. T. ἐν μὲν Ἰλιάδι τῇ Ἰρίδι χρῆται διακόνῳ, καταπληκτικῇ γὰρ καὶ τοῖς πολεμικοῖς ἑοικυῖα· ἥ δὲ Ὀδυσσεΐα μυθῶδης ἐστίν, ὥς καὶ ὁ Ἑρμῆς. παρατηρητέον δὲ ὅτι καὶ ἐν Ἰλιάδι ἅπαξ ἐπέμφθη τῷ τοῖς λύτροις διασῶσαι τὸν Πρίαμον. Cod. Harl. gives ἐν τοῖς λύτροις, sc. in the Rhapsode of the ‘Ransom.’ Perhaps we may omit τῷ, and read ὅπως διασῶσαι.

The author of the hymn to Demeter (314 foll.) represents Zeus as first despatching Iris and afterwards Hermes; for the message of Iris fails of its purpose, and Hermes is sent ὅφρ’ Αἰδὴν μαλακοῖσι παραιφάμενος ἐπέεσσιν, | ἀγνὴν Περσεφόνειαν . . ἐξαγάγοι. This

seems to give a hint that Iris is the general medium of communication between the gods, and also between gods and men, while Hermes is chosen for special service requiring careful management. Thus he is sent to convey the warning to Aegisthus (Od. 1. 38); to break to Calypso the necessity of Odysseus’ dismissal (Od. 5); and to put Odysseus on his guard against the witcheries of Circe (Od. 10. 277).

31. νόστον, in apposition with βουλήν, the words ὥς κε . . ἀνθρώπων forming the exegesis to νόστον.

32. θεῶν πομπῇ, such as Telemachus enjoyed (2. 417): the rest of the line is explained by the word πέμψουσιν inf. 37. Cp. Hdt. 4. 152 ἀπίκοντο ἐς Ταρτησσὸν θείῃ πομπῇ χρεώμενοι.

33. σχεδίδης, properly a feminine (see Od. 1. 97) from the adjective σχεδῖος, which may signify ‘made of joined planks’ (from σχεδόν, ‘close’); to which meaning the epithet πολυδέσμου seems to point; compare also the further description, γόμφουσιν δ’ ἄρα τήν γε καὶ ἀρμονίῃσιν ἄρασεν (infra 248): so too Schol. Q., interpreting it by γόμφους ἐμπεπηγμένης. Others understand by it ‘a hastily made’ boat, νεὼς αὐτοσχεδῶς πηχθείσης Schol. V.; compare the later use of σχεδιάζειν. Plato seems to use σχεδία in this sense, Phaedo 85 D τὸν γοῦν βέλτιστον τῶν ἀνθρωπίνων λόγων λαβόντα καὶ δυσεξελεγκτότατον, ἐπὶ τούτου ὀχοῦμενον, ὥσπερ ἐπὶ σχεδίας κινδυνεύοντα, διαπλεῦσαι τὸν βίον, εἰ μὴ τις δύναιτο ἀσφαλέστερον καὶ ἀκινδυνότερον ἐπὶ βεβαιότερον ὀχήματος . . διαπορευθῆναι.

34. Σχερίην. We read (Od. 6. 4) that the Phaeacians formerly dwelt ἐν εὐρυχόρῳ Ὑπερείῃ | ἀγχοῦ Κυκλώπων,

Φαιήκων ἐς γαῖαν, οἳ ἀγχίθιοι γεγάασιν,
οἳ κέν μιν περὶ κῆρι θεὸν ὥς τιμήσουσι,

35

and that they were transported thence by their king Nausithous and settled in Scheria. From the story which Odysseus tells of his voyage (Od. 19. 271 foll.), he seems to place Scheria off the coast of the Epirote Thesprotians; and this hint may have given rise to the tradition which identified Scheria with Corcyra. So Callimachus (as we find in Strabo, 7. 3. 6) τὴν μὲν Γαῦδον Καλυψοῦς νῆσόν φησι, τὴν δὲ Κερκύραν Σχερίαν, and Thucyd. (1. 25) speaks of τὴν τῶν Φαιήκων προενοίκησιν τῆς Κερκύρας κλέος ἔχόντων περὶ ναῦς, and (3. 70) he also alludes to the τέμενος τοῦ Ἀλκίνου in Corcyra. But when we attempt to establish the identity, the story melts into romance. Hypereia and Scheria are merely topographical descriptions:—the 'Highlands'—the 'Coast.' The Schol. E. has a story to the effect that ἡ Σχερία τὸ μὲν πρῶτον ἐκαλεῖτο Δρεπάνη (sickle), because there the sickle was kept with which Cronus was mutilated. It was afterwards called Scheria, so the story goes, because at Demeter's request Poseidon consented to stop (σχεῖν) the flood that threatened to drown her.

The Phaeacians themselves are represented as of divine lineage (ἀγχίθιοι), and their name has been etymologically connected with φαῖός, 'dark;' their home being in the wonderland of the West (ποτὶ ζόφον). According to others, the name is to be referred to root φα, =bright. Their magic ships flit over the sea, ἥέρι καὶ νεφέλῃ κεκαλυμμένοι (Od. 8. 562), and Nausicaa describes herself and her countrymen as living ἀπάνευθε πολυκλύστῳ ἐνὶ πόντῳ | ἔσχατοι, οὐδέ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος (Od. 6. 205). Welcker (Klein. Schrift. 2. 14) endeavours to identify the account of the Phaeacians with certain forms of northern legend, laying much stress on their being called πομποὶ ἀπήμονες, and on their having carried Odysseus in a deep sleep across the sea. He finds in this a representation of the story of the Ferryman of the Dead: see further on Od. 8. 562.

Welcker also supposes that Homer sought in his description of the Phaeacians to portray the habits of his own Ionian countrymen.

Mure (Hist. Gk. Lit. vol. 1. Append. E.), commenting on the similarity of the words Phaeacian and Phoenician, thinks that it is 'some colony of these oriental adventurers in some part of the western Mediterranean which here forms the butt of Homer's playful satire.' He notices that Homer gives the epithets ναυσικλυτοί and ἀγανοί to both peoples, comparing Od. 7. 39 with 15. 415, and 13. 272 with 13. 120. According to Mure, 'Scher' is a Phoenician word signifying a 'busy port,' which suggests a ready etymology for Scheria. But the whole idea seems fanciful.

There is a more decided connection between the Elysian plain and the gardens of Alcinoüs. Both enjoy the constant presence of the genial Zephyr (Od. 4. 567; 7. 118), and Rhadamanthus, the inhabitant of Elysium, is the visitor of the Phaeacians (Od. 4. 564; 7. 323). This connection was remarked by the Schol. on Eurip. Hippol. 742 ἑτέραν γὰρ ἐμύθευσαν εἶναι γῆν ἐν ἣ πλεῖστα καὶ θαυμαστά φύονται ἐν τάντῃ γὰρ τὸ Ἡλύσιον πεδῖον καὶ τῶν Φαιήκων τὴν γῆν ἐμύθευσαν εἶναι. Nitzsch supposes that we have in Phaeacia a trace of Italian scenery idealised, but on the whole we shall not be able to improve upon the decision of Eratosthenes, quoted by Strabo (1. 2. 35), "Ὅμηρον μήτε εἰδέναι ταῦτα μήτε βούλεσθαι ἐν γυναικείοις τόποις ποιεῖν τὴν πλάνην (sc. Ὀδυσσῆος).

ἵκοιτό κε, not ἔξεται, because his safe arrival is dependent on many contingencies. Compare the same mood expressing the same conditions in the speech of Teiresias, Od. 11. 104, 111.

36. περὶ κῆρι. περί gives the notion of a circle completed, as distinct from ἀμφί, which properly means only, 'on both sides.' From this comes the sense of 'completeness,' 'thoroughness,' passing into the meaning of 'excess,' as in περισσῶς. The grammarians had no uniform rule about the accentuation of περί, so as to distinguish its meanings, or its prepositional from its adverbial use. Cp. Schol. Par. on Il. 21. 163 Πτολεμαῖος ὁ Πινδαρίων ἀναστρέφει τὴν περί ἵνα σημαίνη περισσῶς, but Herodian, on Il. 4. 46, writes, τὸ περὶ φυλάσσει

πέμψουσιν δ' ἐν νηὶ φίλην ἐς πατρίδα γαῖαν,
χαλκόν τε χρυσόν τε ἄλλῃς ἐσθῆτά τε δόντες,
πόλλ', ὅσ' ἂν οὐδέ ποτε Τροίης ἐξήρατ' Ὀδυσσεύς,
εἷ περ ἀπήμων ἦλθε, λαχὼν ἀπὸ ληίδος αἶσαν.
ὥς γάρ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι
οἶκον ἐς ὑψόροφον καὶ ἐὴν ἐς πατρίδα γαῖαν.'

40

“Ὡς ἔφατ', οὐδ' ἀπίθησε διάκτορος ἀργειφόντης.
αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
ἀμβρόσια, χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ' ὑγρὴν
ἦδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῆς ἀνέμοιο.

45

39. Τροίης] v. l. Τροίης. So Schol. H. P. V. διαιρετέον. τὸ γὰρ ἐξῆς Τροίης ἀπὸ ληίδος, ἀπὸ τῆς Τρωικῆς λείας. 43. foll.] μετηνέχθησαν οὐ δεόντως ἐντεῦθεν εἰς τὰ περὶ τῆς Ἀθηνᾶς ἐν α' λεγόμενα (Od. I. 96), καὶ εἰς τὰ περὶ Ἑρμοῦ ἡνίκα ἀπ' Ὀλύμπου εἰς τὴν Τροίαν κάτεισιν (Il. 24. 339) Schol. H. P. Q. οὐδὲν δέ φασιν ὄφελος ἐνθάδε ῥάβδου ὥσπερ ἐν Ἰλιάδι (24. 245) πρὸς τὸ κοιμίσαι τοὺς πυλωροὺς· οὐ συνορῶσι δὲ ὅτι ἰδιά τινά ἐστι θεῶν φορῆματα, ὡς εἴ τις μέμφοιτο ὅτι Ποσειδῶν εἰς Αἰθιοπίαν πορευόμενος τὴν τρίαῖναν ἔχει Schol. P. Q. T. On μετενέχθησαν κ.τ.λ. (sup.) Dind. ad loc. adds, 'Versus 43-49 iisdem verbis perscripti leguntur Il. 24. 339-345, pluribus vero mutatis vel additis in Od. I. 96-101, ubi 97-101 προηγεῖσθαι (ab Aristophane) dicuntur.'

τὸν τόνον ὅτε σημαίνει τὸ περισσῶς. The Venetus A. has *περὶ κῆρι* uniformly, except in Il. 24. 435, the work of a later hand. In this phrase and in others analogous to it, it is preferable to take *περὶ* adverbially, and regard *κῆρι* as a localising dative; for the following reasons. We find (Od. 8. 63) the phrase *περὶ . . φιλεῖν*, and in Il. 9. 117 *κῆρι φιλεῖν*: so again in Od. 2. 88 *περὶ . . εἰδέναι*, and in Il. 2. 213; 5. 326 *φρεσὶν εἰδέναι*. If we translate *περὶ φιλεῖν* by *valde amare*, and *κῆρι φιλεῖν* by *ex animo amare*, we may combine the two in *περὶ κῆρι φιλεῖν* and render it *valde ex animo amare*. This is easier than to take *περὶ* as a preposition with *κῆρι* in the sense of *circum cor*, which offers no definite meaning. If we prefer to give a more local sense to *περὶ* and translate it 'all around,' 'quite through,' the sense will be the same, and *κῆρι* will still stand as a local epexegetis. The same explanation will suit such passages as *ἀλύσσοντες περὶ θυμῷ* Il. 22. 70, or *τοῖσιν τε περὶ φρεσὶν ἄσπετος ἀλκή* Il. 16. 157; but it is likely enough that such later expressions as *περὶ χάρματι* h. Hom. Cer. 429, *περὶ φόβῳ* Aesch. Cho. 35, and *περὶ τάρβει* Pers. 696, have arisen from a mis-

conception of the Homeric usage (see the whole question well treated by Kuhl, Quaest. Hom. p. 1. de particulae *περὶ* forma et usu Homeric).

39. *πόλλ'* sums up the three accusatives in the preceding line, and introduces the clause with *ὅσα*.

Τροίης, i.e. Troy-land. See Od. 10. 40. Schol. H. P. V. joins *Τροίης*, as adj., with *ληίδος*.

40. *λαχὼν . . αἶσαν*, 'having got his meed from the spoil.' Cp. Il. 18. 327 *λαχόντα τε ληίδος αἶσαν*.

41. *ὥς*, 'in such wise,' i.e. including both the perils he must encounter, and the honourable escort from Phaeacia.

43-49. The whole passage is identical with Il. 24. 339-345, to which place the mention of the magic wand and its soporific powers seems more appropriate: for Hermes had on that occasion to lull the sentinels to sleep, *τοῖσι δ' ἐφ' ὕπνον ἔχευε διάκτορος ἀργειφόντης | πᾶσιν*, which words explain *τῇ τ' ἀνδρῶν ὄμματα θέλγει*. Virgil, in his adaptation of the passage, Aen. 4. 238 foll., extends the power of the wand to the causing or breaking the sleep of *death*, 'dat somnos adimitque et lumina morte resignat.'

εἶλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα θέλγει
ὦν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει.
τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς ἀργειφόντης.

Πιερίην δ' ἐπιβὰς ἐξ αἰθέρος ἔμπεσε πόντῳ 50

σεύατ' ἔπειτ' ἐπὶ κῦμα λάρῳ ὄρνιθι ἐοικώς,
ὃς τε κατὰ δεινοὺς κόλπους ἀλὸς ἀτρυγέτιοιο
ἰχθὺς ἀγρώσσων πυκινὰ πτερὰ δεύεται ἄλμῃ·
τῷ ἱκέλος πολέεσσιν ὀχήσατο κύμασιν Ἑρμῆς.
ἀλλ' ὅτε δὴ τὴν νῆσον ἀφίκετο τηλόθ' ἐοῦσαν, 55
ἐνθ' ἐκ πόντου βὰς ἰοειδέος ἡπειρόνδε

54. τῷ ἱκέλος] προσέθηκέ τις οὐ δεόντως τὸν στίχον Schol. H. P. Q., with whom Eustath. agrees, 1522. 62. See note below.

48. τοὺς δ' αὖτε, 'others again.'

49. πέτετο. The word is used of any rapid movement, and is not confined to the flight of birds. Cp. ἵπποι . . πετέσθην Il. 5. 366, ὀλοοῖτροχος . . πέτεται Il. 13. 140, ὅτ' ἂν . . πῆται νιφὰς ἢ χάλαζα Il. 15. 170, etc.

50. The flight of Hermes may be compared with that of Hera, Il. 14. 225 "Ἥρῃ δ' αἶσασι λίπεν ῥίον Οὐλύμποιο, | Πιερίην δ' ἐπιβᾶσα καὶ Ἥμαθίν ἐρατεινὴν | σεύατ' ἐφ' ἵπποπόλων Ὀρηκῶν ὄρεα νιφύοντα, | ἀκροτάτας κορυφὰς, οὐδὲ χθόνα μάρπτε ποδοῖν' | ἐξ Ἀθόω δ' ἐπὶ πόντον ἐβήσετο κυμαίνοντα. Here then the words Πιερίην δ' ἐπιβὰς refer to his passage over the peaks of the Pierian range, which runs north-west from Olympus.

ἐξ αἰθέρος should be joined with ἔμπεσε. Or it is possible to regard Pieria as the *plain* of that name, to which Hermes descends from Mount Olympus, as to a stage between it and the sea; in which case ἐξ αἰθέρος must be taken with ἐπιβὰς, for αἰθήρ is the clear air of mountain heights, as distinguished from the lower atmosphere, ἀήρ. Zeus on Olympus is described, Od. 15. 523, as αἰθέρι ναίων.

51. λάρος. A distinction is made between the λάρος and αἰθυία in the Peripl. pont. Eux. (33, ed. Müller); and Aristotle (Hist. Anim. 5. 9) does so even more explicitly, assigning to each a different breeding season. αἰθυία, inf. 337, must be a bird that dives, perhaps the *mergus*. λάρος

may be the gull (*larus*) or the tern (*sterna*), neither of which dives deep. In modern Greece the gull is still called γλάρος. Pliny appears to refer to the λάρος where he says, 'gaviae in petris nidificant . . aestate' Nat. Hist. 10. 32, 48.

52. δεινοὺς κόλπους. So πέλαγος μέγα τε δεινόν τε Od. 3. 322. κόλπος is occasionally used of the whole sea, e.g. θαλάσσης εὐρέα κόλπον Il. 18. 140; but it seems properly to describe the water as lying enclosed, or sunken, between headlands. Compare ἐπὶ Κρίσης κατεφαίνετο κόλπος ἀπείρων | ὃς τε διέκ Πελοπόννησον πείραν ἑέργει h. Hom. Ap. 431. Curtius thinks that κόλπος may be connected with κλέπ-τω, as something that hides or covers.

53. πυκινὰ πτερὰ, thickness of plumage is characteristic of sea-birds.

54. τῷ ἱκέλος. This line seems a mere tautology after ἐοικώς, but for a corresponding repetition in a simile cp. Il. 5. 87, 93 θῦνε γὰρ ἄμ πεδίων ποταμῷ πλήθοντι ἐοικώς . . ὥς ὑπὸ Τυδείδῃ πυκινὰ κλονέοντο φάλαγγες. On ἐοικώς Schol. P. says, κατὰ τὴν ὁρμὴν οὐ κατὰ τὴν μορφήν, ὥς καὶ Ἴρις μολυβδαίνῃ ἱκέλη (Il. 24. 80). The words are only meant to imply that Hermes swooped down, and swam on the water like a sea bird.

With πολέεσσιν cp. Trachin. 112 foll. πολλὰ . . κύματα . . βάντ' ἐπιόντα τε.

ὀχήσατο, 'rode on the thronging waves,' i.e. made them his ὄχημα.

56. ἡπειρόνδε, 'to land.' ἡπειρος (according to some = ἄπειρος, sc. γῆ)

ἦιεν, ὄφρα μέγα σπέος ἵκετο, τῷ ἔνι νύμφη
 ναῖεν ἐνπλόκαμος· τὴν δ' ἔνδοθι τέτμεν ἐοῦσαν.
 πῦρ μὲν ἐπ' ἐσχαρόφιν μέγα καίετο, τηλόθι δ' ὁδμὴ
 κέδρου τ' εὐκέατοιο θύου τ' ἀνὰ νῆσον ὁδῶδει 60
 δαιομένων· ἡ δ' ἔνδον ἀοιδιάουσ' ὀπὶ καλῇ,
 ἱστὸν ἐποικομένη χρυσεῖη κερκίδ' ὕφαινεν.
 ὕλη δὲ σπέος ἀμφὶ πεφύκει τηλεθόωσα,
 κλήθηρ τ' αἴγειρός τε καὶ εὐώδης κυπάρισσος.
 ἔνθα δέ τ' ὄρνιθες τανυσίπτεροι εὐνάζοντο, 65
 σκῶπές τ' ἱρηκές τε τανύγλωσσοί τε κορῶναι

61. δαιομένων] γράφεται καὶ οὕτως· δαιομένων, νύμφη δὲ ἐνπλοκαμοῦσα Καλυψώ
 Schol. H. P. 66. σκῶπες] τινὲς κῶπες γράφουσι Eustath.

stands for 'land,' in contrast to 'sea.' Here it is used of an island, as of Ithaca, Od. 13. 114.

59. ἐσχαρόφιν, a metaplastic form belonging to the *o* declension. It is a metrical necessity, as ἐσχαρήφιν would be inadmissible in the hexameter. For similar metaplasms compare ὑσμῖνι and ὑσμίνη, ἀλκήν and ἀλκί. The meaning of ἐσχάρα here seems to be a portable brazier, as in Aristoph. Acharn. 888.

60. κέδρος. The Homeric κέδρος is not the cedar of Lebanon, but a variety of juniper, probably the Spanish juniper (*J. oxycedrus*), which grows freely on the shores of the Mediterranean.

εὐκέατος. Düntzer would connect this word with κηῶεις, but it should rather be referred to κεάσω, meaning either 'easily split' (Virgil's 'fissile lignum'), or, more likely, 'deftly split,' i. e. ready-made into billets for burning, σχίζαι.

θύον is a tree with resinous wood, probably the *arbor vitae*. Cp. Athen. 5. 207 E τὸ δὲ τὴν κέδρον καὶ τὸ θύον καὶ τὴν κυπάρισσον εὐώδη εἶναι ἱστορία ἐστὶ περὶ φυτῶν, which seems conclusive against the idea of θύον being a compound like incense. See Pliny, Nat. Hist. 13. 16 'inter pauca nitidioris vitae instrumenta haec arbor (citrus) est; quapropter insistentium ei paullum videtur. Nota etiam Homero fuit; Thyon Graece vocatur, ab aliis thya. Hanc itaque inter odores uri tradit in deliciis Circes [probably a reminiscence of Virg. Aen. 7. 10 foll.], quam deam volebat intellegi, magno

errore eorum qui odoramenta in eo vocabulo accipiunt, cum praesertim eodem versu cedrum laricemque una tradat uri, in quo manifestum est de arboribus tantum locutum.' But the *citrus* emits no scent in burning, so that it is better to regard θύον as one of the resinous trees; pine, cypress, or juniper.

61. ἀοιδιάουσα, 'vocale est verbum quo ipsum Nymphae cantum expressum dicas dulcissimum' Bothe.

62. κερκίδι. The κερκίς is generally considered equivalent to the later σπάθη, the wooden rod or blade used to strike the threads of the woof close together. It seems better to take it of the shuttle (connected with κρέκω, κρόκος), as the use of the word by Eurip. (Troad. 198 οὐχ ἱστοῖς κερκίδα δινέουσ' ἐξαλλάξω) could not refer to the σπάθη.

64. αἴγειρος is probably the aspen (*populus tremula*). In Homer this tree is generally represented as growing in marshy soil, Od. 17. 208; Il. 4. 482, or at any rate in the vicinity of water, as here, and inf. 237; 6. 292. The constant movement of its leaves serves to point a simile in Od. 7. 103. Curtius suggests that αἴγειρος (αἴγερ-*j*-os) may be connected with αἴγ-*is*, κατ-αἴγ-*ίζω*, as *populus* perhaps with πάλλω.

66. σκῶπες. Cp. Pliny, Nat. Hist. 10. 49, 70 'nominantur ab Homero scopes avium genus; neque harum satyricos motus cum insidentur plerisque memoratos facile conceperim mente, neque ipsae iam aves noscuntur.' The word may come from σκῶπ-*τειν*, 'to

εἰνάλῃαι, τῇσιν τε θαλάσσια ἔργα μέμηλεν.
 ἡ δ' αὐτοῦ τετάνυστο περὶ σπείους γλαφυροῖο
 ἡμερὶς ἡβώωσα, τεθήλει δὲ σταφυλῇσι
 κρῆναι δ' ἐξείης πίσυρες ῥέον ὕδατι λευκῷ,
 πλησῖαι ἀλλήλων τετραμμέναι ἄλλυδις ἄλλη.
 ἄμφι δὲ λειμῶνες μαλακοὶ ἴου ἡδὲ σελίνου
 θῆλεον· ἔνθα κ' ἔπειτα καὶ ἀθάνατός περ ἐπελθὼν

70

72. ἴου] The v. l. σίου is said (see Athenaeus, 2. 6. c.) to be the emendation of King Ptolemy Euergetes, who insisted that the violet was here out of place. Eustath. does not allude to the origin of the variant, but he says, σίου τινὲς γράφουσιν, ὃ καὶ πολλοῖς ἀρέσκει τῶν παλαιῶν.

mock,' meaning a bird that 'mimics' the tones of others, or there may be a reference in it to a grotesque appearance in the bird itself, or to its curious gestures and movements. But we should rather connect σκῶψ with σκέπ-τομαι, as κλώψ with κλέπ-τω, φάρ with φέρ-ω, and regard it as meaning the 'staring' bird. So γλαυῆξ is connected with λάω and λεύσσω. Perhaps in the absence of any evidence we may translate σκῶψ 'horned owl'; Aristotle (Hist. Anim. 8. 3) mentions σκῶψ among the γαμφώνυχες τῶν νυκτερινῶν, adding ὃ δὲ σκῶψ ἐλάττων γλαυκός. Another reading is κῶπες, see Athen. 9. 391 c.

κορῶναι εἰνάλῃαι may be rendered 'cormorants,' whose dark plumage probably gained for them the popular name of 'sea-crows;' cp. Od. 12. 418. There is nothing inappropriate in making these birds roost in trees, as, in the southern seas, cormorants build their nests in the mangroves. But after all there is nearly as much uncertainty about these κορῶναι as about σκῶπες. The Scholl. identify them with αἰθυαί, and Hesych. with λάροι. The epithet τανύγλωσσοι probably refers to their constant cry. The bird is, as it were, represented at the moment when he uttered his screech, with the tongue outstretched.

67. θαλάσσια . . . μέμηλεν, 'occupy their business in the great waters,' i.e. in pursuit of fish, etc. For the expression cp. Od. 12. 116 πολεμῖα ἔργα μέμηλεν. Nitzsch compares οἱ γλαυκὴν ἐργάζονται Hes. Theog. 440.

68. ἡ δ'. This marks a new feature; cp. Od. 10. 162. Round the cave were alder, aspen, and cypress, but climbing

upon the cave, and hanging over the edge (αὐτοῦ='on the spot,' defined by περὶ σπείους), was a different kind of tree, viz. ἡμερίς, the 'garden vine.' We may suppose that the form σπείους (stem σπεεσ) like δείους Il. 10. 376, was originally written σπέεος. See Monro, H. G. § 105, 5; App. c. 4.

τετάνυστο, 'trailed.'

69. ἡμερίς only means 'brought into cultivation from the wild state' (ἡ ἀγριάς Anth. P. 9. 561). Theophrastus (Hist. Plant. 3. 8. 2) says, speaking of different species of oak-trees, τὴν τὰς γλυκείας φέρουσιν οἱ μὲν τὴν ἡμερίδα καλοῦσι, οἱ δὲ ἐτυμόδρυν.

70. πίσυρες, an Aeolic form; see on Od. 4. 743.

ὕδατι λευκῷ, like ἀγλαὸν ὕδωρ (Od. 3. 429), means 'transparent,' 'clear,' or perhaps 'sunlit,' as opposed to μέλαν ὕδωρ, Od. 4. 359, in deep wells or shaded pools.

72. ἴου..σελίνου, material genitive with λειμῶνες, as αἰγείρων ἄλσος Od. 6. 291, τέμενος .. φυταλιῆς καὶ ἀρούρης πυροφόροιο Il. 12. 314.

ἴον is the ordinary blue scented violet, i. e. ἴον μέλαν as distinguished from λευκόν. If there be any value in the reading σίου (see crit. note), we may suppose it to refer to the *Sium nodiflorum* (Linn.), a marsh plant which grows freely in Greece. Cp. Diosc. περὶ ὑλ. ἱατρ. 2. 154 σίον τὸ ἐν ὕδασι εὐρίσκεται ἐν τοῖς ὕδασι θαμνίον ὀρθόν, λιπαρόν, φύλλα ἔχον πλατέα ἵπποσελίνῳ ἑοικότα, μικρότερα δὲ καὶ ἀρωματίζοντα. See also Athen. 2. 6. c.

σέλινον, called ἐλεόθρεπτον Il. 2. 776, may either be parsley, or, more likely, a kind of celery.

73. ἔνθα κ' ἔπειτα, 'there indeed even

θηήσαιτο ἰδὼν καὶ τερφθείη φρεσὶν ᾗσιν.

ἔνθα στὰς θηεῖτο διάκτορος ἀργειφόντης.

75

αὐτὰρ ἐπειδὴ πάντα ἐφ' ἤθησατο θυμῷ,

αὐτίκ' ἄρ' εἰς εὐρὺ σπέος ἤλυθεν· οὐδέ μιν ἄντην

ἡγνοίησεν ἰδοῦσα Καλυψὼ, δῖα θεάων,

οὐ γάρ τ' ἀγνώτες θεοὶ ἀλλήλοισι πέλονται

ἀθάνατοι, οὐδ' εἴ τις ἀπόπροθι δώματα ναίει.

80

οὐδ' ἄρ' Ὀδυσσῆα μεγαλήτορα ἔνδον ἔτετμεν,

ἀλλ' ὃ γ' ἐπ' ἀκτῆς κλαῖε καθήμενος, ἔνθα πάρος περ,

δάκρυσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων

[πόντον ἐπ' ἀτρύγετον δερκέσκετο δάκρυα λείβων].

Ἑρμείαν δ' ἐρέεινε Καλυψὼ, δῖα θεάων,

85

ἐν θρόνῳ ἰδρύσασα φαεινῷ, σιγαλόεντι·

‘Τίπτε μοι, Ἑρμεία χρυσόρραπι, εἰλήλουθας

αἰδοῖός τε φίλος τε; πάρος γε μὲν οὗ τι θαμίζεις.

αὔδα ὃ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,

80. οὐδ' εἴ τις] Ἀρίσταρχος, οὐδ' ἢ τις Schol. H. P. Aristarchus also read ναίει and not the v. l. ναίοι. 83. στοναχῇσι] στεναχῇσι αἱ τοῦ Ἀριστοφάνους. The line recurs inf. 157. 84.] ὁ στίχος οὗτος περιττός, ὃ γὰρ προκείμενος ἀρκεῖ Schol. H. P. Schol. H. on inf. 158, where the line again occurs, says ἐντεῦθεν εἰς τὸ ὀλίγον ἀνωτέρω (sc. v. 84) μετακείται ὁ στίχος. If it be retained here, it spoils the construction of the sentence, as there is nothing to connect κλαῖε with δερκέσκετο.

an immortal, if he came, might gaze as he set eyes upon the place.' This sentence still belongs to the *general* description of the grotto, and is preparatory only to the mention of Hermes in v. 75.

ἐπειτα, which often introduces a further fact as a natural sequence from what has gone before, serves here to give a new point in the description; as in the account of the cave of Phorcys, Od. 13. 106 ἐν δὲ κρητῆρές τε καὶ ἀμφιφορῆες ἔασι | λαῖνοι· ἔνθα δ' ἐπειτα τιθαιβώσσουσι μέλισσαι. Cp. sup. I. 62.

77. ἄντην is to be joined with ἰδοῦσα, 'when she looked him in the face,' as ἄντην εἰσιδέειν Il. 19. 15. The accusative μιν depends on ἰδοῦσα and on ἡγνοίησεν. Cp. Od. 20. 15 ὥς δὲ κύων . . ἄνδρ' ἀγνοήσας ὑλάει.

79. οὐ γάρ τ' ἀγνώτες. Cp. Schol. P. Q. οὐ γὰρ τῷ προεωρακέναι ἀλλὰ κατὰ

τινα θεῖαν δύναμιν ἐγνώρισεν ἰδοῦσα ἢ Καλυψὼ τὸν Ἑρμῆν. The following words οὐδ' εἴ τις . . ναίει are intended to describe Calypso's own case, living in her distant isle of Ogygia. See inf. 100.

81. οὐδ' ἄρα. Hermes found Calypso within, but he did not, 'as one might have thought,' see Odysseus there. Cp. Od. 9. 92 οὐδ' ἄρα Λωτοφάγοι μῆδονθ' ἐτάροισιν ὄλεθρον.

86. σιγαλόεντι. This word is usually referred to σιάλος, 'fat,' on the analogy of λιπαρός, the dropping of the γ being compared with ἰών, the Boeotian form of ἐγών, and ὀλίος for ὀλίγος in the Tarentine dialect. (See Curtius, 541.) Others connect the word with a root γαλ = 'shine,' with an intensive prefix σι. So Düntzer ad loc.

88. αἰδοῖός τε φίλος τε, 'an honoured and welcome guest.'

For the use of πάρος with the present tense see on Od. 4. 811.

εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν. 90
[ἀλλ' ἔπεο προτέρω, ἵνα τοι παρ ξείνια θείω.]

Ἦς ἄρα φωνήσασα θεὰ παρέθηκε τράπεζαν
ἀμβροσίης πλήσασα, κέρασσε δὲ νέκταρ ἐρυθρόν.
αὐτὰρ ὁ πῖνε καὶ ᾗσθε διάκτορος ἀργειφόντης.
αὐτὰρ ἐπεὶ δείπνησε καὶ ἥραρε θυμὸν ἐδωδῇ, 95
καὶ τότε δὴ μιν ἔπεσιν ἀμειβόμενος προσέειπεν·

Ἐῖρωτάς μ' ἐλθόντα θεὰ θεόν· αὐτὰρ ἐγὼ τοι
νημερτέως τὸν μῦθον ἐνισπήσω· κέλεαι γάρ.
Ζεὺς ἐμέ γ' ἠνώγει δεῦρ' ἐλθέμεν οὐκ ἐθέλοντα·
τίς δ' ἂν ἐκὼν τοσσόνδε διαδράμοι ἀλμυρὸν ὕδωρ 100
ἄσπετον; οὐδέ τις ἄγχι βροτῶν πόλις, οἳ τε θεοῖσιν
ιερά τε ῥέξουσιν καὶ ἐξαίτους ἐκατόμβας.
ἀλλὰ μάλ' οὐ πως ἔστι Διὸς νόον αἰγιόχοιο
οὔτε παρεξελθεῖν ἄλλον θεὸν οὔθ' ἀλιῶσαι.

91.] Wanting in the best MSS. It is incompatible with sup. 86, where Hermes is represented as already seated. It is probably interpolated from Il. 18. 387. Perhaps we might justify it by understanding that the guest is here bidden to move from the reception-room to the dining-room. 100. τίς δ' ἂν.] Bekk., followed by Nauck, would read τίς κε as ἐκὼν takes the digamma.

90. εἰ τετελεσμένον ἐστίν, 'if it is a thing that ever hath been done;' which would imply the possibility of its being done again. Nitzsch compares τὰ γενόμενα φανερόν ὅτι δυνατά Arist. Poet. 9. 6. The same transition in meaning is seen in the verbal adjective in -τος. Compare also τετελεσμένον ἔσται Il. 1. 212, etc.

95. ἥραρε θυμὸν ἐδωδῇ. Cp. Gen. 18. 5 'I will fetch a morsel of bread, and comfort ye your hearts.' So πλησάιατο θυμὸν Od. 19. 198.

97. εἰρωτάς, 'thou dost question me at my coming,' referring back to v. 87, τίπτε μοι . . εἰλήλουθας; For the collocation of θεὰ θεόν see inf. 155.

98. τὸν μῦθον, 'that story which I have to tell,' 'my story,' alluded to, sup. 88, in the words αὐδα ὅτι φρονέεις.

κέλεαι γάρ. This is added, because the message is an unwelcome one, which Hermes would not tell if he were not bidden.

101. ἄσπετον is added to give definiteness to τοσσόνδε.

In the words οὐδέ τις we have a demonstrative clause instead of a relational, the meaning being 'where there is no city.'

103. οὐ πως . . θεόν. Here ἔστι is used in the sense of ἔξεστι, and followed by an infinitive with the subject in the accusative. Cp. Od. 11. 158 τὸν οὐ πως ἔστι περῆσαι | πεζὸν ἔόντα. Ameis quotes also Od. 2. 310; 5. 137; 15. 49; 17. 12; 18. 52; 19. 555, 591; 21. 331; Il. 6. 267; 13. 114; 17. 464; 19. 225; 20. 97.

104. ἀλιῶσαι (ἄλιος) is connected with ἡλίθιος. Eustath. and others attempted to identify ἄλιος in this sense with ἄλιος from ἄλς, the notion in both being the 'barren waste' of sea. This false derivation may be the reason why ἄλιος and ἀλιῶω are found with the aspirate: it would be more correct to write ἄλιος and ἀλιῶω on the analogy of ἄλλη and ἡλεός.

Here ἀλιῶσαι means, 'to thwart by open resistance;' παρεξελθεῖν, 'to overreach.' Compare ὅς σε παρέλθοι | ἐν

φησί τοι ἄνδρα παρῆναι οἰζυρώτατον ἄλλων, 105
 τῶν ἀνδρῶν οἱ ἄστνυ πέρι Πριάμοιο μάχοντο
 εἰνάετες, δεκάτῳ δὲ πόλιν πέρσαντες ἔβησαν
 οἴκαδ'· ἀτὰρ ἐν νόστῳ Ἀθηναίην ἀλίτοντο,
 ἥ σφιν ἐπῶρσ' ἀνεμόν τε κακὸν καὶ κύματα μακρά.
 [ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἐταῖροι, 110
 τὸν δ' ἄρα δεῦρ' ἀνεμός τε φέρων καὶ κῦμα πέλασσε.]
 τὸν νῦν σ' ἠνώγειν ἀποπεμπέμεν ὅττι τάχιστα·

105-111.] περιττοὶ οἱ στίχοι καὶ πρὸς τὴν ἱστορίαν μαχόμενοι· οὐ γὰρ καθ' ὃν καιρὸν ὑπὸ τῆς Ἀθηνᾶς ὁ ἀνεμος ἐκινήθη καὶ οἱ ἄλλοι ἀπώλοντο Ὀδυσσεὺς τῇ νήσῳ προσηνέχθη· οἱ δὲ τελευταῖοι δύο ἐκ τῶν μετὰ ταῦτά (133, 134) εἰσι μετενηνεγμένοι Schol. P. Q. Buttm. ap. Dind. Schol. refers these words to vv. 105-111, but the omission of those lines would make the pronoun τὸν in v. 112 ambiguous, therefore it is better to retain vv. 105-107, so that τὸν νῦν σ' κ.τ.λ. follows directly upon ἔβησαν. At any rate 110, 111 must be struck out. See note below. 112. ἠνώγειν] ἠνώγειν ἀντὶ τοῦ ἠνώγειν, ὡς τὸ ἥσκειν εἴρια καλὰ (Il. 3. 388) Schol. P. Aristarchus seems to have written the plpf. with the paragogic ν. See La Roche, H. T., p. 194 foll.

πάντεσσι δόλοισι Od. 13. 291; also παρεξελθοῦσα used of Circe slipping by unperceived, Od. 10. 573.

105. οἰζυρώτατον ἄλλων, 'beyond all others,' 'in reference to all others.' It is unnecessary to describe this idiom as a substitution of the superlative for the comparative. Nor need we explain it as an illogical use of the partitive genitive, nor as an ablative use of the genitive so strong as to imply 'away from' and therefore 'beyond' all others, as ἔξοχον ἄλλων. The very free use of the genitive with substantives and adjectives, marking different degrees or points of reference, is compatible both with comparatives or superlatives. Compare, for the genitive in this relation with substantives, ἡ Κέρκυρα τῆς Ἰταλίας καὶ Σικελίας καλῶς παράπλου κείται Thuc. 1. 36, and with adjectives νεώτατος ἄλλων Od. 15. 108, σείο δ', Ἀχιλλεῦ, οὗ τις ἀνὴρ προπάροιθε μακάρτατος Od. 11. 482, πόλεμον ἀξιολογώτατον τῶν προγεγενημένων Thuc. 1. 1, μεγίστην τῶν πρὸ αὐτῆς ib. 1. 10, κάλλιστον φανέν τῶν προτέρων φάος Soph. Ant. 101. An exact parallel to this use of the genitive with superlatives is found in the phrase μόνος τῶν ἄλλων, as Ὀμήρου μόνου τῶν ἄλλων ραψωδοῦνται τὰ ἔπη Lycurg. 184.

106. τῶν ἀνδρῶν, explanatory and corrective of ἄλλων, and in apposition

with it. He was not more wretched than all the rest of mankind, but than all the Greek heroes who fought round the walls of Troy.

107. ἔβησαν οἴκαδε is modified by the following words ἀτὰρ ἐν νόστῳ, etc. Cp. Od. 14. 241 ἔβημεν | οἴκαδε σὺν νήεσσι, θεὸς δ' ἐκέδασεν Ἀχαιοῖς.

108. Ἀθηναίην ἀλίτοντο. Compare for the circumstances Od. 3. 135; and for the construction Od. 4. 378. Hermes is giving a general sketch of the disasters that happened to the Greeks on their return, without special reference to Odysseus, of whom Athena was always the champion and protector. The storm sent by her, 'unius ob noxam et furias Aiakis Oilei,' had no connection with the shipwreck of Odysseus which happened later. Whether we reject the whole passage, vv. 105-111, or not, it is at any rate impossible to retain vv. 110, 111 in this connection; for they imply that Odysseus was wrecked by Athena's storm, and driven on the shore of Calypso's isle; whereas, by his own statement (Od. 12. 403 foll.), Zeus was the cause of the shipwreck, as is plainly stated in these very same lines, when they occur later, and are put in Calypso's mouth (inf. 133, 134).

112. ἠνώγειν, 'bade thee.' The tense looks back to the time when Zeus despatched him.

οὐ γάρ οἱ τῇδ' αἴσα φίλων ἀπονόσφιν ὀλέσθαι,
 ἀλλ' ἔτι οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι
 οἶκον ἐς ὑψόροφον καὶ ἐὴν ἐς πατρίδα γαῖαν.'

115

Ὡς φάτο, ρίγησεν δὲ Καλυψὼ, δῖα θεάων,
 καί μιν φωνήσας' ἔπεα πτερόεντα προσηύδα'

Ἰσχύτιοί ἐστε, θεοὶ, ζηλήμονες ἔξοχον ἄλλων,
 οἳ τε θεαῖς ἀγάασθε παρ' ἀνδράσιν εὐνάξεσθαι
 ἀμφαδίην, ἣν τίς τε φίλον ποιήσεται ἀκοίτην.

120

ὥς μὲν ὅτ' Ὀρίων' ἔλετο ῥοδοδάκτυλος Ἥως,
 τόφρα οἱ ἠγάασθε θεοὶ ρεία ζῶντες,

ἕως μιν ἐν Ὀρτυγίῃ χρυσόθρονος Ἀρτεμις ἀγνή

118. ζηλήμονες] τὸ δὲ ζηλήμονες γράφεται καὶ δηλήμονες, ὅ ἐστι βλαπτικοί Eustath. ad loc. See below. 120. ἣν τις] γράφεται ἥτις Schol. Q. 123, 124.] οὐδέποτε παρ' Ὀμήρῳ ἢ Ἀρτεμις ἄρρενας φονεύει. διό τινες ἀθετοῦσι τοὺς στίχους Schol. H. P. Q.

113. τῇδε, 'here.'

118. σχύτιοι. See on Od. 3. 161. The epithet is applied to headstrong heroes, as to Heracles, σχύτιος, ὀβριμοεργὸς ὃς οὐκ ὅθεται αἴσυλα ρέζων Il. 5. 403; and once in the milder sense of 'indefatigable' to Nestor, Il. 10. 164. It is used of Zeus, Il. 2. 111, and of the gods generally, as σχύτιοί ἐστε θεοὶ δηλήμονες (Il. 24. 33), which last word is mentioned by Eustath. and Scholl. as a *varia lectio* for ζηλήμονες here. But the circumstances are quite different. In Il. 24 the gods are δηλήμονες in permitting the outrage upon Hector's body: here they are ζηλήμονες, 'jealous' of mortals favoured by goddesses; the words οἳ τε θεαῖς ἀγάασθε being epexegetical of the epithet.

120. ἀμφαδίην, an adverb of fem. accusat. form. Cp. Il. 7. 196 σιγῇ ἐφ' ὑμείων . . ἥ καὶ ἀμφαδίην. There is an uncertainty whether the comma should come after εὐνάξεσθαι or after ἀμφαδίην. The latter seems preferable, as then the words ἣν τις . . ἀκοίτην are explanatory of εὐνάξεσθαι ἀμφαδίην. Cp. Od. 6. 288, where ἀμφάδιος γάμος is used of honourable marriage. There is an irony in Calypso's words. The gods wink at the *amours* of the goddesses, but they will not endure that they should raise a mortal to the honourable position of ἀκοίτης. Here ποιήσεται is subjunctive.

121. Orion, the giant and hunter (Od. 11. 572), appears even in Homer as a constellation. Apollodorus quotes this account of his death—'Ὀρίωνα δὲ Ἀρτεμις ἀπέκτεινεν ἐν Δήλῳ—and later mythology makes his offence to have been an attempt to violate Opis, as she was bringing ears of corn to Delos (Pausan. 1. 4. 5). Opis or Upis is, according to some, a surname of Artemis herself, which would explain another form of the story, as given in Horace, Od. 3. 4. 64 'Notus et integrae | tentator Orion Dianae | virginea domitus sagitta.' It is when at the end of July Orion rises in all his splendour with the dawn in the eastern sky, and then pales before the morning light, that he appears as the lover of Eos.

123. Ὀρτυγίῃ. The above-mentioned legend about Orion serves to confirm the identity of Ortygia and Delos. The name Ortygia occurs in several localities, but it is always connected with the worship of Artemis (cp. Soph. Trachin. 214); and the existence of a Syracusan Ortygia (which Völcker understands to be alluded to in this passage) seems only to mean that the Syracusan colonists (B. C. 734) introduced into their new home the cult of the Delian Artemis. In Od. 15. 403 the island Συρίη is described as being Ὀρτυγίης καθύπερθεν, which would sufficiently mark the

οἷς ἀγανοῖς βελέεσιν ἐποιχομένη κατέπεφνε.

ὥς δ' ὁπότε 'Ιασίῳ ἐυπλόκαμος Δημήτηρ,

125

ᾧ θυμῷ εἶξασα, μίγη φιλότῃτι καὶ εὐνῇ

νειῷ ἐνὶ τριπόλῳ· οὐδὲ δὴν ἦεν ἄπυστος

Ζεὺς, ὅς μιν κατέπεφνε βαλὼν ἀργῇτι κεραυνῷ.

ὥς δ' αὖ νῦν μοι ἀγᾶσθε, θεοὶ, βροτὸν ἄνδρα παρεῖναι.

τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιος βεβαῶτα

130

οἶον, ἐπεὶ οἱ νῆα θοὴν ἀργῇτι κεραυνῷ

127. νειῷ ἐνὶ τριπόλῳ] Schol. H. P. Q. quotes, though with disapproval, the reading τριπόλῳ. Does this imply the existence of a reading νηῷ?

position of the Cyclad Syros, west of Rhenea, and this is confirmed by the statement in v. 410, that the island was under the joint protection of Artemis and Apollo.

There is a further doubt whether Ortygia be a twin island to Delos, or identical with it. Strabo (10. 5. 5) identifies Ortygia with Rhenea, ὠνομάζετο δὲ ('Ρηναία) καὶ 'Ορτυγία πρότερον, the confusion probably arising from the fact that originally Delos and Rhenea (which was separated from it by a narrow channel about half a mile in breadth) were included under the same name. See Schol. on Theocr. 17. 10 νῆσος οὕτω 'Ρηναία λεγομένη ἦν καὶ Δήλόν φασι. Ortygia and Delos are spoken of separately (h. Hom. Ap. 16) as the birth-places of Artemis and Apollo respectively, Leto having brought them forth, τὴν μὲν ἐν 'Ορτυγίῃ, τὸν δὲ κραναῇ ἐνὶ Δήλῳ, see also Od. 6. 162. The name Ortygia comes from ὄρτυξ, 'a quail'; and Welcker (Götterl. 1. 601) mentions that from May to September large flights of these birds are seen in the islands of the Archipelago.

124. ἀγανοῖς. See on Od. 3. 280. It should be noticed here that an arrow shot in *anger* is still called ἀγανὸν βέλος, showing that the 'painlessness' of the death, and not the merciful character of the visitation, is to be thought of. The death of Orion by the shafts of Artemis violates the generally observed rule by which the death of men is compassed by Phoebus; and those of women only, by Artemis. Here however Artemis is not acting in her capacity of Death-goddess; but slays Orion from jealousy.

125. 'Ιασίῳ. See Hesiod (Theog. 970, where the form 'Ιάσιος is used). Demeter is said to have borne a son Plutus to this lover in the island of Crete. This story points to an early legend which identified Iasion with the fertile power of the soil, the name being perhaps connected with αἶσα, or, according to others, with ἰέναι, ἀν-ιέναι. Later mythology makes Iasion the inventor of the cultivation of corn, like Triptolemus (τρίπολος). In Theocr. 3. 50 Iasion and Endymion are coupled together. The story is complicated in various ways, for Iasion appears in different genealogical connections and with different mystic meanings in the religion and legends of Arcadia, Crete, and Samothrace.

126. ᾧ θυμῷ εἶξασα, 'yielding to her passion;' i. e. not by compulsion. Cp. Il. 9. 598, where Meleager is described as giving willing aid to the Aetolians ᾧ θυμῷ εἶξας.

127. τρίπολος refers to the three ploughings: (1) at the end of autumn; (2) in the spring, to *freshen* the soil after the winter's frost; and (3) in summer, for a second crop. Theocr. (25. 25) speaks even of a field ploughed four times, τετράπολος. The third ploughing was called νεᾶν, and the field so 'freshened' was called νειός, while the Lat. *novalis* rather signifies land ploughed for the first time. See Hesiod, Opp. 463, with Paley's note.

130. περὶ τρόπιος βεβαῶτα, 'be-striding the keel,' described more closely inf. 371 ἄμφ' ἐνὶ δούρατι βαῖνε κέληθ' ὥς ἵππον ἐλαίνων. So περιβαίνειν with gen. Il 5. 21 οὐδ' ἔτλη περιβῆναι ἀδελφείου κταμένοιο. Compare also περὶ σπέιους sup. 68.

Ζεὺς ἔλσας ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ.
 ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἐταῖροι,
 τὸν δ' ἄρα δεῦρ' ἀνεμός τε φέρων καὶ κῦμα πέλασσε.
 τὸν μὲν ἐγὼ φίλεόν τε καὶ ἔτρεφον, ἡδὲ ἔφασκον 135
 θήσειν ἀθάνατον καὶ ἀγήρων ἡματα πάντα.
 ἀλλ' ἐπεὶ οὐ πῶς ἔστι Διὸς νόον αἰγιόχοιο
 οὔτε παρεξελθεῖν ἄλλον θεὸν οὔθ' ἀλιῶσαι,
 ἔρρέτω, εἴ μιν κείνος ἐποτρύνει καὶ ἀνώγει,
 πόντον ἐπ' ἀτρύγετον. πέμψω δέ μιν οὐ πῇ ἐγὼ γε 140
 οὐ γάρ μοι πάρα νῆες ἐπήρετμοι καὶ ἐταῖροι,
 οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης·
 αὐτὰρ οἱ πρόφρων ὑποθήσομαι, οὐδ' ἐπικεύσω,
 ὥς κε μάλ' ἀσκηθῆς ἣν πατρίδα γαῖαν ἵκηται.
 Τὴν δ' αὖτε προσέειπε διάκτορος ἀργειφόντης 145

132. ἔλσας] Ζηνόδοτος ἐλάσας γράφει Schol. H. P. Q. 133, 134.] See on
 vv. 110, 111. 136. ἀγήρων] So Aristarch. Al. ἀγήραον Schol. H.

132. ἔλσας, from εἶλω, as κέλσας from
 κέλλω Od. 9. 149, κέρσας from κείρω Il.
 24. 450. εἶλω, in its derived sense of
 'squeezing,' may well be used of a
 'crushing blow:' others take it as
 equivalent to the Virgilian 'detrusit ad
 undas' Aen. 7. 773.

οἴνοπι must be a general epithet
 referring to the dark colour of the
 tumbling sea. like πορφυρέος, and cannot
 have a special reference, as some sup-
 pose, to the red glare of the lightning,
 for the word is used without any of
 such surrounding circumstances, as in
 Il. 2. 613, etc.

133, 134. See on 110, 111 sup.

136. ἡματα πάντα. He had lived as
 an ἀθάνατος with Calypso up to this
 time; cp. Od. 8. 453 τόφρα δέ οἱ κομιδὴ
 γε θεῶ ὥς ἔμπεδος ἦεν, but, as Dr. Hay-
 man remarks, now that Calypso has
 no hope of keeping her lover, she feeds
 him with mortal food. See inf. 199-201.
 But θεῶ ὥς may mean no more than
 that he was right royally treated.

139. ἔρρέτω, 'let him take him-
 self off,' with the meaning of 'abire
 in malam rem.' Cp. Il. 9. 377; 20.
 349.

With ἐποτρύνει καὶ ἀνώγει supply
 ἔρρειν.

140. ἀτρύγετος, as an epithet of the

sea, is commonly connected with τρυγᾶν,
 'to gather in the fruits,' the word thus
 meaning 'unharvested,' 'barren,' in con-
 trast with the land, which is πολύφορβος,
 Il. 14. 200. (In Il. 17. 425 ἀτρύγετος is
 used as an epithet of αἰθήρ.) This was
 the general view of the older commen-
 tators, but Herodian is quoted as refer-
 ring the word to τρύω and understand-
 ing by it ἀκαταπόνητος, 'inexhaustible,'
 'not to be wearied.' Curtius s.v. is not
 indisposed to adopt this rendering, sup-
 posing the form to come through ἀτρύ-
 φετος, and applying the meaning to the
 restless waves. Others connect ἀτρύ-
 γετος with τρύζειν, understanding by it
 the 'murmuring' or 'seething' sound of
 the sea. But this signification is not
 applicable to αἰθήρ.

πέμψω expresses rather her inability
 than her refusal to obey the order ἀπο-
 πεμπέμεν sup. 112. 'I cannot send him
 away, for I have no ships.'

143. ὑποθήσομαι, to be taken imme-
 diately with ὥς κεν ἵκηται. So Il. 16.
 84 ἐν φρεσὶ θεῶν . . ὥς ἂν μοι τιμὴν μεγά-
 λην καὶ κῦδος ἄρῃαι, and sup. 31 βουλήν
 . . ὥς κε νέηται.

οὐδ' ἐπικεύσω is parenthetical, and
 parallel to πρόφρων, so that πρόφρων
 may be rendered, 'with all my heart,'
 οὐδ' ἐπικεύσω, 'without reserve.'

‘οὕτω νῦν ἀπόπεμπε, Διὸς δ’ ἐποπίζεο μῆνιν,
μή πῶς τοι μετόπισθε κοτεσσάμενος χαλεπήνη.’

“Ὡς ἄρα φωνήσας ἀπέβη κρατὺς ἀργειφόντης·

ἢ δ’ ἐπ’ Ὀδυσσῆα μεγαλήτορα πότνια νύμφη

ἦι, ἐπεὶ δὴ Ζηνὸς ἐπέκλυεν ἀγγελιάων.

150

τὸν δ’ ἄρ’ ἐπ’ ἀκτῆς εὔρε καθήμενον· οὐδέ ποτ’ ὅσσε

δακρυόφιν τέρσοντο, κατεΐβετο δὲ γλυκὺς αἰὼν

νόστον ὀδυρομένῳ, ἐπεὶ οὐκέτι ἦνδανε νύμφη.

ἀλλ’ ἦ τοι νύκτας μὲν ἰαύεσκεν καὶ ἀνάγκη

ἐν σπέσσι γλαφυροῖσι παρ’ οὐκ ἐθέλων ἐθελούσῃ·

155

ἡματα δ’ ἐν πέτρῃσι καὶ ἡιόνεσσι καθίζων

[δάκρυσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων]

πόντον ἐπ’ ἀτρύγετον δερκέσκετο δάκρυα λείβων.

ἀγχοῦ δ’ ἰσταμένη προσεφώνεε διὰ θεάων·

‘Κάμμορε, μή μοι ἔτ’ ἐνθάδ’ ὀδύρεο, μηδέ τοι αἰὼν

160

φθινέτω· ἤδη γάρ σε μάλα πρόφρασσ’ ἀποπέμψω.

ἀλλ’ ἄγε δούρατα μακρὰ ταμὼν ἀρμόζεο χαλκῷ

156. ἐν πέτρῃσι] ἂμ πέτρῃσι αἱ τοῦ Ἀριστάρχου Schol. H. P. 157]. Omitted in many MSS. Cp. sup. 83, 84. 158.] ἐντεῦθεν εἰς τὸ ὀλίγον ἀνωτέρω (84) μετὰκειται ὁ στίχος Schol. H.

146. ἐποπίζεο. The lawless are described as θεῶν ὅπιν οὐκ ἀλέγοντες Il. 16. 388, or οὐδ’ ὅπιδα τρομέουσι θεῶν Od. 20. 215. Ὅπις is connected with ὄψ in the sense of ‘regard’ due to the gods, or the ‘inspection’ or ‘visitation’ of the gods, like ἐπισκοπή.

147. χαλεπήνη, intrans., as inf. 485.

153. οὐκέτι, ‘no longer.’ As his preserver from shipwreck she had found favour in his eyes; but that feeling had now passed, and was succeeded by home-sickness.

154. ἰαύεσκεν. Curtius regards ἰαύω as a reduplication from a root *av* or *af*. Compare the form of the aorist ἄ-ε-σα.

καὶ ἀνάγκη, ‘even perforce;’ i.e. if he would not come willingly.

155. παρ’ οὐκ ἐθέλων ἐθελούσῃ. The grammatical order of the words here gives way to the favourite usage of bringing contrasted words into immediate juxtaposition. Cp. Od. 3. 272 ἐθέλων ἐθέλουσαν, sup. 97 θεὰ θεόν, inf. 224 μετὰ καὶ τότε τοῖσι γενέσθω,

Od. 15. 488 παρὰ καὶ κακῷ ἐσθλὸν ἔθηκεν, Plat. Apol. 37 D καλῶς οὖν ἂν μοι ὁ βίος εἴη .. ἄλλην ἐξ ἄλλης πόλιν πόλεως ἀμειβομένῳ. The Alexandrine grammarian called this hyperbaton, ἀντιστροφή Ἰωνική.

156. ἡιόνεσσι. See on inf. 418.

160. κάμμορε. See on Od. 2. 351.

161. πρόφρασσα. A feminine form of adjective following the meaning and usage of πρόφρων. It is probable that πρόφρασσα stands for προ-φρα-τια, where φρα is the weak form of the root, in which *a* represents the sonant nasal. The strong forms of the root are φρεν, φρον, the weak φρα, or φραν. Other instances in Homer of adjectives used only in the fem. gender, are, e.g. ἀμφιέλισσαι, and μέτασσαι Od. 9. 221. πρόφρασσα is used as a synonym of ἐθέλουσα in Il. 10. 290 ὅτε οἱ πρόφρασσα παρέστῃς, | ὥς νῦν μοι ἐθέλουσα παρίστασο.

162. χαλκῷ, with axe or adze. See inf. 244.

εὐρείαν σχεδίνῃ· ἀτὰρ ἴκρια πῆξαι ἐπ' αὐτῆς
 ὑψοῦ, ὥς σε φέρησιν ἐπ' ἡεροειδέα πόντον.
 αὐτὰρ ἐγὼ σῖτον καὶ ὕδωρ καὶ οἶνον ἐρυθρὸν
 ἐνθήσω μενοεικέ', ἃ κέν τοι λιμὸν ἐρύκοι,
 εἵματά τ' ἀμφιέσω, πέμψω δέ τοι οὔρον ὀπισθεν,
 ὥς κε μάλ' ἀσκηθῆς σὴν πατρίδα γαῖαν ἴκηαι,
 αἶ κε θεοὶ γ' ἐθέλωσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
 οἳ μιν φέρτεροί εἰσι νοῆσαί τε κρῆναί τε.' 165
 170

“Ὡς φάτο, ῥίγησεν δὲ πολύτλας δῖος Ὀδυσσεὺς,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“Ἄλλο τι δὴ σὺ, θεὰ, τόδε μήδεαι οὐδέ τι πομπήν,
 ἣ με κέλειαι σχεδίῃ περάαν μέγα λαῖτμα θαλάσσης,
 δεινὸν τ' ἀργαλέον τε· τὸ δ' οὐδ' ἐπὶ νῆες εἴσαι 175
 ὠκύποροι περόωσιν, ἀγαλλόμεναι Διὸς οὔρῳ.
 οὐδ' ἂν ἐγὼν ἀέκητι σέθεν σχεδίσης ἐπιβαίην,
 εἰ μή μοι τλαίης γε, θεὰ, μέγαν ὄρκον ὁμόσσαι

168. ἴκηαι] Ἀριστοφάνης ἴκοιο Schol. H. P. La Roche quotes the reading ἦν πατρίδα from two MSS.

163. ἴκρια. See Appendix I.

164. ὑψοῦ. This is added, as the ἴκρια form the highest parts of the hull. He begins the σχεδίῃ by laying the keel, and finishes off with the ἴκρια. Notice the emphatic position both of εὐρείαν and ὑψοῦ. The vessel is to be broad in the beam, and to have plenty of free-board, as we say. Brieger would place a comma after αὐτῆς so as to make ὑψοῦ qualify φέρησιν, ‘carry you high and dry.’

166. μενοεικέα refers to all three nouns in the preceding line.

168. ἴκηαι is preferable to ἴκοιο, the reading of Aristophanes; the subjunctive implying the direct result of the πομπή and the οὔρος.

173. ἄλλο τι δὴ σὺ, θεὰ, τόδε μήδεαι, ‘surely thou art *herein* devising something else.’ For this use as a cognate or adverbial accusative with the verb cp. Od. 1. 409 τόδ' ἰκάνει, 17. 444 νῦν δεῦρο τόδ' ἴκω. With the whole phrase cp. Od. 7. 200 ἄλλο τι δὴ τόδ' ἔπειτα θεοὶ περιμηχανόωνται, and Od. 20. 114 τέρας νύ τεω τόδε φαίνεις, ib. 351 τί κακὸν τόδε πάσχετε;

175. τὸ δ' οὐδ'. ‘But it not even can good ships travel *over*.’ This translation is intended to suggest that ἐπὶ is used rather adverbially than as a preposition. The sentence is thrown by parataxis into a demonstrative form; whereas later Greek would express it by the relative with a direct preposition, μέγα λαῖτμα ἐφ' ὃ κ.τ.λ.

νῆες εἴσαι. See on Od. 3. 11. The contrast here is between good ships properly built and such an one as Odysseus might be able to make for himself.

176. ἀγαλλόμεναι. The use of the word suggests that common impersonation of the ship, which seems to us to ‘walk the water like a thing of life.’

177. οὐδ' ἂν ἐγὼν. There is no parallelism between οὐδέ here and in 175. It is really equivalent to the full force of its constituents οὐ δέ, ‘but I will not.’ Odysseus is cautious to a fault here. Calypso had said sup. 161 ἤδη γάρ σε μάλα πρόφρασσ' ἀποπέμψω.

178. εἰ μή μοι... ἄλλο, ‘unless, goddess, thou shouldst make up thy mind to swear me a mighty oath that thou

μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.

“Ὡς φάτο, μείδῃσεν δὲ Καλυψὼ, διὰ θεάων, 180
χειρί τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.

“Ἥ δὲ ἀλιτρός γ' ἐσσί καὶ οὐκ ἀποφώλια εἰδὼς,
οἶον δὲ τὸν μῦθον ἐπεφράσθης ἀγορεῦσαι.

ἴστω νῦν τόδε γαῖα καὶ οὐρανὸς εὐρύς ὑπερθε
καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅς τε μέγιστος 185

179. ἄλλο] Ἀριστοφάνης ἄλλοις γράφει Schol. H. P. Q. Nauck suggests that this is an error for ἄλλως. 185. ὕδωρ] γράφεται καὶ ὕδατος, πρὸς ὃ ἐσημειοῦτο Ἀριστοφάνης Schol. H.

wilt not plot against me any *fresh* mischief, to my hurt.' This rendering takes κακόν as substantival and makes πῆμα predicative. Cp. Od. 7. 195 κακὸν καὶ πῆμα, Od. 3. 152 πῆμα κακοῖο. But it is also possible to make κακόν adjectival, in direct agreement with πῆμα. The important word after all is ἄλλο, contrasting every other possible harm with the immediate horrors of the lonely and dangerous voyage.

182. ἀλιτρός, used of a culprit Il. 8. 361, has here a sportive tone. 'In sooth thou art a rogue, and not simple-hearted.' Calypso is laughing at the prudent way in which Odysseus manages to take care of himself. Full of craft himself, he suspects a crafty intention in every one else. For ἀποφώλια see Od. 8. 177.

183. οἶον δὲ is equivalent in meaning to ὅτι τοῖον, 'in that thou hast devised such clever words as these to speak;' or, 'To think what clever words thou hast devised!' used as an exclamation. Cp. Od. 2. 239; 22. 217; Il. 2. 230; 5. 578; 6. 166; 14. 95; 17. 173 etc.

185. Στυγὸς ὕδωρ. According to Hesiod, Theog. 389, Zeus gave special powers to the Ocean-nymph Styx, when she came with her sons to Olympus, αὐτὴν μὲν γὰρ ἔθηκε θεῶν μέγαν ἔμμεναι ὄρκον. In a later passage, Theog. 775 foll., Styx is represented as having her home near the dwelling of night, νόσφιν δὲ θεῶν κλυτὰ δώματα ναίει | μακρῇσιν πέτρησι κατρεφέ', ἀμφὶ δὲ πάντῃ | κίοσιν ἀργυρέοισι πρὸς οὐρανὸν ἐστήρικται. This is probably intended to represent the scenery of some stalactitic cave. When a solemn oath was to be taken in Olympus, Ζεὺς δέ τε Ἴριν ἔπεμψε θεῶν μέγαν ὄρκον ἐνείκai | τηλόθεν ἐν χρυσῇ

προχόῳ πολυώνυμον ὕδωρ | ψυχρὸν, ὃ τ' ἔκ πέτρης καταλείβεται ἡλιβάτοιο | ὑψηλῆς· πολλὸν δέ θ' ὑπὸ χθονὸς εὐρυοδείης | ἐξ ἱεροῦ ποταμοῖο ῥέει διὰ νύκτα μέλαιναν, | Ὡκεανοῖο κέρας, δεκάτῃ δ' ἐπὶ μοῖρα δέδασται (i. e. a tenth part of the water of the ocean flows through Styx), ἐννέα μὲν περὶ γῆν τε καὶ εὐρέα νῶτα θαλάσσης | δίνης ἀργυρέης εἰλιγμένους εἰς ἅλα πίπτει, | ἣ δὲ μί' ἔκ πέτρης προρέει μέγα πῆμα θεοῖσι. A god who should forswear himself by Styx, after having poured a libation of its water, was condemned to lie in trance without breathing or speaking for a year, and without tasting nectar or ambrosia. After that ordeal he is separated from all councils and banquets of the gods till nine years have passed, and he only resumes his prerogatives in the tenth (see the whole passage in Hesiod). The description of the Styx is not very easy to realise: possibly we are to conceive of the stream as flowing at first in the upper world, then making a plunge, and running in a subterranean channel, like streams in many limestone districts; but the actual picture (as Pausanias saw it, 8. 18) is that of the brook called Styx in Arcadia, which tumbles over a rocky precipice near Nonacris, and parting into two cascades as it descends, falls into a basin of black rock; the waters uniting again to form the torrent called Crathis. It is still called Mavroneria or Draconeria, the 'black' or 'terrible water,'—a reminiscence of the old legends connected with it,—and local tradition attributes to the water the strange property of destroying or piercing any vessel in which it is placed. Another form of oath by Styx is given in Il. 14. 271 foll.

ὄρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι,
μή τί σοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.
ἀλλὰ τὰ μὲν νοέω καὶ φράσσομαι, ἄσπ' ἂν ἐμοί περ
αὐτῇ μηδοίμην, ὅτε με χρεῖῶ τόσον ἴκοι
καὶ γὰρ ἐμοὶ νόος ἐστὶν ἐναΐσιμος, οὐδὲ μοι αὐτῇ 190
θυμὸς ἐνὶ στήθεσσι σιδήρεος, ἀλλ' ἐλεήμων.'

ᾧΩς ἄρα φωνήσας ἡγήσατο δῖα θεάων
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἵχνια βαῖνε θεοῖο.
ἶξον δὲ σπείος γλαφυρὸν θεὸς ἡδὲ καὶ ἀνὴρ,
καὶ ῥ' ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου ἔνθεν ἀνέστη 195
'Ερμείας, νύμφη δ' ἐτίθει πάρα πᾶσαν ἐδωδὴν,
ἔσθειν καὶ πίνειν, οἷα βροτοὶ ἄνδρες ἔδουσιν·
αὐτὴ δ' ἀντίον ἶξεν Ὀδυσσῆος θείοιο,
τῇ δὲ παρ' ἀμβροσίην δμῳαὶ καὶ νέκταρ ἔθηκαν.
οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱάλλον. 200
αὐτὰρ ἐπεὶ τάρπησαν ἐδητύος ἡδὲ ποτῆτος,
τοῖς ἄρα μύθων ἤρχε Καλυψὼ, δῖα θεάων·

'Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
οὕτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαῖαν
αὐτίκα νῦν ἐθέλεις ἰέναι; σὺ δὲ χαῖρε καὶ ἔμπησ. 205

187.] See on 179 sup. 202. τοῖς ἄρα] ὅτι (sc. ἡ διπλῇ affixed by Aristonicus) ἐνὸς πρὸς ἓνα διαλεγόμενου φησί Schol. P.

187. βουλευσέμεν, sc. ἐμέ, 'that I will not.'

188. ἀλλὰ τὰ μὲν. A slight additional emphasis is here given by μὲν to the demonstrative τὰ. I am not plotting, she says, nor will I plot any mischief for you, 'but I am thinking of and will devise for you *just* that plan which I should contrive for mine own self, whenever the need might come so sore on me.'

190. οὐδέ μοι αὐτῇ. There is a particular stress made by the use of αὐτῇ. Calypso is contrasting her own temper with that of the gods who had spitefully ordered the departure of Odysseus.

197. ἔσθειν. For this poetical present from the root ἐδ, beside the usual ἐσ-θ-ίω, see Curtius, Verb, p. 207.

οἷα. The neuter plural implies the various kinds of food included under πᾶσαν ἐδωδὴν. So in Od. 14. 62

κτῆσιν. . οἷά τε ᾧ οἰκῇ ἄναξ εὐθυμὸς ἔδωκε. See also inf. 422, and Od. 8. 365. Though Calypso sets before Odysseus mortal food, she uses nectar and ambrosia herself.

202. τοῖς ἄρα. Notice that this verse, the ordinary opening of an address, has passed into a regular epic formula, so that it can be used here, though the number of τοῖς is, strictly speaking, inaccurate. Only Odysseus is present besides the speaker, Hermes having departed, sup. 148. Cp. Od. 7. 47; 13. 374; 17. 184; 19. 103, 508; Il. 5. 420; 17. 628; 21. 287.

204. οὕτω δὴ, 'so then, dost thou really desire?' Compare the use of 'sic' in Latin: 'Siccine me patriis avectam perfide ab oris, | perfide, deserto liquisti in littore, Theseu?' Catull. Pel. and Thet. 132; cp. also Il 2. 158.

205. σὺ δὲ χαῖρε καὶ ἔμπησ, 'yet fare

εἴ γε μὲν εἰδείης σῆσι φρεσὶν ὅσσα τοι αἶσα
 κήδε' ἀναπλῆσαι, πρὶν πατρίδα γαῖαν ἰκέσθαι,
 ἐνθάδε κ' αὖθι μένων σὺν ἐμοὶ τόδε δῶμα φυλάσσοις
 ἀθάνατός τ' εἴης, ἰμειρόμενός περ ἰδέσθαι
 σὴν ἄλοχον, τῆς αἰὲν ἐέλδεται ἥματα πάντα.
 οὐ μὲν θην κείνης γε χερείων εὐχομαι εἶναι,
 οὐ δέμας, οὐδὲ φυὴν, ἐπεὶ οὐ πως οὐδὲ ἔοικε
 θνητὰς ἀθανάτησι δέμας καὶ εἶδος ἐρίζειν.'

210

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 'πότνα θεὰ, μή μοι τόδε χῶεο· οἶδα καὶ αὐτὸς
 πάντα μάλ', οὐνεκα σείο περίφρων Πηνελόπεια
 εἶδος ἀκιδνοτέρη μέγεθος τ' εἰσάντα ἰδέσθαι·
 ἡ μὲν γὰρ βροτός ἐστι, σὺ δ' ἀθάνατος καὶ ἀγήρων.

215

208. σὺν ἐμοί] οὐ παρ' ἐμοί Schol. M. The majority of MSS. have *σύν*, but Eustath. *παρ'*, and so most edd. 217. εἰσάντα] Ἀρίσταρχος *εἰς ἅντα*, αἱ δὲ κοινότεραι *εἰς σῶμα* Schol. H. P. For *εἰς σῶμα* Porson writes *εἰς ὦπα*, the reading of Eustath.

thee well natheless.' Her first sense of anger may have made her wish his ruin, now tenderer feelings have come back upon her.

208. ἐνθάδε .. αὖθι, 'here, on the spot,' as in Il. 23. 674. For this doubling of the adverb cp. αὐτοῦ ἐνθα Il. 8. 207, κείθι αὐτοῦ h. Hom. Ap. 374. An analogous grouping is seen in ὡς δ' αὐτως Od. 3. 65.

σὺν ἐμοί. Join with φυλάσσοις, 'help me to keep.' Compare Horace's 'servare nidum,' and Virgil's 'servare sedes.' If παρ' ἐμοί be read, it must be taken with μένων.

211. χερείων. This comparative is supplied by the grammarians with a positive of the form χέρης, of which χέρη Il. 1. 80 is the dative. The forms χέρης Od. 15. 324, and χέρη Od. 14. 176, are variants for χέριες, χέρεια. The relation of χέρης to χερείων is the same as that of πλέες to πλείων. The older commentators regarded these words not as adjectives of the positive degree, but as syncopated forms of the cases of the comparative χερείων. So Schol. H. on Od. 14. 176 gives χέρεια instead of χέρη, and describes it as the reading of Aristarchus, and Schol. A. on Il. 1. 80 ascribes the

same view to Herodian; as also Eustath. 55. 25. Sometimes these forms have a distinctly comparativel force, as in Il. 4. 400; Od. 14. 176; but it disappears in Od. 18. 229; 20. 310. In Il. 12. 270 we find χερειότερος, and in Il. 20. 434 the shorter form χείρων, lengthened again in Il. 15. 513 into χειρότερος. Benfey compares the χερν or χρεσν of the stem with the Skt. *hrasu* or *hrasva*, 'short.' See Monro, H. G. page 322.

215. τόδε χῶεο, Od. 23. 212. For a similar adverbial accusative cp. ἄξεο τό γε Od. 17. 401, κοτεσσαμένη τό γε Il. 14. 191. See on 173 sup.

216. περίφρων. Calypso lays all the stress on Penelope's beauty. Odysseus has the tact to speak only of the wisdom of his wife; and in his description of his home-sickness (219, 220) he alludes only to his home and says no more about Penelope.

217. ἀκιδνοτέρη. This is a word of uncertain meaning and derivation. The Scholl. render it as equivalent to ἀσθενεστέρα or εὐτελεστέρα, giving a preference to the former interpretation.

μέγεθος, 'size,' always comes into the Greek idea of beauty. A handsome woman is 'A daughter of the gods, divinely tall, And most divinely fair.' ...

ἀλλὰ καὶ ὥς ἐθέλω καὶ ἐέλδομαι ἥματα πάντα
οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἦμαρ ἰδέσθαι. 220
εἰ δ' αὖ τις ραίησι θεῶν ἐνὶ οἴνοπι πόντῳ,
τλήσομαι ἐν στήθεσιν ἔχων ταλαπενθέα θυμόν·
ἦδη γὰρ μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα
κύμασι καὶ πολέμῳ· μετὰ καὶ τόδε τοῖσι γενέσθω.'

Ἦς ἔφατ', ἥελιος δ' ἄρ' ἔδυ καὶ ἐπὶ κνέφας ἦλθεν· 225
ἐλθόντες δ' ἄρα τῷ γε μυχῶ σπείους γλαφυροῖο
τερπέσθην φιλότῃτι, παρ' ἀλλήλοισι μένοντες.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
αὐτίχ' ὁ μὲν χλαῖνάν τε χιτῶνά τε ἔννυτ' Ὀδυσσεύς,
αὐτὴ δ' ἀργύφειον φᾶρος μέγα ἔννυτο νύμφη, 230
λεπτὸν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἱξυῖ
καλὴν χρυσεῖην· κεφαλῇ δ' ἐφύπερθε καλύπτρην·
καὶ τότ' Ὀδυσσῇ μεγαλήτορι μήδετο πομπήν.
δῶκε μὲν οἱ πέλεκυν μέγαν, ἄρμενον ἐν παλάμῃσι,

232. ἐφύπερθε] αἱ Ἀριστάρχου, ἐφύπερθε· αἱ εἰκαιότεραι (see crit. note on Od. I. 117)
ἐπέθηκε Schol. H. 234. δῶκε μὲν οἱ] Bekk., ed. 2, and most modern edd. read
δῶκέν οἱ, because of the initial F of οἱ. Of this reading La Roche says, 'recepissem
si vel in uno codice legeretur.'

224. μετὰ..γενέσθω, 'let this too come into the list of my woes.' See note on sup. 155.

226. ἐλθόντες .. τερπέσθην .. μένοντες. For the confusion of plural and dual cp. Il. 8. 79 οὔτε δύ' Αἴαντες μενέτην θεράποντες Ἀρηός, Il. 5. 275 τῷ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους.

Join μυχῶ with τερπέσθην, 'having gone their way, they took their pleasure in the recess of the cave.'

229. χλαῖνάν τε χιτῶνά τε. This seems an unnatural order, as the χιτῶν must be put on before the χλαῖνα, but the prothysterion is really natural, because the χλαῖνα takes precedence as impressing the eye, more than the undergarment could do. Cp. Od. 3. 467; 10. 365, etc.

230. ἀργύφειον. Another form is ἄργυφος Od. 10. 85. Benfey refers this termination to a root φα, Skt. bhā, implying 'likeness,' in which sense it reappears as a characteristic suffix of

diminutives; cp. ζῳύφιον, ξυλήφιον. Düntzer compares ἀργ-ύφ-εος with κορυφή, as well as with diminutives in -υφιον.

232. κεφαλῇ depends upon περιεβάλετο only, ἐφύπερθε being purely adverbial, as in Il. 14. 184 κρηδέμῳ δ' ἐφύπερθε καλύψατο δια θεάων.

καλύπτρην. This does not seem to be different in meaning from κρήδεμνον, except in so far that the same piece of stuff when tied round the head would be called κρήδεμνον, and when suffered to fall over the face as a veil, καλύπτρη. See Od. I. 334.

234. πέλεκυς (Skt. *paraçus*) is the axe for felling (cp. ἐκβάλλειν inf. 244), and is therefore called ξυλοκόπος Xen. Cyr. 6. 2. 36.

ἄρμενον ἐν παλάμῃσι must be joined together, as in Il. 18. 600, where the potter's wheel is described as τροχὸν ἄρμενον ἐν παλάμῃσι. Compare also Il. 19. 395 μᾶστιγα φαεινὴν χειρὶ λαβὼν ἀραρυῖαν.

χάλκεον, ἀμφοτέρωθεν ἀκαχμένον· αὐτὰρ ἐν αὐτῷ 235
 στείλειδον περικαλλές ἐλαίνον, εὖ ἐναρηρός·
 δῶκε δ' ἐπειτα σκέπαρνον ἐύξοον· ἦρχε δ' ὁδοῖο
 νήσου ἐπ' ἐσχατιῆς, ὅθι δένδρεα μακρὰ πεφύκει,
 κλήθρη τ' αἴγειρός τ', ἐλάτη τ' ἦν οὐρανομήκης,
 αὔα πάλαι, περίκηλα, τά οἱ πλώοιεν ἐλαφρῶς. 240
 αὐτὰρ ἐπειδὴ δειῖξ' ὅθι δένδρεα μακρὰ πεφύκει,
 ἡ μὲν ἔβη πρὸς δῶμα Καλυψῶ, δῖα θεάων,
 αὐτὰρ ὁ τάμνετο δοῦρα· θοῶς δέ οἱ ἦνυτο ἔργον.
 εἵκοσι δ' ἔκβαλε πάντα, πελέκκησεν δ' ἄρα χαλκῷ,
 ξέσσε δ' ἐπισταμένως καὶ ἐπὶ στάθμην ἵθυνε. 245
 τόφρα δ' ἔνεικε τέρετρα Καλυψῶ, δῖα θεάων·

240. περίκηλα] So Aristarchus, Χρύσιππος δὲ διήρει, περὶ κῆλα, περισσῶς ξηρά Schol. P.

235. The words ἀμφοτέρωθεν ἀκαχ-
 μένον seem to mean that there was a
 double blade, as in the Lat. *bipennis*, so
 called because it looked like a bird with
 outstretched wings, the handle being in
 the centre. This description of the
πέλεκυς suggests the interpretation given
 by A. Göbel, on Od. 19. 574, who
 represents that the test in the *τόξου*
θέσις was to shoot an arrow between
 the upper cusps of a row of 12 such
 axes, standing upright, with the end of
 the handle fixed in the ground.

237. σκέπαρνον (σκεπ, σκάπ-τω) is
 the 'adze,' for squaring and smoothing
 (cp. ξέσσε inf. 245). So in Soph. O. C.
 1011 unsmoothed stone is called ἀσκέπ-
 αρνος.

ἐύξοος, this epithet only means that
 the σκέπαρνον had as good and smooth
 a handle as the πέλεκυς, unless it refers
 to the high polish of the blade. Any-
 how, it cannot be taken actively in the
 sense of 'smoothing.'

ὁδοῖο, a local genitive. 'She was
 his guide—went first—on the way.'

239. ἐλάτη τ' ἦν. Repeat here ὅθι
 from preceding line.

240. αὔα πάλαι, περίκηλα, 'long ago
 sapless and dry.' The same epithets
 are used of billets for firing, Od. 18.
 309. Here the meaning must be that
 the trees were dead though still stand-
 ing, and in that condition they might
 serve, on an emergency, in place of pro-
 perly seasoned wood.

πλώοιεν is from πλώω, i. e. πλόφω, a

bye-form of πλέω. It has the meaning
 of floating (cp. Il. 21. 302) rather than
 of sailing. So πλωτὴ νήσος Od. 10. 3.

243. ἦνυτο, points to a pres. ἄνυμι.
 Cobet rejects this form and proposes
 to read ἦνετο, which Nauck adopts.

244. εἵκοσι . . πάντα, 'he felled full
 twenty.' The force of πάντα seems to be
 'all told,' 'fully reckoned:' so αἰσυμ-
 νῆται . . ἐννέα πάντες Od. 8. 258, διοῖ-
 στεύση πελέκεων δυοκαίδεκα πάντων
 Od. 19. 578, πεντήκοντά τοί εἰσιν ἐνὶ
 μεγάροισι γυναῖκες | δμῳαί . . τῶν δώδεκα
 πᾶσαι ἀναιδείης ἐπέβησαν Od. 22. 421,
 δέκα πάντα τάλαντα Il. 19. 247; com-
 pare also Mosch. 1. 6 ἐν εἵκοσι πᾶσι
 μάθοις νιν = 'among a full score.'

πελέκκησεν describes the next pro-
 cess with the axe after felling, namely,
 trimming the trees by lopping off the
 limbs. The work of the σκέπαρνον
 begins with the word ξέσσε.

245. ἐπὶ στάθμην, 'to the line.'
 στάθμη is a string which, having been
 rubbed with chalk or ochre, is drawn
 tight along a surface. It is then lifted
 by the workman's finger and thumb
 and suffered to fly back again, so as to
 leave a straight line marked in colour.
 It is to be distinguished from σταφύλη,
 the plumb-line for testing levels, Il. 2.
 765. Cp. Herc. Fur. 944 βάθρα | φοί-
 νικι κανόνι . . ἡρμοσμένα, and Leonid.
 Tarent. Epig. ap. Reisk. 23 μίλτῳ φυρό-
 μενοι κανόνες.

246. τέρετρα are small borers or
 gimlets that can be used with one hand.

τέτρηνεν δ' ἄρα πάντα καὶ ἤρμοσεν ἀλλήλοισι,
 γόμφοισιν δ' ἄρα τήν γε καὶ ἁρμονίησιν ἄρασσεν.
 ὅσσον τίς τ' ἔδαφος νηὸς τορνώσεται ἀνήρ
 φορτίδος εὐρείης, εὖ εἰδὼς τεκτοσυνάων, 250
 τόσσον ἔπ' εὐρεῖαν σχεδὴν ποιήσατ' Ὀδυσσεύς.
 ἔκρια δὲ στήσας, ἀραρὼν θαμέσι σταμίνεσσι,
 ποίει· ἀτὰρ μακρῇσιν ἐπηγκενίδεσσι τελεύτα.
 ἐν δ' ἰστὸν ποίει καὶ ἐπὶ κριον ἄρμενον αὐτῷ·
 πρὸς δ' ἄρα πηδάλιον ποιήσατο, ὄφρ' ἰθύνοι. 255
 φράξε δέ μιν ῥίπεσσι διαμπερὲς οἰσύνῃσι
 κύματος εἴλαρ ἔμεν· πολλὴν δ' ἐπεχεύατο ὕλην.
 τόφρα δὲ φάρε' ἔνεικε Καλυψὼ, δῖα θεάων,

247, 248.] Ἀριστοφάνης τὸ αὐτὸ ᾤετο περιέχειν ἄμφω Schol. P. B. Q. Vind. ἄρασσεν] γράφεται καὶ ἄρρην Schol. V. So Eustath. and Apollon. 251. ποιήσατ'] ἐνιοι, τορνώσατ' Ὀδυσσεύς Schol. B. E. H. Q. 253. ἐπηγκενίδεσσι] οὕτως Ἀρίσταρχος. Ῥιανὸς δὲ ἐπητανίδεσσι Schol. P. Hesych. Gloss. ἐπηγανίδες, probably a textual error. Buttm. read in Schol. P. ἐπεκτανίδεσσι.

τρύπανον in Od. 9. 385 is a larger auger or drill.

247. τέτρηνεν . . ἀλλήλοισι, 'he bored all his pieces through and fitted them to one another.' This means that he took care that the hole in the upper piece corresponded with the one in the lower; and having thus put them in position, 'he hammered the boat together with pegs and clamps.'

248. γόμφοι are wooden pegs, such as shipwrights call 'trenails,' as distinct from ἦλοι, which are of metal.

ἁρμονίαι may represent some simple form of mortice and tenon, by which one piece of wood is made to fit into another, so that it can be driven home with a few blows of the hammer. Brieger (Philolog. 29. p. 193 foll.) understands by ἁρμονίαι strips of elastic wood, e.g. a young sapling split longitudinally, pinned across the flat timbers at the bottom of the hull, in which interpretation γόμφοι and ἁρμονίαι would be very closely connected: the real joint being the ἁρμονίαι pinned down by γόμφοι. (See Appendix on Homeric Ship.) Herodotus uses the word in his description of the Egyptian boats (2. 96), τὰς ἁρμονίας . . ἐπάκτωσαν τῇ βύβλῳ, but there he is only speaking of the joints between the planks which needed calking.

249. ὅσσον τίς τε, 'as wide as a man might trace him out the hull of a broad-built freight-ship, well-skilled in carpentry, of such a size did Odysseus make his broad boat.'

τορνώσεται is the short form of the subjunctive, so frequent a mood in similes: compare τινάξῃ inf. 368, ἐξερέῃσι Od. 4. 337, etc. The τόρνος alluded to here is neither the *lathe* nor the *graver*, but a pencil at the end of a string that works round a centre, used for striking circles. Cp. Il. 23. 255 τορνώσαντο δὲ σῆμα, describing the circle drawn for the outline of the tomb. A similar use in Latin is given by Propertius (3. 26. 43) 'incipi iam angusto versus includere torno.' The use of this word, which can mean nothing but the striking of a curve, disposes at once of the square-box plan, which Brieger and others (see Appendix) make for the σχεδὴν.

252. ἔκρια . . τελεύτα. Transl. 'And he worked away, setting up the decks by fitting them to the close-set ribs, and he finished off with the long side-planking.' In this rendering the words ἔκρια στήσας find their exegesis in ἀραρὼν θαμέσι σταμίνεσσι. For interpretation of the details in vv. 252-260 see Appendix I.

ιστία ποιήσασθαι· ὁ δ' εὖ τεχνήσατο καὶ τά.

ἐν δ' ὑπέρας τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ, 260
μοχλοῖσιν δ' ἄρα τήν γε κατείρυσεν εἰς ἄλα δῖαν.

Τέτρατον ἦμαρ ἔην, καὶ τῷ τετέλεστο ἅπαντα·
τῷ δ' ἄρα πέμπτῳ πέμπ' ἀπὸ νήσου δῖα Καλυψῶ,
εἵματά τ' ἀμφιέσασα θυώδεα καὶ λούσασα.

ἐν δέ οἱ ἀσκὸν ἔθηκε θεὰ μέλανος οἴνοιο 265

τὸν ἕτερον, ἕτερον δ' ὕδατος μέγαν, ἐν δὲ καὶ ἦα
κωρύκῳ· ἐν δέ οἱ ὄψα τίθει μενοεικέα πολλά·
οὖρον δὲ προέηκεν ἀπήμονά τε λιαρὸν τε.

γηθόσυνος δ' οὖρῳ πέτασ' ιστία δῖος Ὀδυσσεύς.

αὐτὰρ ὁ πηδαλίῳ ἰθύνετο τεχνηέντως 270

ἥμενος· οὐδέ οἱ ὕπνος ἐπὶ βλεφάροισιν ἔπιπτε

Πληιάδας τ' ἐσορῶντι καὶ ὀψὲ δύοντα Βοώτην

272. ἐσορῶντι] γρ. καὶ ἐσορῶντα· διχῶς αἱ Ἀριστάρχου Schol. H. This is un-

260. ἐν δέ . . ἐνέδησεν. With this combination compare Il. 23. 709 ἂν δ' Ὀδυσσεὺς πολὺμητις ἀνίστατο, and, similarly, Hdt. 2. 176 ἀνέθηκε δὲ καὶ ἐν τοῖσι ἄλλοισι ἱροῖσι ὁ Ἄμασις ἔργα . . ἐν δὲ καὶ ἐν Μέμφι τὸν κολοσσόν, Il. 2. 720 ἐρέται ἐν ἐκάστη ἐμβέβασαν.

261. μοχλοῖσιν. If μοχλοί are 'levers,' there is an inaccuracy in κατείρυσεν, for the action of the lever is to lift and push, not to drag. But κατερύειν had become the technical word for getting the ship down into the water, and is so used here, although the addition of μοχλοί seems to alter the picture. But it is not impossible that μοχλοί may mean 'rollers,' a far more natural thing to use.

262. τέτρατον . . ἅπαντα. 'It was the end of the fourth day *when* all was now accomplished for him.' A similar paratactic use of καί is found in Attic Greek as well, as in Soph. O. R. 717 παιδὸς δὲ βλάστας οὐ διέσχον ἡμέραι | τρεῖς καὶ νιν . . κείνος ἔρριψεν. So in Lat. 'nec longum tempus et. . .'

263. τῷ δ' ἄρα πέμπτῳ. So τῷ δέ οἱ ὀγδοάτῳ . . ἦλυθ' Ὀρέστης Od. 3. 306.

264. ἀμφιέσασα καὶ λούσασα. For the prothysterion see on 229 sup.

266. τὸν ἕτερον, ἕτερον δ'. Antithetical adjectives, as ἕτερος, ἄλλος, πρό-

τερος, πρῶτος, are often used with the demonstrative article. There seems no special reason for omitting the article with the second ἕτερον, except the tendency to bring two contrasted words as closely together as possible. In Il. 21. 71 we read, αὐτὰρ ὁ τῇ ἐτέρῃ μὲν ἑλὼν ἐλλίσσετο γούνων | τῇ δ' ἐτέρῃ ἔχεν ἔγχος. τὴν ἐτέρην occurs in Il. 18. 509, Od. 13. 68; τῇ ἐτέρῃ in Od. 19. 481; τῆς ἐτέρης Il. 16. 179; ἡ ἐτέρῃ Od. 10. 354; τοῦ ἐτέροιο Il. 9. 219; τὸν ἕτερον Od. 12. 101; τῷ ἐτέρῳ Il. 21. 166; τῷ ἐτέρῳ Od. 9. 430; τοὺς ἐτέρους Od. 11. 257; τῶν ἐτέρων Il. 12. 93. In about fifty other passages ἕτερος is found without the article.

ἐν δὲ καὶ ἦα. This use of the preposition is a true epanalepsis, resuming ἐν . . ἔθηκε in the preceding line. So ἐν μὲν γαῖαν ἔτευξ' ἐν | δ' οὐρανόν Il. 18. 483, πὰρ δ' ἐτίθει κάνεον καλὴν τε τράπεζαν, | πὰρ δὲ δέπας οἴνοιο Od. 8. 69.

268. ἀπήμων is used both actively, as here, and passively, as νόστος ἀπήμων Od. 4. 519. But even in the latter case we might render, 'a home-journey that brought no harm.' In Od. 8. 566 it is used as an epithet of the Phaeacians, the 'safe' guides.

272. Πληιάδες. Cp. Hesiod, Opp.

Ἄρκτον θ', ἣν καὶ ἄμαξαν ἐπὶ κλησιν καλέουσιν,

intelligible, unless we suppose, with Porson, 'duae lectiones commixtae erant, ἐσορῶντα et ὀρόωντα, vel ἐσορῶντι et ὀρόωντι.'

619 Πληιάδες σθένος ὄβριμον Ὀρίωνος | φεύγουσαι, with Götting's note:— 'magna pars Graecorum cum Boeotis stellarum imagines venationem Orionis ita repraesentare putabant, ut Orion cum Sirio cane ἄρκτον, πελειάδας (πληιάδας, columbas), ὑάδας (suculas), πτωκάδα (leporum) cet. persequeretur. . . Iones vero *plaustrī* (ἀμάξης) imaginem cum bubulco Boote in iisdem siderum sedibus videre sibi videbantur.' According to this view the Pleiads were regarded as a flock of doves, scared by the hunter Orion (see Od. 12. 65, and note); and to this fancy Aeschylus refers in a Fragment quoted by Athenaeus 491 A, where he describes them, with a characteristic oxymoron, as ἄπτεροι πελειάδες. There was a legend that the Pleiads were nymphs in the train of Artemis, pursued by Orion and changed into doves; or seven sisters, whose names and parentage vary in different stories: the most common representing them as children of Atlas by the ocean nymph Pleione. Hesiod (Opp. 383) therefore calls them Ἀτλαγγενεῖς, and, as they were born on Mount Cyllene, Pindar and Simonides give them the epithet ὄρειαι, (Pind. Nem. 2. 11). Among this sisterhood are generally reckoned Maia, mother of Hermes by Zeus; Electra, the ancestress of the Dardanids; Taygete, mother by Zeus of Lacedaemon. Then come three, whose names are connected with Boeotian legend, Alcyone, Celaeno, and Sterope. Last of all is Merope, the only mortal sister of the group, wife of Sisyphus and mother of Glaucus. This inferiority of Merope is one expression of the story of the 'lost Pleiad;' but other forms of the legend put Electra in place of Merope. The actual group of stars consists of 1 star of the first magnitude, 3 of the 5th, 2 of the 6th, and several smaller stars; but they are ordinarily represented as a cluster of seven, one of them being rarely visible. When the Pleiads rise, in the middle of May, harvest is near; and the Pleiads as the harbingers of promised plenty were, perhaps, regarded as a flight of doves bringing nectar and ambrosia to Zeus. At the

time of their setting, towards the end of October, the storms of winter are near, and Orion is visible in the evening sky. At this season of the year that form of the story would be most in vogue which represents them as flying in dismay before the mighty hunter. Hesiod (Opp. 622) seems to prefer the etymology which connects them with πλεῖν, as though they marked the seasons when the sailor might put to sea, or when he was safer on shore. Others referred the word to πλείων, because the Pleiads are a group of stars, ὅτι πλείους ὁμοῦ κατὰ συναγωγὴν εἰσι Schol. Il. 18. 486. Hyginus, f. 192 'quia plures erant Pleiades dictae.' Cp. Manil. 5. 522 'Pleiadum glomerabile sidus.' The Latin equivalent for the Pleiads was Vergiliae, as marking by their rising the close of spring (*ver*); unless the right orthography be Virgiliae, from *virga*, with a possible reference to the term βότρυς, by which name this 'cluster' of stars was also known in Greece.

Βωώτης is called by Hesiod Ἀρκτοῦρος, or 'bear-watcher.' He may be said to 'set late,' because the brilliancy of his light keeps him long visible after dawn. But Sir G. C. Lewis (Astron. of Ancients, p. 59) suggests that the epithet 'slow-setting,' as applied to Boötes, alludes to the fact that his disappearance is a long process, because at the time of setting the constellation is in a somewhat vertical position; whereas his rising is rapid, because his horizontal position brings him speedily into view. Cp. Catull. (66. 67), where the Coma Berenices says, 'vector in occasum tardum dux ante Boöten | qui vix sero alto mergitur Oceano.'

273. Ἄρκτον. The Bear (*Ursa Maior*) (the 'lesser bear' is a later conception) stands at bay, and watches (δοκεύει Il. 8. 340) Orion; a picturesque way of representing the revolutions of the two constellations in concentric circles; the Bear moving in the lesser one. Cp. Manil. Astron. 1. 502 'Arctos et Orion adversis frontibus ibant.' From the fact of 'turning round on the same spot' (αὐτοῦ στρέφεται), the bear was also called Helice. This must be regarded

ἢ τ' αὐτοῦ στρέφεται καί τ' Ὠρίωνα δοκεύει,
οἷη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο·
τὴν γὰρ δὴ μιν ἄνωγε Καλυψὼ, δῖα θεάων,
ποντοπορευέμεναι ἐπ' ἀριστερὰ χειρὸς ἔχοντα.
ἐπτα δὲ καὶ δέκα μὲν πλέεν ἤματα ποντοπορεύων,
ὀκτωκαιδεκάτῃ δ' ἐφάνη ὄρεα σκιδέντα

275

277. χειρός] γρ. νηός Schol. H. M., which Nauck adopts.

as only a poetical description, for the circles described by the Bear and Orion are not so near together as to justify such language. Perhaps the general result may be thus summed up. Odysseus may be supposed to be steering generally in an eastward direction. This keeps the Bear on his left hand. We may suppose the time of the year to be about the Autumnal Equinox. Near midnight Boötes would be just setting in the NW. horizon, and the Pleiads just rising in the SE. An hour or two later Orion would come up in the SE., and become a conspicuous constellation. The Bear, whose head is turned towards the rising Orion, seems to the poet to be looking suspiciously at the Hunter, who has thus appeared in the sky.

ἐπὶ κλησιν καλέουσιν, 'they sur-name;' ἐπὶ κλησιν being an adverbial accusative with καλέουσι. The word generally denotes a later or nick-name (κλησις ἐπὶ τῇ πρώτῃ πρόσθετος), given to commemorate some peculiarity. Cp. Il. 7. 138; 16. 177; 22. 29, 506. Similar is the use of ἐπώνυμος, as in Od. 7. 54; 19. 409; Il. 9. 562.

275. οἷη δ' ἄμμορος. On this expression Aristotle (Poet. c. 25) remarks, καὶ τὸ 'οἷη δ' ἄμμορος' κατὰ μεταφοράν τὸ γὰρ γνωριμώτατον μόνον. Of course, as a matter of fact, the Bear is not the only constellation that never sets. Strabo considers that Homer here includes under ἄρκτος the whole of the northern heavens, but the description given of the wheeling of the Bear so as to confront Orion sufficiently disproves this. Heliodorus, quoted in Apoll. Lex. Hom., admits that Homer made the statement through ignorance (ὅτι ἠγνόει). Sir G. C. Lewis suggests, as a more probable solution of the difficulty, that the Great Bear was the only group of stars in the northern sky

which had in Homer's time been reduced to a constellation. Cp. Virg. Georg. 1. 246 'Arctos Oceani metuentes aequore tingi,' Ov. Met. 13. 725 'Arcton aequoris expertem.' Sophocles, Trach. 130, compares the ceaseless recurrence of joy and sorrow to the ἄρκτου στροφάδες κέλευθοι. And Callimachus gives a fresh mythological colouring to the story by making Tethys, out of regard for Hera, refuse a refuge in the waters to Callisto (the Bear), the concubine of Zeus.

With λοετρῶν Ὠκεανοῖο cp. Il. 5. 5 foll. of Sirius, ὅς τε μάλιστα | λαμπρὸν παμφαίνῃσι λελουμένος Ὠκεανοῖο.

277. ἐπ' ἀριστερὰ χειρός. It is probable that ἀριστερός is related to ἀριστος by the same euphemism as that which employs the word εὐώνυμος for 'left.' The comparativel termination expresses the distinct contrast of left and right. Ἀριστερά is not found in Homer as a substantive without the preposition ἐπί. Sometimes it occurs without any dependent genitive, as in Od. 3. 171; Il. 2. 526; 7. 238; 12. 201, 219, 240; being parallel to the phrase ἐπὶ δεξιᾷ Il. 7. 238; 12. 239. It is also frequently followed by a genitive, as μάχης Il. 5. 355; 11. 498, νηῶν Il. 12. 118, τοῦν Il. 23. 336, στρατοῦ Il. 13. 326. In addition to these passages Ameis quotes Xen. Anab. i. 8. 4 τὰ δεξιὰ τοῦ κέρατος. But the use with χειρός is found only here in Homer, with the exception of an imitation of the phrase in h. Hom. Merc. 153. In Pindar Pyth. 6. 19 we have σύ τοι σχεθῶν νιν ἐπὶ δεξιᾷ [ἐπιδέξια] χειρὸς ὀρθὰν | ἄγεις ἐφημοσύναν, and in Aratus Phaen. 278 κατὰ δεξιὰ χειρός is used with the same meaning. It is not unlikely that here χειρός has a picturesque reference to the hand of the steersman, as presenting a sort of centre point from which the various directions seem to diverge.

γαίης Φαιήκων, ὅθι τ' ἄγχιστον πέλεν αὐτῷ· 280
εἶσατο δ' ὥς ὅτε ῥινὸν ἐν ἡεροειδέι πόντῳ.

Τὸν δ' ἐξ Αἰθιόπων ἀνιὼν κρείων ἐνοσίχθων
τηλόθεν ἐκ Σολύμων ὀρέων ἴδεν· εἶσατο γάρ οἱ
πόντον ἐπιπλῶων· ὁ δ' ἐχώσατο κηρόθι μᾶλλον,
κινήσας δὲ κάρη προτὶ δν μυθήσατο θυμόν· 285

‘Ω πόποι, ἦ μάλα δὴ μετεβούλευσαν θεοὶ ἄλλως
ἄμφ' Ὀδυσῇ· ἐμεῖο μετ' Αἰθιόπεσσιν ἐόντος,
καὶ δὴ Φαιήκων γαίης σχεδὸν, ἔνθα οἱ αἶσα
ἐκφυγέειν μέγα πείραρ οἰζύος, ἣ μιν ἰκάνει·

281. ὅτε ῥινόν] εἰ μὲν ῥινὸν ἀναγνωστέον, ἔσται, ἐφάνη ὡς ἀσπίς· εἰ δὲ ἐρινόν, ἔσται, συκία Schol. V. ὁ μὲντοι Ἀρίσταρχος ἐρινόν· ἔνιοι δὲ ῥινὸν κατὰ Οἰνωτροὺς τὸ νέφος Schol. P. Q. T. Fäsi conj. ὡς ὅτε τε ῥιον ἡεροειδέι. The lemma of Vindob. 56 and Schol. Par. ap. Cram. An. Par. 3. 17. 14 give a good reading, viz. ὡς τε ῥινόν.

280. ὅθι τε, ‘at the part where (the land) lay nearest to him.’

281. ὥς ὅτε ῥινόν. If we adopt this reading (see -crit. note), the simile of the shield must mean that the low land of Phaeacia seemed to form the circumference, while the mountains rising inland resembled the boss. It is doubtful whether the final syllable of ὅτε could remain short before the digammated ῥινόν or ῥινός. Cp. inf. 426 ἔνθα κ' ἀπὸ ῥινοὺς δρύφθη, also Od. 22. 278. It is difficult to understand the meaning of the division of letters said to represent the reading of Aristarchus, ὡς ὅτ' ἐρινόν, unless we can suppose that the sight of a large fig-tree (on the far horizon, so that its stem would not be in view) resembled the mass of a mountain-group. And if the word ἐρινόν really exists, it means a fig, not a fig-tree. Besides, it is more natural to supply γαῖα as the subject to εἶσατο than ὄρεα. The interpretation of the Scholl. ῥινόν (Hesych. ἐρινόν) = ἀχλύς ‘mist’ looks no better than a makeshift. The easiest solution in every way is to read ὡς τε ῥινόν. If ὡς ὅτε be retained, it must be taken as a condensed expression equivalent to εἶσατο ὡς ῥινὸν ὅτε εἶδεται. For this use of ὡς ὅτε cp. Od. 19. 494; Il. 2. 394; 4. 462; 12. 132; 13. 471, 571; 18. 219.

282. Αἰθιόπων. See Od. 1. 22. Poseidon had gone to visit the Aethiopians and to receive a sacrifice at their hands.

283. Σολύμων. Strabo places the Solymi on the heights of the Taurus chain in Lycia and Pisidia (1. 12. 10). Homer does not seem, like Herodotus (1. 173), to identify the Solymi with the Lycians: on the contrary, we should gather from Il. 6. 168–186 that the two peoples were hostile to one another. Possibly a colony from Crete settled in the district Milyas, driving back the original inhabitants into mountain fastnesses.

284. μᾶλλον. That is, his smouldering anger against Odysseus blazed up afresh, when he saw him near the Phaeacian land, and so, almost independent of the sovereign of the seas.

286. πόποι. This word is best regarded as an interjection like παπαῖ, almost always expressive of astonishment, anger, or sorrow. But cp. Il. 2, 272. The Schol. on Od. 1. 32 says, πόποι οἱ θεοὶ κατὰ τὴν τῶν Δρυόπων φωνήν, as an alternative interpretation, and some of the Alexandrine poets seem to have employed it accordingly as a vocative, as, indeed, it might be taken in h. Hom. Merc. 309; but the best grammarians concur in taking it as an interjection.

μετεβούλευσαν ἄλλως. The adverb forms a sort of epexegetis to the preposition in composition.

288. σχεδόν, sc. Ὀδυσσεὺς ἐστι.

289. πείραρ οἰζύος. See note on Od. 12. 51.

ἀλλ' ἔτι μὲν μὴν φημι ἄδην ἐλάαν κακότητος.' 290

“Ὡς εἰπὼν σύναγεν νεφέλας, ἐτάραξε δὲ πόντον
χερσὶ τρίαιναν ἐλών· πάσας δ' ὀρόθυνεν ἀέλλας
παντοίων ἀνέμων, σὺν δὲ νεφέεσσι κάλυψε
γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.
σὺν δ' Εὐρὸς τε Νότος τ' ἔπεσε Ζέφυρός τε δυσαῆς 295
καὶ Βορέης αἰθρηγενέτης, μέγα κῦμα κυλίνδων.
καὶ τότε Ὀδυσσῆος λύτο γούνατα καὶ φίλον ἦτορ,
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγάλητορα θυμόν·

“ὦ μοι ἐγὼ δειλὸς, τί νύ μοι μήκιστα γένηται;
δεῖδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν, 300
ἣ μ' ἔφατ' ἐν πόντῳ, πρὶν πατρίδα γαῖαν ἰκέσθαι,
ἄλγ' ἀναπλήσειν· τὰ δὲ δὴ νῦν πάντα τελεῖται,
οἷοισιν νεφέεσσι περιστέφει οὐρανὸν εὐρὺν

296. αἰθρηγενέτης] Ῥιανὸς καὶ Ἀριστοφάνης αἰθρηγενεῆς λέγουσι Schol. H. P. Q.
302. ἀναπλήσειν] γράφεται ἀναπλήσαι Schol. T. V.

290. ἀλλ' ἔτι .. κακότητος, 'but I promise that I will yet drive him to his heart's content along the road of misery.' Cp. Il. 19. 423 οὐ λήξω πρὶν Τρῳᾶς ἄδην ἐλάσαι πολέμοιο. In this rendering κακότητος is a local genitive, as in ἐπειγόμενος ὁδοῖο, διαπρῆξαι πεδίοιο, etc. But other commentators take ἄδην as a real accusative, as if from ἄδη, 'satiety,' in which case ἐλάσαι ἄδην will mean 'to drive him to satiety,' κακότητος being directly dependent upon ἄδην. The translation given here may be taken as combining the substantival and adverbial force of the word. Cobet, Miscell. Crit. p. 309, proposes to read ἐάαν from ἐῶ to 'satiatē.' But this seems to make tautology with ἄδην, and it loses the particular liveliness of the phrase ἐλάαν in the mouth of Poseidon, who appeared on the scene with his καλλίτριχες ἵπποι, inf. 380.

293. Join συν-κάλυψε, 'shrouded up.' νεφέεσσι is the instrumental dative.

294. ὀρώρει .. νύξ. Both the language and the rhythm are meant to suggest the sudden descent of darkness. 'At one stride comes the dark.' Coleridge, Anc. Marin.

295. Join συν-ἔπεσε, 'dashed to-

gether.' So inf. 317 μισγομένων ἀνέμων.

296. αἰθρηγενέτης, 'sky-born.' Schol. P. Q. V. interprets it as 'bringing fair weather,' αἰθρίαν καὶ εὐδίαν ποιῶν, or 'producing cold,' αἰθρον ποιῶν, τουτέστι πάγον. But the passive sense is supported by αἰετιγενέτης Od. 14. 446. The north wind is thus represented as a land wind, coming down from the heights and not up from the sea. Cp. Plut. fluv. 5. 3 Καυκάσιον ὄρος .. Βορέου κοίτη. In Il. 15. 171, 19. 358 we find αἰθρηγενεῆς as an epithet of Boreas.

299. μήκιστα, 'in the issue.' Cp. Virg. Aen. 2. 70 'quid misero mihi denique restat?' but the meaning is not quite the same.

300. δεῖδω μὴ .. εἶπεν. The aorist indicative implies that his anxiety is about a fact which has already taken place. Cp. Soph. Elect. 580 ὅρα .. μὴ πῆμα σαντῇ τίθης (not τιθῆς), 'take care that you are not making' (but the reading is not certain, as the best MS. has the corrupt. τίθης); and similarly, Eur. Ion 1523 ὅρα σὺν .. μὴ τῷ θεῷ τὴν αἰτίαν προστίθης, or, better, Hel. 119 σκοπεῖτε μὴ δόκησιν εἶχετ' ἐκ θεῶν.

303. οἷοισιν νεφέεσσι may be taken as equivalent to οὐνεκα τοίοισι, or, perhaps, as an ejaculation.

Ζεὺς, ἐτάραξε δὲ πόντον, ἐπισπέρχουσι δ' ἄελλαι
παντοίων ἀνέμων. νῦν μοι σῶς αἰπὺς ὄλεθρος. 305

τρισμάκαρες Δαναοὶ καὶ τετράκις, οἳ τότε ὄλοντο
Τροίῃ ἐν εὐρείῃ, χάριν Ἀτρεΐδῃσι φέροντες.
ὥς δὴ ἐγὼ γ' ὄφελον θανέειν καὶ πότμον ἐπισπεῖν
ἥματι τῷ ὅτε μοι πλείστοι χαλκήρεα δοῦρα
Τρῶες ἐπέρριψαν περὶ Πηλείωνι θανόντι. 310

τῷ κ' ἔλαχον κτερέων, καὶ μευ κλέος ἦγον Ἀχαιοί·
νῦν δέ με λευγαλέῳ θανάτῳ εἴμαρτο ἀλῶναι.

Ὡς ἄρα μιν εἰπόντ' ἔλασεν μέγα κύμα κατ' ἄκρης,
δεινὸν ἐπεσσύμενον, περὶ δὲ σχεδὴν ἐλέλιξε.

τῇλε δ' ἀπὸ σχεδὴς αὐτὸς πέσε, πηδάλιον δὲ 315
ἐκ χειρῶν προέηκε· μέσον δέ οἱ ἴστων ἔαξε

δεινὴ μισγομένων ἀνέμων ἐλθοῦσα θύελλα,
τηλοῦ δὲ σπείρον καὶ ἐπίκριον ἔμπεσε πόντῳ.

τὸν δ' ἄρ' ὑπόβρυχα θῆκε πολὺν χρόνον, οὐδ' ἐδυνάσθη
αἶψα μάλ' ἀνσχεθέειν μεγάλου ὑπὸ κύματος ὀρμῆς· 320

312. ἀλῶναι] Ἰζίων (i. e. Demetrius the Grammarian of Adramyttium) ἀλέσθαι Schol. H.; for which Buttm. reads ὀλέσθαι. 314. ἐπεσσύμενον] Ἀρίσταρχος ἐπισσύμενον διὰ τοῦ ι Schol. H. P. This implies that Aristarchus regarded the form ἐπεσσύμενον as a perf. pass.; and his reading is intended to represent a present or aorist. 315. πέσε] Ῥιανὸς, αὐτὸν βάλε, ὃ καὶ ἄμεινον Schol. B. H. P. Q.

304. Odysseus, being ignorant that it is Poseidon's work, attributes the storm to Zeus. So Schol. P. Q. T. κατὰ τὴν κοινὴν δόξαν εἰς Δία ἀναφέρει τὴν αἰτίαν τοῦ χειμῶνος.

305. σῶς, 'certain.' Perhaps there is an ironical tone in the word, as we say 'safe to be destroyed.' σῶς = σά-ος, cp. Lat. *sa-nus*. The phrase occurs again in Il. 13. 773.

309. ἥματι τῷ. The scene is described in Od. 24. 37 foll. In the struggle for the possession of the corpse of Achilles, Ajax bears off the body on his shoulders, while Odysseus keeps the Trojans at bay.

311. κλέος ἦγον, carrying on the force of κε, 'would have spread my fame,' like κλέος φέρειν or φορέειν Od. 3. 204; 19. 333; or, according to others, 'would have brought back tidings of me.'

312. λευγαλέος, 'miserable,' stands to λυγρός as ὑτραλέος to ὀτρηρός. For

the introduction of ε in the first syllable some compare *πενκάλιμος* with *πυκνός*, but Curtius refers them to different roots.

εἴμαρτο, 'had been fated,' even before I began this voyage.

313. κατ' ἄκρης, 'down from above.' Cp. Od. 8. 508, and Virg. Aen. 1. 114 'ingens a vertice pontus | in puppim ferit.'

316. προέηκε, 'tossed it from his hand.' This describes the suddenness of the act more graphically than μεθέηκε, 'let it go.'

319. ὑπόβρυχα, probably a metaplastic accusative from ὑπόβρυχος, as in Hdt. 7. 130 Θεσσαλίαν πᾶσαν ὑπόβρυχα γενέσθαι. See Od. 3. 458 note. As the subject to θῆκε we must supply θύελλα, or rather κύμα implied in θύελλα, and expressed in the next line, 'it kept him long under water.'

320. ὑπὸ . . ὀρμῆς should be taken with ἀνσχεθέειν, 'to emerge from beneath the rush of the wave.' So ὑπ'

εἵματα γάρ ῥ' ἐβάρυννε, τά οἱ πόρε δῖα Καλυψώ.
 ὁψὲ δὲ δῆ ῥ' ἀνέδνυ, στόματος δ' ἐξέπτυσεν ἄλμην
 πικρὴν, ἣ οἱ πολλὰ ἀπὸ κρατὸς κελάρυζεν.
 ἀλλ' οὐδ' ὥς σχεδὴς ἐπελήθετο, τειρόμενός περ,
 ἀλλὰ μεθορμηθεὶς ἐνὶ κύμασιν ἐλλάβετ' αὐτῆς, 325
 ἐν μέσση δὲ καθίζε τέλος θανάτου ἀλεείνων.
 τὴν δ' ἐφόρει μέγα κῦμα κατὰ ῥόον ἔνθα καὶ ἔνθα.
 ὥς δ' ὅτ' ὀπωρινὸς Βορέης φορέησιν ἀκάνθας
 ἄμ πεδίον, πυκιναὶ δὲ πρὸς ἀλλήλησιν ἔχονται,
 ὥς τὴν ἄμ πέλαγος ἄνεμοι φέρον ἔνθα καὶ ἔνθα· 330
 ἄλλοτε μὲν τε Νότος Βορρὴ προβάλεσκε φέρεσθαι,
 ἄλλοτε δ' αὖτ' Εὐρὸς Ζεφύρῳ εἴξασκε διώκειν.
 Τὸν δὲ ἶδεν Κάδμου θυγάτηρ, καλλίσφυρος Ἰνώ,

329, 330. ἄμ πεδίον, .. ἄμ πέλαγος] διὰ τοῦ μ γραπτέον Schol. P. Al. ἀμπεδίον, ἀμπέλαγος.

ἀπῆνης ἡμιόνους λύνει Od. 7. 5. This is better than to give ὑπό the force of *propter* and to join it with οὐκ ἔδυνάσθη.

325. μεθορμηθεὶς, 'having made a dart after it.'

327. κατὰ ῥόον ἔνθα καὶ ἔνθα. Properly speaking this expression implies a contradiction, as a current is supposed to set in one direction: but in this conflict of divers winds, Odysseus was in the midst of a maze of cross currents and eddies.

328. ὀπωρινός, from ὀπώρα, 'the ripening season.' It includes our 'mid-summer' as well as 'autumn,' beginning with the rising of the Dog Star and ending with the setting of the Pleiads; that is, from the end of July to the end of October. It follows directly after θέρος Od. 11. 192, etc.

329. πυκιναί. See the description of the 'wind-witch,' as given by Schleiden, 'The Plant, p. 354:' 'In autumn, on the Russian Steppes, the stem of the thistle-plant rots off, and the globe of branches dries up into a ball, light as a feather, which is then driven through the air by the winds. Numbers of such balls often fly at once over the plain with such rapidity that no horseman can catch them; now hopping with short, quick, springs along the ground, now caught by an eddy and rising

suddenly a hundred feet into the air. Often one "wind-witch" hooks on to another; twenty more join company, and the whole gigantic, yet airy, mass rolls away before the piping east wind.'

Notice the transition to the indicative mood. See note on Od. 4. 335.

333. Ἰνώ Λευκοθέη. The connection of Ino with sea-faring life, though not explained, is yet hinted at by the legends which represent her as drowning herself along with her son Melicertes (*Melkarth*, a name of Phoenician origin). This son is known in Greek as Palaemon; cp. Eur. I. T. 270 ὦ ποντίας παῖ Λευκοθέας, νεῶν φύλαξ, | δέσποτα Παλαῖμον. Ino had two sons, Learchos and Melicertes, but Athamas their father, in a fit of madness inspired by Hera, slew Learchos, and Ino leaped from a sea-cliff between Megara and Corinth, with her other boy in her arms, to preserve him from a worse fate. The sea-gods saved them, and took them to live in the waters; λέγοντι δ' ἐν καὶ θαλάσσῃ | μετὰ κόραισι Νηρῆος ἀλίσαις βίοτον ἄφθιτον | Ἰνοῖ τετάχθαι τὸν ὅλον ἀμφὶ χρόνον Pind. Ol. 2. 28. She received divine honours in many places on the Greek coast. In the Hellenising period of Roman religion, Mater Matuta was identified with Leucothea, and Portunus with Palaemon.

Λευκοθέη, ἣ πρὶν μὲν ἔην βροτὸς αὐδήεσσα,
 νῦν δ' ἄλδος ἐν πελάγεσσι θεῶν ἔξ ἔμμορε τιμῆς. 335
 ἥ ρ' Ὀδυσῆ' ἐλέησεν ἀλώμενον, ἄλγε' ἔχοντα·
 [αἰθυίῃ δ' ἐικυῖα ποτῇ ἀνεδύσετο λίμνης,]
 ἴξε δ' ἐπὶ σχεδίας πολυδέσμον εἶπέ τε μῦθον·
 'Κάμμορε, τίπτε τοι ᾧδε Ποσειδάων ἐνοσίχθων
 ᾠδύσατ' ἐκπάγλως, ὅτι τοι κακὰ πολλὰ φυτεύει; 340
 οὐ μὲν δὴ σε καταφθίσει, μάλα περ μενεαίνων.
 ἀλλὰ μάλ' ᾧδ' ἔρξαι, δοκέεις δέ μοι οὐκ ἀπινύσσειν·

334. αὐδήεσσα] ὁ μὲν Ἀριστοφάνης τὰς ἀνθρωποειδεῖς θεὰς αὐδήεσσας φησὶν οἰονεῖ φωνὴν μετεिल्φύιας· ὁ δὲ Ἀριστοτέλης οὐδήεσσαν λέγει, οἰονεῖ ἐπίγειον· οὕτως καὶ Χαμαιλέων Schol. H. P. Q. Schol. H. on Od. 10. 136 gives Ἀρίσταρχος οὐδήεσσα, which Dind. has corrected to Ἀριστοτέλης. We are told on the authority of Scholl. E. P. Q. T. that Aristotle wrote οὐδήεσσα as the epithet of Ino, but αὐλήεσσα of Circe and Calypso, as living solitary in their own palaces. This seems impossible, as these adjectives in -eis express a participation in the nature of the noun from which they are derived. 337.] οὐκ ἐφέρετο ἐν τοῖς πλείοσι. Ἀρίσταρχος δὲ περὶ τῆς μὲν ἀθειήσεως διστάζει, γράφει δὲ διὰ τοῦ ὕ ὑπεδύσατο. Buttm. asks if this implies three readings, ἀνεδύσατο, ὑπεδύσατο, and ἐπέδυσατο. ποτῇ] σὺν τῷ ὕ γραπτέον Schol. V. γράφεται καὶ ποτῇν, ἀμεινον δὲ χωρὶς τοῦ ὕ ἐν δοτικῇ Schol. H. P. Q.

The surname Leucothea may contain a picturesque reference to the white foam of the stormy waves, or more likely to the fair calm (λευκὴ γαλήνη Od. 10. 94) which a sea-goddess had the power to produce. Leucothea is the single instance in Homer of such an apotheosis of a mortal. See on Od. 11. 601 foll.

334. αὐδήεσσα. The word αὐδήεις was considered of doubtful interpretation by the ancients. Cp. Eustath. αὐδήεσσα ἢ ἡ διαβόητος κατὰ τοὺς παλαιούς, ὃ ἐστὶν αἰδιδιμος διὰ τὰ ἐπ' αὐτῇ ξυμβάντα, ἢ ἡ ἐνδοξος· εὐγενὴς γάρ· ἢ κατὰ Ἀριστοφάνην ἢ χρωμένη ἀνθρωπίνῃ φωνῇ.. γράφεται δὲ καὶ οὐδήεσσα, τουτέστι ἐπίγειος, νύμφη γάρ ἦν καὶ οὐκ ἐκ τῶν οὐρανόων. The interpretation of Aristophanes, 'speaking with human voice,' seems to be the best. The word is used in Homer of the horse Xanthus when gifted with human speech by Hera, Il. 19. 407; of Circe, Od. 10. 136; of Calypso, Od. 12. 449; of ἀνθρωποι, Od. 6. 125; and Hesiod (Theog. 142 foll.) distinguishes ἀθάνατοι from θνητοὶ αὐδῆεντες. Some have compared αὐδήεις with μέροψ, making the former the distinguishing mark between mortals and immortals, and μέροψ (= 'articulating')

the point of contrast between civilised men and savages or wild beasts. This seems right for αὐδήεις, but it is hardly possible that μέροψ should mean, as it was formerly interpreted, μερίζων τὴν ὄπα. It is rather connected with σ-μερ, Skt. smar, and means 'thinking' creatures; or with mar and μορ—'mortal' beings. The use of two distinct languages by gods and men respectively is alluded to in Homer several times. See on Od. 10. 305. The form οὐδήεσσα, accepted by Barnes, and, among recent editors, by Düntzer, would come from a noun οὔδος, a collateral form of οὔδας. See critical note.

335. θεῶν .. τιμῆς, 'enjoyeth her meed of honour from the gods;' cp. θεῶν ἀπο μῆδεα εἰδώς Od. 6. 12.

337. See critical note. The line is probably an interpolation, imitated from inf. 353. ποτῇ too is unsuitable, if it be a noun, to describe the coming up of the bird through the water; and it is difficult to suppose that it is the dative feminine of an adjective ποτός equivalent to ποτηνός.

340. ὅτι .. φυτεύει is an explanation of ᾧδ' ἐκπάγλως, which latter word is a metathesis for ἐκπάγως, from ἐξεπλάγ-ην (ἐκπλήσσω).

- εἵματα ταῦτ' ἀποδὺς σχεδὶν ἀνέμοισι φέρεσθαι
 κάλλιπ', ἀτὰρ χεῖρεσσι νέων ἐπιμαίεο νόστου
 γαίης Φαιήκων, ὅθι τοι μοῖρ' ἐστὶν ἀλύξαι. 345
- τῇ δέ, τόδε κρήδεμνον ὑπὸ στέρνοιο τάνυσσαι
 ἄμβροτον· οὐδέ τί τοι παθέειν δέος οὐδ' ἀπολέσθαι.
 αὐτὰρ ἐπὴν χεῖρεσσιν ἐφάψαι ἠπείροιο,
 ἄψ ἀπολυσάμενος βαλέειν εἰς οἶνοπα πόντον
 πολλὸν ἀπ' ἠπείρου, αὐτὸς δ' ἀπονόσφι τραπέσθαι. 350
- ᾠς ἄρα φωνήσασα θεὰ κρήδεμνον ἔδωκεν,
 αὐτὴ δ' ἄψ ἐς πόντον ἐδύσετο κυμαίνοντα
 αἰθυίῃ ἐικυῖα· μέλαν δέ ἐ κῦμα κάλυψεν.
 αὐτὰρ ὁ μερμήριξε πολύτλας δῖος Ὀδυσσεὺς,
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν· 355
- ᾠ μοι ἐγὼ, μή τίς μοι ὑφαίνησιν δόλον αὐτε
 ἀθανάτων, ὅτε με σχεδὶν ἀποβῆναι ἀνώγει.

346. στέρνοιο] στέρνοισι, διχῶς αἱ Ἀριστάρχειαι Schol. H. P. τάνυσσαι] So accented in 1 aor. med. imperat., τὸ δὲ τανύσσαι ἀπαρέμφατον, διὰ τὸ βαλέειν Schol. P.
 347. δέος] Al. κακόν. 349. ἄψ] Aristoph. wrote here, and in Od. 8. 92, αἰψ'.
 357. ὅτε με] Bekker, ed. 2, writes ὅτε and ὅτ' in several places where the

344. ἀτὰρ χεῖρεσσι, 'but swimming with your hands strive to get home on the Phaeacian shore:' literally, 'grasp your return.'

345. γαίης depends on νόστου, as in νόστον Ἀχαιῖδος, Od. 23. 68; cp. also γῆς πατρώας νόστος Eur. I. T. 1066. Others take γαίης Φαιήκων in direct apposition to νόστον, inasmuch as his getting home actually consisted in a landing on Phaeacian ground. Notice that νόστος is used here merely of 'coming' to a place, without any idea of 'returning.' But, probably, the notion of getting *home*, coming to *rest*, is not absent.

346. τῇ, used like the French *tiens*; compare also the use of ἄγρει; the plural form τῆτε is given by the Schol. on Aristoph. Acharn. 204. Probably τῇ is the root *ta* with the imperatival termination -θι, so that τῇ is related to τά-θι as ἴστη to ἴσταθι. Join τῇ with τάνυσσαι, as βάσκ' ἴθι, *vade age*, etc. Cp. Od. 10. 287.

ὑπὸ στέρνοιο. Cp. Il. 4. 106 ὑπὸ στέρνοιο τυχήσας.

349. ἀπολυσάμενος, 'having unbound it from thee.'

350. ἀπονόσφι τραπέσθαι. This expresses the reverential attitude of those who must not gaze on the actual working of superhuman power. The same injunction is given by Circe, Od. 10. 528, and reappears in the story of Orpheus and Eurydice, as told by Virgil, Georg. 4. Cp. Theocr. 24. 93 ἄψ δὲ νέεσθαι | ἀστρεπτος, Virg. Ecl. 8. 101 'rivoque fluenti | transque caput iace nec respexeris.'

353. ἐικυῖα. Not like a sea-bird in shape, but in the sudden plunge with which she dives into the sea. Nitzsch compares from Apoll. Rhod. 4. 966, a similar description of the Nereids, ἐνθ' αἰμὲν κατὰ βένθος ἀλίγκιαι αἰθυίῃσι | δύνον. 356. μὴ . . ὑφαίνησιν, so μὴ σε κιχείω Il. 1. 26, μὴ τοι κατὰ πάντα φάγωσι Od. 15. 12.

δόλον αὐτε. Odysseus was suspicious of Calypso; now *again* he mistrusts Leucothea.

357. ὅτε . . ἀνώγει. The common reading is ὅτε, which Aristophanes is said

ἀλλὰ μάλ' οὐ πῶ πείσομ', ἐπεὶ ἐκὰς ὀφθαλμοῖσι
 γαῖαν ἐγὼν ἰδόμην, ὅθι μοι φάτο φύξιμον εἶναι.
 ἀλλὰ μάλ' ὦδ' ἔρξω, δοκέει δέ μοι εἶναι ἄριστον· 360
 ὅφρ' ἂν μὲν κεν δούρατ' ἐν ἀρμονίῃσιν ἀρήρη,
 τόφρ' αὐτοῦ μενέω καὶ τλήσομαι ἄλγεα πάσχων·
 αὐτὰρ ἐπὴν δὴ μοι σχεδὶν διὰ κῦμα τινάξῃ,
 νήξομ', ἐπεὶ οὐ μὲν τι πάρα προνοῆσαι ἄμεινον.'

Εἶος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν, 365
 ὦρσε δ' ἐπὶ μέγα κῦμα Ποσειδάων ἐνοσίχθων,
 δεινὸν τ' ἀργαλέον τε, κατηρεφές, ἤλασε δ' αὐτόν.
 ὥς δ' ἄνεμος ζαῆς ἡίων θημῶνα τινάξῃ

ordinary reading is ὅτε or ὅτ', inasmuch as the meaning 'because' does not attach to ὅτε, and ὅτι is never elided (but cp. Od. 15. 317). On the present passage Schol. H. P. remarks, γράφεται ὁ τέ με. χωρίζει Ἀριστοφάνης διὰ τὸ ὅτε, and, in the Palatinus, over ὁ is written διό. Porson supposed Aristophanes to take ὁ τε as ὅς τε, which Buttm. denies. But Hentze-Ameis, Anh. takes ὅτε as masculine. The places which Bekker alters in the Odyssey are 8. 78, 299; 14. 90, 366; 20. 333, to which La Roche adds the present passage. Cp. Il. 1. 518; 17. 25; 21. 488; Od. 13. 314 as illustrations of the force of ὅ. 364. πάρα] ἀναστρεπτόν τὴν πάρα. δηλοῖ γὰρ τὸ πάρεστιν, ἐπεὶ οὐδὲν μοι πάρεστιν ἄμεινον προνοήσασθαι Schol. H. M. T. On which Dind., 'Μοι ab scholiasta additum esse potest. Non improbabilis tamen Cobeti coniectura est veterem versus scripturam fuisse, νήξομ', ἐπεὶ οὐ μὲν μοί τι πάρα.' It is unusual to find ἐπεὶ | οὐ without synizesis. 365. εἶος] MSS. ἕως or εἴως. Nauck and Ahrens write ἦος.

to have separated into ὅ τε; compare ὁ θαρσαλέως ἀγόρευεν, 'in that he spake boldly,' Od. 1. 382, where ὁ is used without the generalising τε. Nearly parallel to the present passage is Od. 13. 128 οὐκέτ' ἐγὼ γε . . τιμήεις ἔσομαι ὅτε με βροτοὶ οὐ τι τίονσι, where οὐκέτι seems to suggest ὅτε, and to stand as a sort of antecedent to it. There seems no reason why ὅτε should be separated here. The use of the Lat. cum shows how a temporal conjunction can gain a causal sense even when used with a present indicative, as in Plaut. Capt. 1. 2. 42 'laudo, malum cum amici tuum ducis malum.' Cp. Il. 16. 34 γλαυκὴ δέ σε τίκτη θάλασσα | πέτραι τ' ἡλίβατοι, ὅτι τοι νόος ἐστὶν ἀπηνής with Il. 16. 433 ὦ μοι ἐγὼν, ὅτε μοι Σαρπηδόνα . . μοῖρα δαμῆναι. See, generally, Monro, H. G. § 269 foll.

358. The emphasis is on ἐκὰς, not on ἰδόμην. 'I will not yet do her bidding, for the shore, when I caught sight of it, was far away.'

359. φύξιμον, used substantively, 'a place of refuge.'

361. ὅφρ' ἂν . . κεν. This is similar to the frequent use in Attic Greek of ἂν . . ἄν, a combination which is never found in Homer. The passages in which ἂν . . κεν occur are Il. 11. 187 ὅφρ' ἂν μὲν κεν ὀρέσῃ, Il. 13. 127 φάλαγγες ἄς οὐτ' ἂν κεν Ἀρης ὀνόσαιτο μετελθών, Il. 24. 437 σοὶ δ' ἂν ἐγὼ πομπὴς καὶ κε κλυτὸν Ἀργος ἱκοίμην, Od. 6. 259 ὅφρ' ἂν μὲν κ' ἀγροὺς [κεν ἀγροὺς] ἴομεν, Od. 9. 334 τοὺς ἂν κε καὶ ἤθελον αὐτὸς ἐλέσθαι. A double κε is found in Od. 4. 733. See Monro, H. G. § 363. Nauck suggests that ὅφρ' ἂν μὲν was a correction for the apparently unmetrical ἕως (ἦος) μὲν.

363. Join διὰ . . τινάξῃ.

366. ὦρσε δέ, apodosis to εἶος, as in Od. 4. 121.

368. ἡίων, 'corn.' Cp. Od. 2. 289. Such heaps of corn are left after winnowing, as in Il. 5. 502 ὑπολευκαίνονται ἀχυρμαί.

καρφαλέων, τὰ μὲν ἄρ τε διεσκέδασ' ἄλλυδις ἄλλη,
 ὥς τῆς δούρατα μακρὰ διεσκέδασ'. αὐτὰρ Ὀδυσσεὺς 370
 ἄμφ' ἐνὶ δούρατι βαῖνε, κέληθ' ὥς ἵππον ἐλαύνων,
 εἵματα δ' ἐξαπέδυνε, τὰ οἱ πόρε δῖα Καλυψώ.
 αὐτίκα δὲ κρήδεμνον ὑπὸ στέρνοιο τάνυσσεν,
 αὐτὸς δὲ πρηνῆς ἀλλὶ κάππεσε, χεῖρε πετάσσας,
 νηχέμεναι μεμαώς· ἴδε δὲ κρείων ἐνοσίχθων, 375
 κινήσας δὲ κάρη προτὶ ὃν μυθήσατο θυμόν·

‘Οὔτω νῦν κακὰ πολλὰ παθὼν ἀλόω κατὰ πόντον,
 εἰς ὃ κεν ἀνθρώποισι διοτρεφέεσσι μιγῇης·
 ἀλλ' οὐδ' ὥς σε ἔολπα ὀνόσσεσθαι κακότητος.’

Ὡς ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους, 380
 ἴκετο δ' εἰς Αἰγᾶς, ὅθι οἱ κλυτὰ δώματ' ἔασιν.

373.] See on sup. 346. 378. διοτρεφέεσσι] γράφεται Φαιήκεσσι Schol. B. The meaning must be that Φαιήκεσσι is a v. l. for ἀνθρώποισι, or a gloss on ἀνθρώποισι διοτρεφέεσσι.

369. τὰ μὲν ἄρ τε. The enclitic goes closely with τὰ. This demonstrative clause is not uncommon in such combinations, as Od. 22. 302 οἱ δ' ὥστ' αἰγυπιοὶ .. ἐπ' ὀρνίθεσσι θόρωσι | ταῖ μὲν τ' ἐν πεδίῳ νέφεα πτώσσουσιν ἵενται, Il. 4. 482 αἰγείρος ὥς | ἥ ρά τ' ἐν εἰαμενῇ .. πεφύκει .. τὴν μὲν θ' ἄρματοπηγὸς ἀνὴρ .. ἐξέταμεν.

371. ἄμφ' ἐνὶ δούρατι, 'he bestrode a single plank, as one mounted on a riding-horse.' There is only one other place in Homer in which the art of riding is alluded to, Il. 15. 679 ὥς δ' ὅτ' ἀνὴρ ἵπποισι κελητίζειν εὖ εἰδώς, and even there it is not the action of an ordinary rider that is described, but the feats of an acrobat or voltigeur, like those mentioned in Sil. Ital. 10. 470 'nudo staret tergo dum rapta volucris | transigeret cursu sonipes certamina campi.' The feat of Diomed, Il. 10. 513, was a case of necessity: he rode the horses ἐπ' ἀνάγκης (Schol. ad loc.). And the simile in Od. 13. 81 refers to a team of horses drawing a chariot. In Hesiod we have the description of a mounted procession at a wedding, τοῖ δ' αὖ προπάροιθε πόληος | νῶθ' ἵππων ἐπιβάντες ἐθύνεον Scut. Herc. 285.

373. The tenses are graphic. Odysseus succeeds in scrambling on the

plank, and, bestriding it, he rests there while he strips himself. Then he ties the scarf round his chest and plunges into the sea.

377. ἀλόω. Imperative from ἀλάομαι. With the form ἀλόω (i. e. ἀλάου), as though from ἀλόομαι, cp. ὀράω and ὀρόω, ἀντιάω and ἀντιόω.

378. διοτρεφέεσσι. This epithet is generally used of a king or chieftain, being under the special protection of Zeus; as warriors are under the tutelage of Ares and are called θεράποντες Ἄρης. In this passage it is applied to a whole people, the Phaeacians, who are called, sup. 35, ἀγχιθεοί. Compare δῶι as a national epithet of Achaeans and Pelasgians.

379. ἀλλ' οὐδ' ὥς .. κακότητος, 'yet I expect, that not even so [i. e. not even though thou reach the shore at last], wilt thou disparage thy misery.' A threat uttered in sarcastic language; as if Odysseus would not be satisfied with anything short of the extremity of suffering. Cp. sup. 290, and the words of Priam to the Trojans, Il. 24. 241 ἥ ὀνόσασθ' ὅτι μοι Κρονίδης Ζεὺς ἄλγ' ἔδωκεν; Od. 17. 378 ἥ ὀνοσαι ὅτι τοι βίοντον κατέδουσιν ἄνακτος;

381. Αἰγᾶς. The first interpretation of Schol. E. V., sc. Αἰγαί, πόλις Ἀχαιᾶς,

Αὐτὰρ Ἀθηναίη, κούρη Διὸς, ἄλλ' ἐνόησεν·
 ἦ τοι τῶν ἄλλων ἀνέμων κατέδησε κελεύθους,
 παύσασθαι δ' ἐκέλευσε καὶ εὐνηθῆναι ἅπαντας·
 ὦρσε δ' ἐπὶ κραιπνὸν Βορέην, πρὸ δὲ κύματ' ἔαξεν, 385
 ἕως ὃ γε Φαιήκεσσι φιληρέτμοισι μιγείη
 διογενῆς Ὀδυσσεὺς, θάνατον καὶ Κῆρας ἀλύξας.

Ἔνθα δὴ νύκτας δύο τ' ἡματα κύματι πηγῶ
 πλάζετο, πολλὰ δέ οἱ κραδίη προτιόσσετ' ὄλεθρον.
 ἀλλ' ὅτε δὴ τρίτον ἡμαρ ἐμπλόκαμος τέλεσ' Ἦώς, 390
 καὶ τότε ἔπειτ' ἄνεμος μὲν ἐπαύσατο ἡ δὲ γαλήνη
 ἔπλετο νηνεμίη, ὃ δ' ἄρα σχεδὸν εἴσιδε γαίαν
 ὅξυ μάλα προῖδων, μεγάλου ὑπὸ κύματος ἀρθείς.

386. ἕως] *τινὲς δὲ γράφουσιν, ὅπως* (sc. ὅπως) Φαιήκεσσι Schol. B. H. P. Q. Perhaps this explains the line noticed in the preceding note; which may have run ὅπως Φ.

389. πλάζετο] So Aristarchus, *Αἰολικῶς ἐκτείνων τὸ ἄ.* This may mean that he regarded it as coming from *πλήσσω*, and not from *πλάζομαι*, 'to wander.' Schol. P. Q.

391. ἡ δέ] Ἀρίσταρχος ἡ δέ, ἄρθρον δεχόμενος τὸ ἡ. οἱ δὲ ἀντὶ τοῦ καί (i. e. ἡδέ) Schol. H. The same reading is assigned to Aristarchus by Schol. A. on Il. 15. 127 ἡ δ' ἐπέεσσι καθάπτετο θοῦρον Ἀρηα, instead of ἡδ'. See on Od. 12. 168.

393. ὑπὸ] ἐν τῇ Ἀριστοφάνους καὶ Ῥιανοῦ, ἐπὶ κύματος Schol. H. accepted by Nauck.

seems on the whole the most probable. In Il. 8. 203 *Αἰγαί* is coupled with the Achaean *Ἑλίκη*, as cities connected with the cult of the Ionian Poseidon; cp. also Il. 13. 21. How the sea spent its fury on this coast may be gathered from Ovid's description of Helice and Buris, as cities overwhelmed but still visible in the water (Met. 15. 293). The Schol. P. describes Aegae as a submerged island beyond Euboea, or else near Samothrace. Pliny (N. H. 4. 18) understands by Aegae a precipitous islet between Tenos and Chios. The word itself is descriptive of waves and storms, being connected with *αἰσσω*, *ἐπ-αιγ-ίζω*, etc. Cp. Artemidor. 2. 12 καὶ γὰρ τὰ μεγάλα κύματα αἶγας ἐν τῇ συνηθείᾳ λέγομεν, καὶ τὸ φοβερῶτατον πέλαγος Αἰγαῖον λέγεται. The same root appears in Aegina, *αἰγιαλός*, *Αἰγιά-λεια*, etc.

384. εὐνηθῆναι. With this metaphor cp. Il. 12. 281; 5. 524.

385. πρὸ δὲ κύματ' ἔαξεν, 'and beat down the waves in front of him.' The conflict of winds had raised a heavy cross sea, in which no swimmer could live. Ameis quotes here Tac. Ann. 2.

23 'postquam incerti fluctus variis undique procellis desierunt, omne caelum et mare in aquilonem cessit.'

388. πηγῶ (πηγνυμι). This adjective includes the idea of 'solid' as well as 'big.' Cp. Od. 21. 334 *ξεῖνος μάλα μὲν μέγας ἡδ' εὐπηγῆς*, of a man in good condition, Il. 9. 124 *ἵππους | πηγούς ἀθλοφόρους*. Here it may be compared with *τρόφι κύμα* Il. 11. 307, *τροφόεντα κύματα* Od. 3. 290.

390. τέλεσε, not in the sense of 'ending,' but of bringing into full and perfect action. When day-light has fully come, dawn may be said to be over.

391. ἡ δὲ γαλήνη. See critical note. This reading of Aristarchus gives a better contrast to *ἄνεμος μὲν*. 'And there came a breathless calm.' Or if *νηνεμίη* be taken as an adjective used substantivally (like *ὕγρη* Od. 1. 97, *ζεφυρίη* Od. 7. 119), it will be in apposition to *γαλήνη*, 'a calm, a hushing of the wind;' so Il. 5. 523 *νηνεμῆς*, 'in still weather.' Cp. Hdt. 7. 188, where *νηνεμίη* is coupled with *αἰθρίη*.

393. ὅξυ .. προῖδων, 'with a quick look forward as he was lifted by a

ὥς δ' ὅτ' ἂν ἀσπάσιος βίotos παίδεσσι φανήη
 πατρὸς, ὃς ἐν νούσῳ κῆται κρατέρ' ἄλγεα πάσχων, 395
 δηρὸν τηκόμενος, στυγερὸς δέ οἱ ἔχραε δαίμων,
 ἀσπασίον δ' ἄρα τὸν γε θεοὶ κακότητος ἔλυσαν,
 ὥς 'Οδυσῇ' ἀσπαστὸν εἰσατο γαῖα καὶ ὕλη,
 νῆχε δ' ἐπειγόμενος ποσὶν ἠπείρου ἐπιβῆναι.
 ἀλλ' ὅτε τόσσον ἀπῆν ὅσσον τε γέγωνε βοήσας, 400
 καὶ δὴ δοῦπον ἄκουσε ποτὶ σπιλάδεσσι θαλάσσης·
 ῥόχθαι γὰρ μέγα κῦμα ποτὶ ξερὸν ἠπείροιο
 δεινὸν ἐρευγόμενον, εἴλυτο δὲ πάνθ' ἄλὸς ἄχνη·
 οὐ γὰρ ἔσαν λιμένες νηῶν ὄχοι, οὐδ' ἐπιωγαί,

395. κῆται] The MSS. give κεῖται. The conjunctive κῆται is a conjecture of G. Hermann, Opusc. 2. 55.

398. 'Οδυσῇ'] Bekker objects to the elision of iota after a vowel, and writes 'Οδυσεῖ. Eustath. however says, ἐξὸν 'Οδυσεῖ γράψαι διὰ διφθόγγον· συνείληπται ὅμως ἐκ τῆς 'Οδυσῇ δοτικῆς. See Schol. H. on Od. 13. 35 'Οδυσῇ', τὸ πλήρες 'Οδυσῇ.

great wave.' The wind had fallen, but the ground-swell had not subsided; πολλάκις δὲ παυσαμένων τῶν ἀνέμων μένει τὸ πέλαγος κύματι κωφῷ κυλινδούμενον Schol. Q. T. Thus Odysseus could only catch a glimpse of the coast, as he rose out of the trough of the sea. Cp. Virg. Aen. 6. 357 'prospexi Italiam summa sublimis ab unda.'

394. φανήη. We often find φαίνεσθαι used of the reappearance of things which had been lost. Cp. φάνημεν Od. 9. 466, of the return of Odysseus and his companions to their comrades after their escape from the Cyclops; or οὐ τις ἐξεφάνη, of the loss of the men who were detained by Circe's treachery; or ἐξεφαάνθη, of the reappearance of the planks from the whirlpool, Od. 12. 442. So here, the father's life had seemed lost beyond all hope of recovery. Human skill was not supposed by the ancients to reach to inward ailments; cp. Od. 9. 411 νοῦσόν γ' οὐ πως ἔστι Διὸς μεγάλου ἀλέασθαι. Nitzsch quotes from Seneca (Ep. 95), 'Medecina quondam paucarum fuit scientia herbarum, quibus sisteretur fluens sanguis, vulnera coirent paullatim.' See especially the remarks of Plato (Rep. 406) about invalids and their doctoring, τῇ παιδαγωγικῇ τῶν νοσημάτων ταύτῃ τῇ νῦν ἱατρικῇ πρὸ τοῦ 'Ἀσκληπιάδαι οὐκ ἐχρῶν-

το, ὥς φασιν, πρὶν 'Ἡρόδικον γενέσθαι, i. e. fifth cent. B.C.

396. ἔχραε, 'assails,' a gnomic aorist parallel to κῆται. Cp. ἐπέχραον Od. 2. 50. The form is that of a thematic aorist (χρᾶν- or χρᾶf-).

400. ὅσσον τε γέγωνε βοήσας, the personal subject being τις, which is not expressed; cp. Il. 13. 287 οὐδέ κεν ἔνθα τεὸν γε μένος καὶ χεῖρας ὄνοιτο. γέγωνε is a perfect with a present signification. Translate, 'as far as one makes himself heard with a shout;' for γεγῶναι οὐ ψιλῶς ἔστι φωνεῖν ἀλλ' ἄκουστον φθέγγεσθαι Schol. Venet. on Il. 8. 223. The etymology of the word is most uncertain. Fick refers it to the root *gan*, *gā* = 'cognoscere.' May it be connected with the Lat. *gannire*? The verb occurs in three forms, γεγωνέω, γεγωνίσκω, and, more rarely, γεγῶνω, as in Eurip. Or. 1218; Soph. Phil. 238.

402. ῥόχθαι. We are told by Zosimus, Vit. Demosth., that Demosthenes cured himself of a lisping intonation by repeating over and over the rasping syllables of this line.

403. ἄχνη, the 'sea-spray,' already suggested by the word ἐρευγόμενον.

404. ἐπιωγαί. Not harbours, but roadsteads, where ships might lie under the lee of the land; τόποι ἀλίμενες μὲν δυνάμενοι δὲ διὰ τὴν ἐκ τῶν ἀνέμων σκέπην δέξασθαι νέας Schol. P. Q. T.

ἀλλ' ἀκταὶ προβλήτες ἔσαν σπιλάδες τε πάγοι τε· 405
 καὶ τότε Ὀδυσσῆος λύτο γούνατα καὶ φίλον ἦτορ,
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
 'ὦ μοι, ἐπεὶ δὴ γαῖαν ἀελπέα δῶκεν ιδέσθαι
 Ζεὺς, καὶ δὴ τόδε λαῖτμα διατμήξας ἐτέλεσσα,
 ἔκβασις οὗ πη φαίνεθ' ἀλὸς πολιοῖο θύραζε· 410
 ἔκτοσθεν μὲν γὰρ πάγοι ὀξέες, ἀμφὶ δὲ κῦμα
 βέβρυχεν ρόθιον, λισσὴ δ' ἀναδέδrome πέτρη,
 ἀγχιβαθὴς δὲ θάλασσα, καὶ οὐ πως ἔστι πόδεσσι
 στήμεναι ἀμφοτέροισι καὶ ἐκφυγέειν κακότητα·
 μή πῶς μ' ἐκβαίνοντα βάλη λίθακι ποτὶ πέτρη 415
 κῦμα μέγ' ἀρπάξαν· μελέῃ δέ μοι ἔσσεται ὁρμή.
 εἰ δέ κ' ἔτι προτέρω παρανήξομαι, ἣν που ἐφεύρω
 ἡϊόνας τε παραπλήγας λιμένας τε θαλάσσης,

409. ἐτέλεσσα] γρ. ἐπέρασ(σ)α Schol. H. P. On which Dind., 'est haud dubie glossema, quod ipsum in textu habet M., ἐπέρασσα scriptum, sed superscripto ἐτέλεσσα.' La Roche adopts ἐπέρασσα, comparing Od. 9. 323; 5. 174; 6. 272, etc.

The Schol. further explains ἐπιωγαί as places ἐνθα κλῶνται τὰ κύματα ἢ ὁ ἄνεμος, and this interpretation is right; but his proposed etymology ἰωή, the roar of the wind or water, and ἄγνυμι, cannot be accepted. It is better to refer the word to ἄγνυμι simply, as in the form κυματωγή, and to consider the initial *i* the representative of the *F* prefixed to ἄγνυμι, or a mere syllable of reduplication, as in *i*-αύ-ω. In Od. 14. 533 we have the uncompounded form βορέω ὑπ' ἰωγῇ, according to the reading of Aristarchus, the Scholl. giving ὑπιωγῇ. But the addition of ἐπί to the simple word does not have any more effect upon the meaning than in ἐπι-μάρτυρες, ἐπαρωγοί, etc.

405. ἀκταί are probably 'headlands;' high bluff cliffs, as in Antig. 592 ἀντιπλήγες ἀκταί, while σπιλάδες according to the Scholl. are αἱ διεσχισμέναι καὶ κεκοιλωμέναι πέτραι, jagged points of broken rock.

πάγοι (πήγνυμι) should be something more massive, perhaps 'reefs;' but not necessarily a level range of rock, as we have πάγοι ὀξέες inf. 411.

409. ἐτέλεσσα (see critical note). Cp. Od. 7. 325, where τέλεσσαν means

'completed their journey,' being parallel to ἀπήνυσαν in the following line. λαῖτμα is then directly governed by διατμήξας, as λαῖτμα διέτμαγον Od. 7. 276. Cp. also Od. 15. 294 νηὺς ἀνύσειε θέουσα θαλάσσης ἀλμυρὸν ὕδωρ.

410. ἔκβασις ἀλὸς θύραζε. Here begins the apodosis; 'nowhere is any escape from the sea clear away.' θύραζε is merely exegetical of ἀλὸς, as in Il. 16. 408 ἰχθὺν ἔλκειν ἐκ πόντοιο θύραζε.

411. ἔκτοσθεν seems to imply that there was an outlying range of rocks on which the surf was breaking, within which was deep water and a sheer face of cliff.

415. μή πως. See on sup. 356; and cp. Il. 23. 341 μή πως ἵππους τε τρώσῃς. . . χάρμα δὲ τοῖς ἄλλοισιν ἐλεγχείη δὲ σοὶ αὐτῷ ἔσσεται, Od. 16. 87 μή μιν κερτομέωσιν, ἐμοὶ δ' ἄχος ἔσσεται αἰνόν. So here, 'and my endeavour will be all in vain,' which is better than to take ἔσσεται in dependence on μή.

418. ἡϊόνας. The etymology of ἡϊών is not clear. It is possibly connected with εἰαμένη, see Buttm. Lexil. s. v.; or more likely with εἶμι, whether as the

δείδω μή μ' ἐξαὔτις ἀναρπάξασα θύελλα
 πόντον ἐπ' ἰχθυόεντα φέρη βαρέα στενάχοντα, 420
 ἥέ τί μοι καὶ κῆτος ἐπισσεύη μέγα δαίμων
 ἐξ ἁλός, οἶά τε πολλὰ τρέφει κλυτὸς Ἀμφιτρίτη·
 οἶδα γὰρ ὥς μοι ὁδῶδυσται κλυτὸς ἐννοσίγαιος.'

Εἶος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 τόφρα δέ μιν μέγα κῦμα φέρε τρηχεῖαν ἐπ' ἀκτὴν. 425
 ἔνθα κ' ἀπὸ ρινούσ δρύφθη, σὺν δ' ὅστε' ἀράχθη,
 εἰ μὴ ἐπὶ φρεσὶ θῆκε θεὰ γλαυκῶπις Ἀθήνη·
 ἀμφοτέρησι δὲ χερσὶν ἐπεσσύμενος λάβε πέτρης,
 τῆς ἔχετο στενάχων, εἴως μέγα κῦμα παρήλθε.

422. ἐξ ἁλός] Ἀρίσταρχος γράφει εἰν ἀλί Schol. H. ἡ διπλῇ (sc. Aristonici) . . ὅτι
 ἐν θαλάσῃ ὧν λέγει ἐξ ἁλός Schol. H. P. Q.

Schol. says, because it is a beach on which one may walk, or as the outstretching line of coast, which seems to 'go' forward. We find *ἡίων* Il. 7. 462; 12. 31, or *ἡιόνες*, sometimes used merely to describe the sandy sea-beach; so *ἡιόνος βαθείης* Il. 2. 92, *ὅθι κύματ' ἐπ' ἡιόνος κλύζεσκον* Il. 23. 61. The passages which describe *ἡίων* more specifically are Il. 17. 263 *ἐπὶ προχοῇσι διυπετέος ποταμοῖο | βέβρυχεν μέγα κῦμα ποτὶ ῥόον, ἀμφὶ δέ τ' ἄκραι | ἡιόνες βοόωσιν ἐρευγομένης ἁλὸς ἔξω*. This may be compared with Od. 6. 138 *ἡιόνας προυχούσας* in connection with ib. 47 *παρ' ὄχθησιν ποταμοῖο*. In Il. 14. 35 the drawing up of the ships on shore is thus described—*τῶ ῥα προκρόσσας ἔρυσαν καὶ πλῆσαν ἀπάσης | ἡιόνος στόμα μακρὸν, ὅσον συνεέργαθον ἄκραι*, sc. the promontories of Sigeium and Rhoeteium, enclosing the bay where the Scamander emptied itself into the sea. The general result from a comparison of these passages seems to be that *ἡιόνες* are jutting horns of shore, especially such as are found at the mouths of rivers, for the most part lying low, though not always. This interpretation harmonises well with *παραπλήγες*, which is the direct opposite to *ἀντιπλήγες*, used as an epithet of *ἀκταί* Soph. Antig. 592, 'headlands, which oppose a full front to the blow of the waves.' *παραπλήγες* will then mean, not merely 'shelving,' as some give it, but 'where

the seas strike aslant.' This would be the case where the waves fall on the curving sides of a bay, for, instead of striking full upon them, they break slantwise, and run along instead of being hurled back.

422. ἐξ ἁλός. See critical note. If this reading be retained, we may render *ἁλός* 'shore-water,' as distinct from *πέλαγος*, 'the open sea;' the idea then being that such monsters haunted the rocks and caverns in the coast. See Giseke, Hom. Lex. ἄλς, 'mare potissimum quod alluit littus, cui opponuntur et altum mare et terra.' But the distinction is not carefully observed, as we find *πόντος ἁλός* Il. 21. 59, *ἁλὸς ἐν πελάγεσσι* sup. 335.

κλυτὸς Ἀμφιτρίτη, see on Od. 3. 88.

426. ἔνθα κε, 'there he would have had his skin stripped, and his bones smashed.'

ὅστέα is probably accusative, parallel to *ρινούς*. This use of the accusative after a passive verb may be compared with such phrases as *ἐπιτετραμμένος τὴν ἀρχήν*, or such colloquial English as 'he was left a fortune.'

427. ἐπὶ φρεσὶ θῆκε . . λάβε πέτρης. The indicative *λάβε* shows that the suggestion was followed. Elsewhere the suggested plan is represented by an infinitive, as Od. 18. 158 *τῇ δ' ἐπὶ φρεσὶ θῆκε . . μνηστῆρεςσι φανῆναι*. Cp. also Od. 21. 1 foll.

καὶ τὸ μὲν ὥς ὑπάλυξε, παλιρρόθιον δέ μιν αὐτίς 430
 πλήξεν ἐπεσσύμενον, τηλοῦ δέ μιν ἔμβαλε πόντῳ.
 ὥς δ' ὅτε πουλύποδος θαλάμης ἐξελκομένοιο
 πρὸς κοτυληδονόφιν πυκιναὶ λάιγγες ἔχονται,
 ὥς τοῦ πρὸς πέτρῃσι θρασειάων ἀπὸ χειρῶν
 ῥινοὶ ἀπέδρυφθεν· τὸν δὲ μέγα κύμα κάλυψεν. 435
 ἔνθα κε δὴ δύστηνος ὑπὲρ μόρον ὦλετ' Ὀδυσσεὺς,
 εἰ μὴ ἐπιφροσύνην δῶκε γλαυκῶπις Ἀθήνη.
 κύματος ἔξαναδύς, τά τ' ἐρεύγεται ἥπειρόνδε,
 νῆχε παρέξ, ἐς γαῖαν ὀρώμενος, εἴ που ἐφεύροι
 ἡίονας τε παραπλήγας λιμένας τε θαλάσσης. 440
 ἀλλ' ὅτε δὴ ποταμοῖο κατὰ στόμα καλλιρόοιο
 ἶξε νέων, τῇ δὴ οἱ εἴσατο χῶρος ἄριστος,
 λείος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο,
 ἔγνω δὲ προρέοντα καὶ εὔξατο ὃν κατὰ θυμόν·

431. ἐπεσσύμενον] ὁ Ἰξίων [see crit. note, sup. 312] ἀπεσσύμενον, probably to suit more closely with the meaning of παλιρρόθιον. 437. εἰ μὴ ἐπιφροσύνην δῶκε] γρ. εἰ μὴ ἐπὶ φρεσὶ θῆκε (sc. θεᾶ) Schol. H. P.

431. ἐπεσσύμενον does not resume ἐπεσσύμενος in v. 428, but is the nominative in agreement with κύμα, as sup. 314. There is something graphic in the change;—Odysseus flings himself upon the coast, but the wave flings itself on him.

432. ὥς δ' ὅτε, 'and as when many a pebble sticks to the suckers of the polyp, as it is dragged forth from its hole, so the skin from his sturdy hands was stripped off against the rocks.'

433. κοτυληδόνες, 'suckers,' are so called from their cup-like shape (κοτύλη, connected with κοῖλος). Here κοτυληδονόφιν stands as a dative parallel with πέτρῃσι. There is a general resemblance between the polyp and Odysseus, in so far as both cling with a tenacious grasp, but we must not push the applicability of the simile too far, lest a contradiction be involved. For the small stones stick to the suckers, while the skin of the man's hands is left sticking on the rock which he grasped.

436. ὑπὲρ μόρον. See on Od. i. 34.

437. ἐπιφροσύνην, 'prudence:' so in the plural ἐπιφροσύνας ἀνελέσθαι Od. 19. 22.

438. κύματος . . τά τε. For this use of a plural relative after a collective noun in the singular see on Od. i. 312; cp. also Virg. Aen. 8. 427 'fulmen quae plurima,' etc. For the force of τά τε see note on Od. i. 50.

ἔξαναδύς, not only 'rising up from the overwhelming wave,' but rather 'getting outside the line of breakers;' as Odysseus himself interprets it by the word ἀναχασσάμενος Od. 7. 280.

439. νῆχε παρέξ, 'he kept swimming along outside;' οὔτε πλησίον πάνυ ὕπερ δηλοῖ ἢ παρά, οὔτε πόρρω ὕπερ δηλοῖ τὸ ἐξ Schol. E. Join ἐς γαῖαν ὀρώμενος.

441. ἶξε κατὰ στόμα. So ἴκοντο κατὰ στρατόν Il. i. 484.

442. νέων (νήχω) is from a root σνν. The two forms are analogous to σμάω and σμήχω, ψάω and ψήχω.

443. λείος πετράων, 'smooth of all rocks,' i. e. 'free from.' Compare ἄκμη-νος σίτοιο Il. 19. 163, ἄχαλκος ἀσπίδων.

ἐπί may be rendered 'moreover,' 'besides;' or, more likely, 'thereat.'

444. ἔγνω δὲ προρέοντα. This makes the apodosis to ἀλλ' ὅτε δὴ sup. 441; 'he recognised him (sc. for a god) as

‘Κλυθι, ἀναξ, ὅτις ἐσσί’ πολύλλιστον δέ σ’ ἰκάνω, 445
φεύγων ἐκ πόντοιο Ποσειδάωνος ἐνιπάς.

αἰδοῖος μὲν τ’ ἐστὶ καὶ ἀθανάτοισι θεοῖσιν
ἀνδρῶν ὅς τις ἵκηται ἀλώμενος, ὥς καὶ ἐγὼ νῦν
σόν τε ρόον σά τε γούναθ’ ἰκάνω πολλὰ μογήσας.
ἀλλ’ ἐλέαιρε, ἀναξ· ἰκέτης δέ τοι εὔχομαι εἶναι.’ 450

‘Ὡς φάθ’, ὁ δ’ αὐτίκα παῦσεν ἐὼν ρόον, ἔσχε δὲ κύμα,
πρόσθε δέ οἱ ποίησε γαλήνην, τὸν δ’ ἐσάωσεν
ἐς ποταμοῦ προχοάς· ὁ δ’ ἄρ’ ἄμφω γούνατ’ ἔκαμψε
χειράς τε στιβαράς· ἀλλὶ γὰρ δέδμητο φίλον κῆρ.
ᾧδεε δὲ χροά πάντα, θάλασσα δὲ κήκιε πολλή 455
ἂν στόμα τε ρῖνάς θ’· ὁ δ’ ἄρ’ ἄπνευστος καὶ ἀναυδος
κεῖτ’ ὀλιγηπελέων, κάματος δέ μιν αἰνὸς ἵκανε.
ἀλλ’ ὅτε δὴ ρ’ ἔμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη,

445. πολύλλιστον] κατ’ αἰτιατικὴν ἀντὶ τοῦ πολυλλίστως Schol. P. T. Eustath. gives both πολύλλιστος (active) and πολύλλιστον. 458. ἔμπνυτο] ἔμπνυτο διὰ τὸ ἔ Schol. H. ‘ἔμπνυτο est lectio Aristarchea, ut liquet ex Schol. ad Il. 22. 475’ Pors. Vulg. ἄμπνυτο.

he flowed forth.’ Cp. Soph. Antig. 960
ἐγὼν ψαύων τὸν θεόν.

κατὰ θυμόν, ‘in his heart;’ not as the Schol. suggests, because exhausted swimmers have no breath left for words; but cp. Il. 23. 769.

445. πολύλλιστον, ‘greatly longed for;’ so ἀσπασίη τρίλλιστος ἐπήλυθε νῆξ ἐρεβεννή Il. 8. 488 Others take it as an epithet acknowledging the divinity of the river-god, εὔχεται τῷ ποταμῷ ὥς ἂν ἐκάστου ἔχοντος δαίμονα Schol. T.

446. φεύγων = ‘in my efforts to escape.’

448. ἀνδρῶν depends on ὅς τις that follows; the relative clause having the force of a substantive. Ameis quotes as instances of the relative sentence following directly the genitive which depends on it, Od. 2. 128; 3. 185; 4. 613; 8. 204; 9. 94; 11. 179; 14. 106, 221; 15. 25, 35, 395; 16. 76; 18. 289; Il. 7. 50; 11. 658; and as instances of the genitive following the relative clause, Od. 1. 401; 3. 401; 4. 196; 7. 156, 322; 11. 147; 18. 286; Il. 4. 232; 15. 494, 743.

452. πρόσθε, i.e. in front of the swimmer, as πρὸ δὲ κύματ’ ἔαξεν sup. 385.

453. γούνατ’ ἔκαμψε. In Il. 7. 118 ἀσπασίως γόνυ κάμψεν is used of rest after battle, from the idea of bending the knees to sit. This is imitated by Aesch. P. V. 404 ἄσμενος δὲ τῶν .. κάμψειεν γόνυ, ib. 32 ὀρθοστάδην, ἄπνους, οὐ κάμπτων γόνυ. Cp. Catull. Pel. and Thet. 303 ‘niveos flexerunt sedibus artus.’ But here the addition of στιβαράς χειράς shows that the picture is rather that of an exhausted man, with arms dropping at his sides and knees bending under him. So the common phrase λῦτο γούνατα.

455. ᾧδεε, imperfect from a present οἶδέω.

458. ἔμπνυτο (ἐμπνέω), i.e. ἐνέπνυτο, probably a non-thematic formation, with long vowel, which in the middle is irregular.

θυμὸς ἀγέρθη, ‘his spirit was rallied within his breast.’ So when Menelaus saw that his wound was not mortal, ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη Il. 4. 152.

καὶ τότε δὴ κρήδεμνον ἀπὸ ἔο λῦσε θεοῖο.

καὶ τὸ μὲν ἐς ποταμὸν ἀλιμυρήντα μεθῆκεν, 460

ἄψ δ' ἔφερεν μέγα κῦμα κατὰ ρόον, αἶψα δ' ἄρ' ἰνὼ

δέξατο χερσὶ φίλησιν· ὁ δ' ἐκ ποταμοῖο λιασθεῖς

σχοίνῳ ὑπεκλίνθη, κύσε δὲ ζεῖδωρον ἄρουραν·

ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

“ὦ μοι ἐγὼ, τί πάθω; τί νύ μοι μήκιστα γένηται; 465

εἰ μὲν κ' ἐν ποταμῷ δυσκηδέα νύκτα φυλάσσω,

μή μ' ἄμυδις στίβη τε κακὴ καὶ θῆλυς ἔέρση

ἐξ ὀλιγηπελὴς δαμάσῃ κεκαφηότα θυμόν·

αὔρη δ' ἐκ ποταμοῦ ψυχρὴ πνέει ἡῶθι πρό.

459. ἀπὸ ἔο] Ζηνόδοτος ἀπὸ ἔο, ἡ κοινὴ, ἀπὸ ἔθεν Schol. H. P. La Roche points out that this is inaccurate, ἀπὸ ἔο being the reading of Aristarchus, Zenodotus having read ἐοῦ or οῦ, Textkrit. p. 252. 466. φυλάσσω] So Aristarchus, Schol. H. P. Al. φυλάξω. 469. αὔρη δ' ἐκ] αὔρη γάρ Schol. H. P.

459. ἀπὸ ἔο. The lengthening of the *o* depends upon the original form of ἔο, which was σφέο, as the Skt. *sva*, and Lat. *sui*. Cp. Od. 9. 398, 461; 21. 136, 163; Il. 5. 343; 13. 163; 20. 261.

460. ἀλιμυρήντα. This is commonly rendered ‘running with noise into the sea,’ according to the old interpretations, ἐς θάλασσαν ῥέων, ὁ τὴν ἰδίαν μοῖραν ἐμβάλλων ἐν ἀλί Schol. B. on Il. 21. 190. And it certainly appears in that passage as a *generic* epithet of rivers. But others prefer to narrow it to the epithet of a river at the moment of embouchement, and render it ‘maris aestu redundans,’ i.e. met and forced back by the sea water.

462. λιασθεῖς, ‘sidling away;’ perhaps connected with κλίνειν, or, according to Döderl., with ἀλεύεσθαι.

466. ἐν ποταμῷ may mean ‘apud fluvium,’ as πόλιν οἰκουμένην ἐν τῷ Εὐξείνῳ πόντῳ Xen. Anab. 4. 8. 22, or perhaps actually in the torrent-bed, or at any rate within its banks. Cp. Il. 18. 520 οἱ δ' ὅτε δὴ ῥ' ἴκανον ὕθι σφίσιν εἶκε λοχῆσαι | ἐν ποταμῷ.

νύκτα is accusative of duration, as in Od. 22. 195 νύκτα φυλάξεις | εὐνῇ ἐνὶ μαλακῇ.

φυλάσσω, intransitive = ‘keep watch;’ cp. Il. 10. 192.

467. μή... δαμάσῃ, see on sup. 356.

θῆλυς is used in seven places besides

the present as an adjective of two terminations only, viz. Od. 6. 122; 10. 527, 572; Il. 5. 269; 10. 216; 19. 97; 23. 409. Transl. ‘I fear lest the cruel frost and fresh dew quench my life exhausted after my swooning.’ θῆλυς, connected with θάω and θάλλω, bears the meaning of ‘nourishing’ or ‘freshening;’ but this is no boon to an exhausted man who wants warmth, and thus ‘fresh’ is used here, with the implied suggestion of ‘cold.’ Döderl. renders ‘soaking dew,’ from its immediate connection with θηλή, comparing μυδαλέος as an epithet of dew, Il. 11. 53. But compare τεθαλυῖα ἔέρση Od. 13. 245.

468. κεκαφηότα, here and in Il. 5. 698 = ‘gasping,’ from root καπ (καφ), as in καπ-ύω, καπ-νός, κάπος, interpreted by Hesych. as πνεῦμα. ibid. ἐγ-κάπ-τει = ἐκπνέϊ. Curtius compares Lat. *vafor* for *cvafor*, and Lithuanian *kvār-a-s*. For the form we may compare κεκορηότα, κεκοτηότε, τετετιηότες, βεβαρηότα, κεχαρηότα, all peculiar to Homer. κεκαφηότα is commonly taken in agreement with θυμόν ‘my exhausted spirit;’ but Eustath. ad loc. is probably right in rendering it ἐκπεπνευκότα τὴν ψυχὴν, with which we may compare Il. 22. 467 ἀπὸ δὲ ψυχὴν ἐκάπυσσεν.

469. αὔρη ἐκ ποταμοῦ. Ameis compares Livy 21. 54 ‘quicquid aurae fluminis appropinquabant, afflabat acrior

εἰ δέ κεν ἐς κλιτὺν ἀναβὰς καὶ δάσκιον ὕλην 470
θάμνοις ἐν πυκνιοῖσι καταδράθω, εἴ με μεθείη
ρίγος καὶ κάματος, γλυκερὸς δέ μοι ὕπνος ἐπέλθῃ,
δεῖδω μὴ θήρεσσιν ἔλωρ καὶ κύρμα γένωμαι.

Ὡς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι
βῆ ῥ' ἔμεν εἰς ὕλην· τὴν δὲ σχεδὸν ὕδατος εὗρεν 475
ἐν περιφαινομένῳ· δοιοὺς δ' ἄρ' ὑπήλυθε θάμνους,
ἐξ ὁμόθεν πεφυῶτας· ὁ μὲν φυλῆς, ὁ δ' ἐλαίης.
τοὺς μὲν ἄρ' οὐτ' ἀνέμων διάη μένος ὑγρὸν ἀέντων,
οὔτε ποτ' ἡέλιος φαέθων ἀκτῖσιν ἔβαλλεν,
οὔτ' ὄμβρος περάασκε διαμπερές· ὥς ἄρα πυκνοὶ 480
ἀλλήλοισιν ἔφυν ἐπαμοιβαδῖς· οὓς ὑπ' Ὀδυσσεύς

471. μεθείη] This is the reading of the majority of MSS. Al. μεθείη, or, as La Roche gives the reading of Aristarchus, μεθήη, Textkrit. p. 406. The reading ἐπέλθοι also occurs, to harmonise with μεθείη. 477. ἐξ ὁμόθεν] ἐξομόθεν P. in text and scholium. πεφυῶτας, ἐν τοῖς ὑπομνήμασι γεγαῶτας Schol. H. Q. This seems to mean that πεφυῶτας is a correction by Aristarchus. 478. διάη] See note below.

frigoris vis.' Herodotus, 2. 27, remarks as a peculiarity that the Nile has no αὔρη blowing from it.

ἡῶθι πρό. Compare Ἰλιόθι πρό Od. 8. 581, οὐρανόθι πρό Il. 3. 3; in each case πρό is adverbial, in the two latter cases having a local meaning = 'at Ilium, in front thereof,' etc. In the combination ἡῶθι πρό the adverb lends a temporal expegegesis = 'in the morning, early.' So πρό is used adverbially, Il. 13. 799 πρὸ μὲν τ' ἄλλ', αὐτὰρ ἔπ' ἄλλα, Il. 19. 118 πρὸ φώωσδε. A converse usage is ἀπ' οὐρανόθεν Od. 11. 18.

471. εἴ με μεθείη. There is a great preponderance of MSS. in favour of this optative (see crit. note). And there is no syntactical difficulty in adopting it, but a real advantage, for μεθείη is not parallel to καταδράθω or ἐπέλθῃ, both of which verbs follow upon εἰ δέ κεν. We see in μεθείη a further possible result of καταδράθω, which is therefore accurately expressed by a more distant mood. 'But if having mounted to the hill side and thick wood I should take my rest, in the hope that my chill and weariness might quit me, and if sweet sleep should steal upon me, I fear, etc.'

476. ἐν περιφαινομένῳ, 'in a clearing,' i.e. on ground with a clear open

space round it; compare the description of Circe's palace, Od. 10. 211 περισκέπτῳ ἐνὶ χώρῳ.

477. ἐξ ὁμόθεν πεφυῶτας. It seems better to join ἐξ with ὁμόθεν on the analogy of παρ' αὐτόθι Il. 23. 147; or perhaps κατ' αὐτόθι Od. 21. 90. A similar phrase is ἐξ οὐρανόθεν Il. 8. 21. We may translate 'growing from the same spot,' or even 'from the same root;' as Phaeacia was a land of marvel. Others join ἐξ with πεφυῶτας. Compare ἐνὸς αὐχένος ἐκπεφυυῖαι Il. 11. 40.

φυλῆη, according to some commentators, is a sort of evergreen thorn (*Rhamnus alaternus* Linn.), still called φυλίκη in Corfu. But it is generally and best taken with Eustath., Scholl., and Dioscorides as = ἀγριέλαιος, 'wild olive.' Heysch. adds to the uncertainty, by giving as a further interpretation εἶδος συκῆς ἢ εἶδος δένδρου ὅμοιον πρίνῳ.

478. διάη, al. διᾶει. For these forms varying between the thematic and non-thematic conjugation, see Monro, H. G. § 18.

480. ὥς ἄρα πυκνοί, 'so thick they grew, intertwining with one another.'

481. ἀλλήλοισι should be taken closely with ἐπαμοιβαδῖς.

Join ὑπὸ-δύσετο.

δύσετ'. ἄφαρ δ' εὐνὴν ἐπαμήσατο χερσὶ φίλῃσιν
 εὐρείαν· φύλλων γὰρ ἔην χύσις ἥλιθα πολλή,
 ὅσσον τ' ἡὲ δῶν ἡὲ τρεῖς ἄνδρας ἔρυσθαι
 ὥρῃ χειμερίῃ, εἰ καὶ μάλα περ χαλεπαῖνοι. 485
 τὴν μὲν ἰδὼν γήθησε πολύτλας δῖος Ὀδυσσεὺς,
 ἐν δ' ἄρα μέσση λέκτο, χύσιν δ' ἐπεχεύατο φύλλων.
 ὥς δ' ὅτε τις δαλὸν σποδιῇ ἐνέκρυψε μελαίνῃ
 ἀγροῦ ἐπ' ἐσχατιῆς, ᾧ μὴ πάρα γείτονες ἄλλοι,
 σπέρμα πυρὸς σώζων, ἵνα μὴ ποθεν ἄλλοθεν αὔοι, 490
 ὥς Ὀδυσσεὺς φύλλοισι καλύψατο· τῷ δ' ἄρ' Ἀθήνη
 ὕπνον ἐπ' ὄμμασι χεῦ', ἵνα μιν παύσειε τάχιστα
 δυσπονέος καμάτοιο, φίλα βλέφαρ' ἀμφικαλύψας.

490. αὔοι] So most MSS. Ixion read αὔη, which Herm. de legg. subtil. ii. 7 and Nauck prefer, but the optative expresses well a merely possible case. La Roche, following Schol. on Od. i. 272 and Eustath. 1547. 61, writes the word with the rough breathing.

482. ἐπαμήσατο, 'gathered together.' So ἀμῃσάμενος, Od. 9. 247, of the Cyclops collecting the curd he had made. Cp. Il. 24. 164 κόπρος ἔην κεφαλῇ τε καὶ αὐχένι τοῖο γέροντος | τὴν ῥα κυλινδόμενος καταμήσατο χερσὶν ἔῃσι. If ἀμᾶν in the sense of 'cutting' and ἀμᾶσθαι in the sense of 'collecting' are words with the same etymology, it is difficult to understand the wide divergence of meaning in the two voices. It may be that 'collect' is the true meaning of both, and that the idea of 'cutting' has come in without reference to etymology because it is the ordinary and recognised way of 'gathering' the harvest. The quantities also vary: the active gives ᾶμ, while the middle voice and the verb in compounds have ἄμ. It has been proposed to connect the word with ἄμα or ἄμυδις, but more likely the initial α is merely prosthetic, so that we may connect the word with Germ. *mähen*, 'to mow,' or Lat. *me-to*, *mes-sis*. The process here described is the piling of a broad cushion or bed of leaves on which to lie.

483. χύσις, 'for there was a great litter of leaves in full plenty, enough to shelter two or three men, in storm-time,

even though the weather should be very wild.'

With χύσις ἥλιθα πολλή cp. λήϊδα . . ἥλιθα πολλήν Il. II. 677.

484. With ὅσσον τε . . ἔρυσθαι compare the familiar phrase οἷός τε, as in Od. 19. 160.

486. τὴν, sc. χύσιν.

488. ὥς δ' ὅτε. The picture here is of a man dwelling in a place so remote and lonely, that he has no neighbours near him from whom to get a light in case his fire should go out. Therefore, 'in order that he may not have to get a light from elsewhere' (ἵνα μὴ ποθεν ἄλλοθεν αὔοι), he keeps a brand smouldering under a heap of ashes, so as to be able to fan it up into a flame at his pleasure. The point of comparison is that Odysseus kept up his spark of life under a warm covering of leaves.

490. With ἵνα μὴ . . αὔοι compare Xen. Mem. 2. 2. 12 οὐκοῦν καὶ τῷ γείτονι βούλει σὺ ἀρέσκειν, ἵνα σοι καὶ πῦρ ἐναύῃ ὅταν τούτου δέῃ;

492. παύσειε, sc. ὕπνος, as shown by the gender of ἀμφικαλύψας.

493. δυσπονέος, a metaplastic form of the genitive of δύσπονος, as if from an adjective of the form δυσπονής.

ΟΔΥΣΣΕΙΑΣ Ζ.

'Οδυσσέως ἄφιξις εἰς Φαίακας.

Ὡς ὁ μὲν ἔνθα καθεῦδε πολύτλας δῖος Ὀδυσσεὺς
 ὕπνῳ καὶ καμάτῳ ἀρημένος· αὐτὰρ Ἀθήνη
 βῆ ῥ' ἐς Φαιήκων ἀνδρῶν δῆμόν τε πόλιν τε,
 οἳ πρὶν μὲν ποτ' ἔναιον ἐν εὐρυχόρῳ Ὑπερείῃ,
 ἀγχοῦ Κυκλώπων ἀνδρῶν ὑπερηνορέοντων,
 οἳ σφεας σινέσκοντο, βίῃφι δὲ φέρτεροι ἦσαν.
 ἔνθεν ἀναστήσας ἄγε Ναυσίθοος θεοειδῆς,

5

2. ἀρημένος] ἔτεροι ἀρημένος Eustath. A few MSS. give βεβαρημένος.

2. ἀρημένος. This word the Schol. interprets by βεβλαμμένος. It is used (Od. 9. 403) to express the affliction of the blinded Cyclops; and (Od. 18. 53) the miserable plight of Odysseus when disguised as a beggar, δῦη ἀρημένος. In Il. 18. 435 we have γῆραι λυγρῷ ἀρ., and in Od. 11. 136 γῆραι ὑπὸ λιπαρῷ ἀρ. The etymology is uncertain. Döderl. regards it as a perfect participle from ἀρᾶν, a simpler form of ἀράσσειν, comparing ἀρατὸν ἔλκος Soph. Ant. 972, and suggesting a connection with ἀραιός. Düntzer refers it to ἀρή (ᾶ), a word itself of doubtful derivation; cp. ἀρὴν ἀμῦναι Il. 12. 334. Thiersch takes it from a form *φαρέω* = *βαρέω*, as if it were *φ-φαρημένος*, and this notion of 'over-weighed' suits well with a similar phrase, καμάτῳ ἀδηκότες ἥδ' ἐκ αὐτῷ Od. 12. 281. Unless we can translate ὕπνῳ by 'sleepiness,' we must regard the whole expression as an instance of syllepsis; as in Tacit. Ann. 4. 14 'ubi nocte et laetitia incaluisse videt;' or it may be a sort of ἐν διὰ δυοῖν, meaning 'oppressed with the sleep that weariness brings.' Cp. Horace, Od. 3. 4. 11 'ludo fatigatumque

somno.' Some interpreters, according to Eustath., joined ὕπνῳ with καθεῦδε.

4. εὐρυχόρῳ, see on Od. 4. 635; and Eustath. ad loc. αἰὲ παρ' Ὀμήρῳ εὐρύχορος συστέλλει τὴν παραλήγουσαν, ἔνθα δηλαδὴ ἔστιν εὐρὺ χορεύειν. τὸ δέ γε παρὰ τοῖς ὕστερον εὐρύχορον πλάτος μόνον χώρας δηλοῖ.

Ὑπερείῃ, see on Od. 5. 34.

5. ὑπερηνορέοντων (ὑπέρ, ἀνὴρ) is usually in Od. the epithet of the μνηστῆρες. In the Iliad it is only used twice; of the Trojans, Il. 4. 176; of Deiphobus, Il. 13. 258. The word is in the form of a participle from a present ὑπερηνορέω, which is not found (cp. ὑπερμενέων); nor does the adjective ὑπερήνωρ occur in Homer, except as a proper name, Il. 14. 516, though it is found in Hesiod, Theog. 995; Eur. Phoen. 185. The change of the *a* to *η* is illustrated by ἡνεμόεις from ἀνεμος.

6. βίῃφι δέ. This gives the reason of their being able to oppress their Phaeacian neighbours.

7. ἄγε . . εἴσεν. The change of tense shows that the second fact is the result and completion of the first.

εἶσεν δὲ Σχερίη, ἐκὰς ἀνδρῶν ἀλφηστώων,
 ἀμφὶ δὲ τεῖχος ἔλασσε πόλει, καὶ ἐδείματο οἴκους,
 καὶ νηοὺς ποίησε θεῶν, καὶ ἐδάσσατ' ἀρούρας. 10
 ἀλλ' ὁ μὲν ἤδη κηρὶ δαμεῖς Ἀιδόσδε βεβήκει,
 Ἀλκίνοος δὲ τότ' ἦρχε, θεῶν ἄπο μήδεα εἰδώς.
 τοῦ μὲν ἔβη πρὸς δῶμα θεὰ γλαυκῶπις Ἀθήνη,
 νόστον Ὀδυσσῇ μεγαλήτορι μητιόωσα.
 βῆ δ' ἵμεν ἐς θάλαμον πολυδαίδαλον, ᾧ ἔνι κούρη 15
 κοιμᾶτ' ἀθανάτησι φυνὴν καὶ εἶδος ὁμοίη,
 Ναυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο,
 παρ δὲ δύ' ἀμφίπολοι, χαρίτων ἄπο κάλλος ἔχουσai,
 σταθμοῖν ἐκάτερθε· θύραι δ' ἐπέκειντο φαειναί.
 ἡ δ' ἀνέμου ὥς πνοιὴ ἐπέσσυτο δέμνια κούρης, 20
 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν,
 εἰδομένη κούρη ναυσικλειτοῖο Δύμαντος,
 ἡ οἱ ὁμηλικίῃ μὲν ἔην, κεχάριστο δὲ θυμῷ.
 τῇ μιν εἰσαμένη προσέφη γλαυκῶπις Ἀθήνη·

8. δὲ Σχερίη] So Aristarchus, Schol. E. Q. Others δ' ἐν Σχερίῃ. Apoll. ἐς Σχερίην.

9. **τεῖχος.** Walls are mentioned first, not only because they mark the site and size of the city, but as showing that their former experience had taught the Phaeacians to live in a 'fenced city,' where they might defend themselves against dangerous neighbours.

10. **ἐδάσσατο**, sc. allotted them for cultivation; so *ἄρουραι* is used of an inheritance, Il. 22. 489. Cp. Tacit. Germ. 26.

18. **δύ' ἀμφίπολοι.** So Penelope (Od. 1. 331) is accompanied by two hand-maidens. The present passage shows that the maidens slept in their young mistress's room at night; probably upon mattresses on the floor, placed so near the door that it could not be opened without waking the attendants.

χαρίτων. Homer mentions no definite number of 'Graces,' and names only one, *Πασιθέην* (i.e. *πᾶσι θέα*, *omnibus spectaculum*) *χαρίτων* μίαν ὀπλοτεράων Il. 14. 275. And in Il. 18. 382 the wife of Hephaestus is called *Χάρις*, named by Hesiod, Theog. 945, *Aglaia*. *Χάριτες* are described as attendants of Aphrodite

Od. 8. 364, and, generally, 'habebatur Gratiarum donum quicquid venustum aut gratum erat, teste Pindaro, Olymp. 14' (Bothe ad loc.). Hesiod (Theog. 909 foll.) calls them daughters of Erynome, and names them *Aglaia*, *Euphrosyne*, and *Thalia*. Later mythology represented them as the daughters of Aphrodite by Bacchus. The cult of the *Χάριτες* was doubtless of very old standing in the Boeotian Orchomenus, in Sparta, Athens, and Paros. In Sparta, only two were worshipped, by the names of *Κλήτα* and *Φαίνα*: in Athens they were called *Αὔξω* and *Ἡγεμόνη*.

19. **ἐπέκειντο** (cp. *ἐπιθεῖναι* Il. 5. 751), 'were closed;' i.e. 'lay to,' on their *σταθμοί*.

20. **ἀνέμου ὥς πνοιή.** Cp. h. Hom. Merc. 146 *Διὸς δ' ἐριούνιος Ἑρμῆς | δοχμῶθεις μεγάροιο διὰ κλήθρον ἔδυνε, | αὔρη ὀπωρινῇ ἐναλίγκιος*, Virg. Aen. 6. 702 'par levibus ventis volucrique simillima somno.'

23. **ὁμηλικίῃ**, equivalent to *ὁμηλιξ*, as Od. 3. 49.

24. **μιν** is governed by *προσέφη*, and

'Ναυσικάα, τί νύ σ' ὦδε μεθήμονα γείνατο μήτηρ; 25
 εἴματα μὲν τοι κεῖται ἀκηδέα σιγαλόεντα,
 σοὶ δὲ γάμος σχεδὸν ἐστίν, ἵνα χρὴ καλὰ μὲν αὐτὴν
 ἐννυσθαι, τὰ δὲ τοῖσι παρασχεῖν οἳ κέ σ' ἄγωνται.
 ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει
 ἐσθλὴ, χαίρουσιν δὲ πατὴρ καὶ πότνια μήτηρ. 30
 ἀλλ' ἴομεν πλυνέουσai ἅμ' ἡοῖ φαινομένηφι·
 καί τοι ἐγὼ συνέριθος ἅμ' ἔψομαι, ὄφρα τάχιστα
 ἐντύνει, ἐπεὶ οὗ τοι ἔτι δὴν παρθένος ἔσσει·
 ἦδη γάρ σε μνῶνται ἀριστῆες κατὰ δῆμον

29. φάτις] Καλλίστρατος χάρις (i. e. pleasure at the spectacle). μεταποιῆσαι δέ φησι τὸν Ἀριστοφάνην, φάτις Schol. H. P. In the lemma of Cod. Harl. ἀνθρώπων is given.

is not to be taken as the reflexive pronoun with *ἔισαμένη*. For the form of the sentence cp. Od. 13. 429 ὥς ἄρα μιν φαμένη ῥάβδῳ ἐπεμάσσας Ἀθήνη, and for the construction, Od. 11. 241 τῷ δ' ἄρ' ἔεισάμενος, 'to whom having likened himself,' which shows that *μιν* is not needed as a reflexive.

25. γείνατο. This form of expression is equivalent to τί νυ ὦδε μεθήμων πέφυκας; Trans. 'Why hath thy mother such a lazy daughter in thee?' The words serve to point a contrast between the thrifty housewifery of the queen and the idleness of the princess. Cp. Il. 13. 777 ἐπεὶ οὐδ' ἐμὲ πάμπαν ἀνάλκιδα γείνατο μήτηρ, Horace, Od. 3. 10. 11 'non te Penelopen difficilem procis | Tyrrhenus genuit parens.'

26. Join κεῖται ἀκηδέα. The epithet σιγαλόεντα is a fixed one (cp. Schol. Venet. on Il. 8. 551 οὐκ ἐπὶ τῆς τότε ἀλλ' ἐπὶ τῆς φύσει), and is so inseparable from its noun that no contradiction is felt by the combination of ἀκηδέα with it: cp. also inf. 74 ἐσθῆτα φαεινὴν. By a similar acceptance of the fixed epithet, the comrades of Odysseus, who have just ruined their master by their selfishness, are still called ἐρίηρες, Od. 12. 397; and the horses of Antilochus, though called ὠκύποδες Il. 23. 304, are specified, ib. 310, as βάρδιστοι θείειν.

27. σοὶ δὲ γάμος, 'and thy wedding is near, at which (so ἵνα Od. 4. 821) thou thyself must don fine clothes, and give other garments (τὰ δὲ the antithesis to καλὰ μὲν, as if καλὰ δὲ had been

written; compare τοὺς δὲ Od. 5. 48) to those who are going to take thee to their home.' The subjunct. with *κε* expresses expectation.

28. ἄγωνται may refer generally to the family into which the bride marries, or more likely, may have a special application to the torchlight procession (Il. 18. 492 foll.; Hesiod, Scut. 273) in which the bride was conducted to her new home by the bridegroom and his friends. To the splendour of such a pageant the bride could herself contribute by giving handsome dresses to those who took part in it.

29. ἐκ τούτων, i. e. from such sumptuous style.

ἀναβαίνει, 'good report spreads among men.' This construction with ἀναβαίνειν finds no exact parallel, though Eustath. says well, ἀναβαίνειν ὁμοιότητά τινα ἔχει πρὸς τὸ ἀναδέδrome. It does not seem necessary, with Nitzsch, to write ἀνα βαίνει. The φάτις may be regarded as *rising*, as it were stage by stage, from those immediately concerned in the procession to what we should call 'the public.'

32. συνέριθος, 'fellow-worker.' On this the Schol. says, by way of suggesting an etymology, κυρίως ἢ συνεργούσα εἰς τὰ ἔρια. The word is more probably to be referred to the root *ερ* or *αρ*, which appears in ἄρ-ω, ἄρ-τύω.

33. ἐντύνει. The *υ* in this aorist subjunctive is long, so that *εαι* (as in ἔσσειαι ibid.) must be scanned as one syllable.

πάντων Φαιήκων, ὅθι τοι γένος ἐστὶ καὶ αὐτῇ. 35
 ἀλλ' ἄγ' ἐπότρυνον πατέρα κλυτὸν ἠῶθι πρό
 ἡμιόνους καὶ ἄμαξαν ἐφοπλίσαι, ἥ κεν ἄγῃσι
 ζῶστρά τε καὶ πέπλους καὶ ῥήγεα σιγαλόμεντα.
 καὶ δὲ σοὶ ᾧδ' αὐτῇ πολὺ κάλλιον ἢ ἐπόδεσσιν
 ἔρχεσθαι· πολλὸν γὰρ ἀπὸ πλυννοὶ εἰσι πόληος.' 40
 Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη
 Οὐλύμπόνδ', ὅθι φασὶ θεῶν ἔδος ἀσφαλὲς αἰεὶ

35. ὅθι . . . αὐτῇ] 'In textu Harl. ὅτι τοι γένος ἐσσί καὶ αὐτῇ (cp. Od. 15. 267). Atque ἐσσί a prima manu fuit etiam in P.; ad eandemque scripturam refertur Scholium vulgatum quoque : ' (sc. ἐν οἷς καὶ αὐτῇ ὀνομάζῃ τοῖς ἀρίστοις) Buttm.

35. ὅθι τοι. See crit. note. If we read ἐσσί and αὐτῇ we must render 'to whom thou also thyself belongest by birth.' But the better reading is ἐστί and αὐτῇ 'where thou hast thine own family-ties.' In this translation ὅθι . . . αὐτῇ is exegetical of ἀριστῆες, according to the interpretation of the Schol. H. P. T. ὅπου ἐν τοῖς ἀρίστοις καὶ σοι αὐτῇ τὸ γένος. With τοι αὐτῇ compare τοι . . . αὐτῷ Od. 11. 134, τοι . . . αὐτῇ Il. 6. 272. But the position of the words makes it more likely that ὅθι takes up δῆμον, not ἀριστῆες, so that Athena is reminding Nausicaa that she is being wooed by the noblest native suitors.

36. ἠῶθι πρό. See on Od. 5. 469.

37. ἄμαξα, in Attic Greek ἄμαξα, is a four-wheeled cart as distinct from the two-wheeled ἄρμα. The etymology is supposed to be ἄμα and ἄγω, or, according to Grashof, ἀμφι-ἄξων, i.e. with two axles.

40. πλυννοί. In Il. 22. 153 such πλυννοί or washing-tanks are described as καλοὶ λαῖννοι. See inf. 86-91.

42. Οὐλύμπόνδ', ὅθι φασί. Cp. Il. 2. 783 εἰν Ἀρίμοις ὅθι φασὶ Τυφώος ἔμμεναι εὐνάς, Il. 24. 615 ἐν Σιπύλῳ ὅθι φασὶ θεᾶν ἔμμεναι εὐνάς. No doubt the words ὅθι φασί sound strange in the present passage, which one might suppose to be the enunciation of a universal belief, and not the quoting of a local tradition. The Schol. E. Q. maintains that ὅθι φασί is appropriate here if Ὀλυμπος be taken as the mountain of that name, but unsuitable if it be regarded as equivalent to οὐρανός. Eustath. seems to interpret the words just the other way, and to consider

that if οὐρανός be intended here, τότε τὸ φασὶν οὐ κατ' ἐνδοιασμὸν κείσεται ἀλλὰ κατὰ κοινὴν δόξαν. But many modern editors see in the words ὅθι φασί a distinct indication of the later introduction of the whole passage, as Köchly, Diss. 1. p. 17 'pulchros illos versus non ab initio hic positos fuisse non solum ex isto prorsus inaudito ὅθι φασί, quod toto caelo ab omni nostri carminis indole distat; sed etiam inde concludi potest quod emblemata splendissimum vix loco minus commodo inseri poterat.' But this seems needlessly strong; the verses are possibly suspicious, because the context requires no special allusion to Olympus; but the actual description is not irreconcilable with the general Homeric picture of Olympus. Olympus may be called an idealised mountain on which Zeus and the gods of heaven have their home, and on the highest peak of which is the palace of the great king. No doubt every soaring height presented itself to an imaginative mind as a natural throne for the powers of heaven. But Olympus was peculiarly regarded by the Greeks as their Holy Hill, like the mountain Meru of the Indians, or Elburz of the Persians. The epithets which Homer applies to Olympus are μακρός Od. 10. 307; Il. 5. 398, αἰπύς Il. 5. 367, νιφόεις Il. 18. 616, ἀγάννιφος Il. 1. 420, μέγας Il. 1. 530, πολύπτυχος Il. 8. 411, πολυδεύρας Il. 5. 754, and αἰγλήεις Il. 1. 532; Od. 20. 103. Thus Olympus is placed before us as a lofty mountain with several peaks and deep valleys; and on some one of its heights the gods dwell, Ὀλυμπος ἔν' ἀθανάτων ἔδος ἐστί Il. 5. 360. But

ἔμμεναι· οὐτ' ἀνέμοισι τινάσσεται οὔτε ποτ' ὄμβρῳ
 δεύεται οὔτε χιῶν ἐπιπίλνεται, ἀλλὰ μάλ' αἶθρη
 πέπταται ἀνέφελος, λευκὴ δ' ἐπιδέδρομεν αἶγλη· 45
 τῷ ἐνὶ τέρπονται μάκαρες θεοὶ ἥματα πάντα.
 ἐνθ' ἀπέβη γλαυκῶπις, ἐπεὶ διεπέφραδε κούρη.

44. αἶθρη] 'Ριανὸς αἰθήρ Schol. H. P., on which Lehrs, Aristarch. 174, says, 'hoc ferri potest si μάλα explices sane.' 46. τῷ] 'Ριανὸς, τῇ ἐνὶ, πρὸς τὴν αἶγλην Schol. H. P.

Olympus and all its scene soon passes into legendary ground; its height is such that Hephaestus, when thrown from it, is a whole day reaching the level of the earth, Il. 1. 590 foll.; and it is coupled with οὐρανός, as being under the special charge of the Ὠραὶ, to raise or drop the cloud-curtains that hang before its celestial palaces. Aristarchus decides that Homer always means by Olympus the mountain of that name; a mountain never actually identified with Heaven, yet rising far into it.

But the picture of Olympus as one of the mountains of Greece takes away all meaning from the boast of Zeus—that he could fasten a cord to the summit of Olympus, and draw up thereto earth and gods and all, Il. 8. 18 foll. It is a further question how far the present passage can be reconciled with the usual Homeric conception of Olympus. Is the phrase αἶθρη ἀνέφελος compatible with the epithets νιφόεις and ἀγάννιφος quoted above? Is the conception of Olympus in the Odyssey more supramundane than in the Iliad? To these questions it may be answered, that there is no difficulty in supposing that νέφη and αἶθρη are both appropriate. The mountain has its clouds, which make a sort of boundary between the mundane and celestial regions, while the topmost summit stands up clear in the blue sky, above the storms, in serene calm, like the land of the Hyperboreans, 'at the back of the North Wind.' So Eustath. τοιοῦτος μὲν ὁ Ὀλύμπος τάγε ἄνω, τὰ γὰρ κάτω καὶ μετὰ τὰ νέφη ἀγάννιφος πού λέγεται.

A similar picture is given by Lucan, 2. 271 'nubes excedit Olympus | lege deum: minimas rerum discordia turbat; | pacem summa tenent.' Cp. Lucr. 3. 18 seq. 'apparet Divum numen sedesque quietae, | quas neque concu-

tiunt venti, neque nubila nimbis | aspergunt, neque nix acri concreta pruina | cana cadens violat, semperque innubilis aether | integit, et large diffuso lumine ridet.' Also Seneca de Ira, 3. 6 'pars superior mundi et ordinatior ac propinqua sideribus nec in nubem cogitur, nec in tempestatem impellitur, nec versatur in turbinem.' Tennyson imitates the passage in his 'Morte d'Arthur,' describing the 'island valley of Avilion;' compare also Coleridge's 'Hymn in the Vale of Chamouni.'

θεῶν ἔδος. Compare Pind. Nem. 6. 5 ὁ δὲ χάλκεος ἀσφαλὲς αἰεὶ ἔδος μένει οὐρανός.

45. πέπταται, 'is outspread;' so πέπτατο αὐγὴ Il. 17. 371. The word is used also simply of clothes laid out as a covering, Il. 5. 195. Cp. Joel 2. 2 'the morning spread upon the mountains.'

ἀνέφελος is the better reading, not ἀννέφελος. A short final vowel preceding the word νέφος is frequently lengthened in Homer, as δὲ νεφέεσσι Od. 5. 293; 9. 68, ποτὶ νέφεα Od. 8. 374, διὰ νεφέων Il. 22. 309. Among words beginning with ν a fair proportion can be shown to have begun with σν (as σνερή, σνφάς, νέω, νύμφη). And it has been held that νέφος originally began with a double consonant, as shown by δνόφος, κνέφας, but the form *nubes* in Latin is against this idea. Eustath. quotes as similar metrical lengthenings ἀκάματος and ἀθάνατος. See generally Monro, H. G. § 371.

ἐπιδέδρομεν, 'floats over it;' used conversely of ἀχλὺς Od. 20. 357.

With αἶγλη compare αἶγλήεντος Ὀλύμπου Il. 1. 532.

47. διεπέφραδε (διαφράζω), aor. redupl.; cp. Od. 17. 590. In Od. 10. 549 ἐπέφραδε stands alone without an object; but in Il. 20. 340 we find διεπέφραδε πάντα.

Αὐτίκα δ' Ἡὼς ἦλθεν ἐύθρονος, ἥ μιν ἔγειρε
 Ναυσικάαν εὔπεπλον· ἄφαρ δ' ἀπεθαύμασ' ὄνειρον,
 βῆ δ' ἵμεναι διὰ δώμαθ', ἵν' ἀγγείλεια τοκεῦσι, 50
 πατρὶ φίλῳ καὶ μητρί· κιχήσατο δ' ἔνδον ἐόντας.
 ἡ μὲν ἐπ' ἐσχάρῃ ἦστο σὺν ἀμφιπόλοισι γυναιξίν,
 ἡλάκατα στρωφῶσ' ἀλιπόρφυρα· τῷ δὲ θύραζε
 ἐρχομένῳ ξύμβλητο μετὰ κλειτοὺς βασιλῆας
 ἐς βουλήν, ἵνα μιν κάλεον Φαίηκες ἀγανοί. 55
 ἡ δὲ μάλ' ἄγχι σταῖσα φίλον πατέρα προσέειπε
 ' Πάππα φίλ', οὐκ ἂν δὴ μοι ἐφοπλίσσεις ἀπήνην
 ὑψηλὴν εὐκυκλον, ἵνα κλυτὰ εἵματ' ἄγωμαι
 ἐς ποταμὸν πλυνέουσα, τὰ μοι ῥερυπωμένα κεῖται;
 καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρότοισιν ἐόντα 60

50. διά] Al. κατά. La Roche compares Od. 4. 679, 17. 479 in favour of διά.
 57. ἐφοπλίσσεις] 'Ριανὸς ἐφοπλίσσειαν, οἱ δμῶες δηλονότι Schol. H. P.

49. ἀπεθαύμασε, 'was lost in wonder at.' Cp. Hdt. 1. 30 ἀποθαυμάσας τὸ λεχθέν. For the use of ἀπό in composition in an intensive sense compare ἀπειπεῖν Od. 16. 340, ἀπαρέσσασθαι Il. 19. 183, ἀπομνηίνειν ib. 62, and, perhaps, ἀπομνύναι Od. 2. 377. So we have *de* used in Latin, as in 'demirari,' 'decantare,' 'detonare,' 'desae-vire.'

53. ἡλάκατα, 'the yarn' (Od. 17. 97) spun off from the ἡλακάτῃ or distaff. No form of the word in the singular is found. But for the change in meaning we may compare μῆρος and μηρία, *aedes* sing. and plur. In Od. 4. 135 the colour of the wool that Helen is spinning is ἰοδνεφές. The common interpretation of ἀλιπόρφυρα is ἀλουργὰ, *toutéστιν ἐκ θαλασσίας πορφύρας*, as Hesych. and others. Perhaps there is an allusion intended to the famous Phoenician purple dye from the murex. The Schol. Q. on Od. 13. 108 and Eustath. interpret the word as *εοικότα τῇ θαλάσσει πορφυρίζουσα*, a rendering which is certainly supported by the form of the compound; ἀλί being a true locative case. Ebeling, Hom. Lex., quotes as one interpretation 'wie Purpur in der Salzfluth.' Compare ἀλίπλοος, ἀλιμυρής.

54. ξύμβλητο, she 'met' him, by

hastening down the μέγαρον and catching him at the door.

With μετὰ βασιλῆας ἐς βουλήν cp. Il. 1. 423 ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας.

57. οὐκ ἂν δὴ. A tentative, beseeching, form of question; 'Could you not get me ready?' Hentze (Philolog. 29. 140) quotes for similar questions introduced by the optative with ἂν in a negative sentence, Il. 3. 52; 5. 32, 456; 10. 204; 24. 263; Od. 7. 22; 22. 132.

ἀπήνη is a cart for carrying a load, like ἄμαξα, with four wheels, generally drawn by mules or oxen. On ἀπήνη see Lobeck, Pathol. 94 'synonyma sunt plurima: πῆνα Hes. Gallicum-que "benna." γάπος· ὄχημα Τυρρῆνοί Hesych. καπάνη (media longa), ἀμάνη, ἄμαξα, ἄγαννα, nec sciri potest unane horum omnium stirps fuerit, an specie similis, re diversa.'

59. ῥερυπωμένα. An unusual form for the commoner method of reduplication ἐρρυπωμένα. Schol. P. Q. quotes *ῥεραπισμένῳ νῶτῳ* from Anacreon; and Eustath. says that Homer preferred the form because of its correctness, τῆς καλλιφωνίας τὴν κανονικὴν ὀρθότητα προέκρινε. But it is really much more a question of metre.

60. σοὶ . . ἔοικε . . ἐόντα βουλεύειν. For this change of construction cp. Od.

βουλὰς βουλευέιν καθαρά χροῖ εἴματ' ἔχοντα.
 πέντε δέ τοι φίλοι υἷες ἐνὶ μεγάροις γεγάασιν,
 οἱ δὲ ὄπνιοντες, τρεῖς δ' ἡίθεοι θαλέθοντες·
 οἱ δ' αἰεὶ ἐθέλουσι νεόπλυτα εἴματ' ἔχοντες
 ἐς χορὸν ἔρχεσθαι· τὰ δ' ἐμῇ φρενὶ πάντα μέμηλεν.⁶⁵
 Ὡς ἔφατ'· αἶδετο γὰρ θαλερὸν γάμον ἐξονομῆναι

16. 465, and Od. 10. 563. 565. The MSS. vary between *έόντα*, *έχοντα* and *έόντι*, *έχοντι*. Nauck declares for the latter. Classen discusses this construction thoroughly in his *Beobacht. über dem Hom. Sprach.* pp. 140 foll.

61. *βουλὰς βουλευέιν*. In such constructions the accusative is closely connected with the verb, but not with that kind of dependence in which the action of the verb passes over to the object; but rather the accusative represents the particular sphere in which the action expressed by the verb exerts itself. This construction properly belongs to intransitive verbs, though an analogous usage is found with verbs transitive. Generally speaking the use is peculiar to poetry, as we may see by comparing such an expression as *βίον ζῆν* with *βίον ἄγειν*; or, in English, 'they have been asleep' with such a phrase as 'they have slept their sleep.' It is a method of avoiding in poetry the constant employment of such common verbs as 'to make,' 'to do,' 'to perform.' But an additional emphasis is also given by the use of this cognate accusative, as may be seen from such expressions as 'dicta dicere,' or, Plaut. Aul. 4. 1. 6, 'servitutum servire.'

The most complete form of this cognate accusative is found when the verb and the noun are of identical stems. This is called by the grammarians *σχῆμα ἐτυμολογικόν*. And from the identity of stem, and therefore close similarity in sound, we find *τὸ τοιοῦτον σχῆμα παρονομασία καλεῖται* Schol. D. on Il. 2. 121. As instances may be quoted, *ἀγορὰς ἀγορεύειν* Il. 2. 788, *ἰδρῶ ἰδροῦν* Il. 4. 27, *μάχην μάχεσθαι* Il. 12. 175; 15. 414, 673; 18. 533 [?]; Od. 9. 54 [?], *νείκεα νεικεῖν* Il. 20. 251, *πόλεμον πολεμίζειν* Il. 2. 121, *ἀπειλὰς ἀπειλεῖν* Il. 13. 219, *βουλὰς βουλευέιν* here and Il. 10. 147, *δαῖτα δαινύναι* Od. 3. 67, *ἔπος εἰπεῖν* Il. 1. 108; Od. 8. 397 (this phrase is never used in the Iliad,

unless *ἔπος* have the addition of a pronominal or adjectival qualification, as Il. 1. 108; 3. 204; 7. 375, 394; 15. 206; 20. 250; 24. 744; but in the Odyssey it is found without such an addition, as Od. 8. 397; 16. 469; 19. 98), *μῦθον μυθεῖσθαι* Od. 3. 140, *νόον νοεῖν* Il. 9. 104. The same construction is also found with verbs more distinctly transitive, as *αἰχμὰς αἰχμάσσειν* Il. 4. 324, *κτέρεα κτερεῖζειν* Od. 1. 291, compared with *κτερεῖζειν ἑταῖρον* Il. 23. 646, *ἔργα ἐργάζεσθαι* Od. 20. 72, *τέμενος τάμνειν* Il. 6. 194, *φυτεύειν φυτόν* Od. 9. 108, *χοῆν χεῖσθαι* Od. 10. 518. As a further stage we find instead of the accusative identical in stem with the verb, an accusative of the same meaning or of one closely allied, as *ἀπολωλέναι μόρον* Od. 1. 166, *ἄλλυσθαι οἶτον* Il. 8. 34, *οἰζύνειν κακά* Il. 14. 89, *μογεῖν ἄλγεια* Od. 21. 207, *εὐδεῖν ὕπνον* Od. 8. 445, or *ἄωτεῖν ὕπνον* Od. 10. 548, *ὄρκον ὀμνύναι* Od. 5. 178, *ζῶειν βίον* (but with the addition *ἀγαθόν*) Od. 15. 491, *ὑποστῆναι ὑπόσχεσιν* Il. 2. 286, *εἰλαπίνην δαίνυσθαι* Il. 23. 201 (cp. *δαινύναι τάφον* Od. 3. 309, *γάμον* Od. 4. 3), *ὀδὸν ἐλθέμεναι* Il. 1. 151; Od. 3. 316, *ὀδὸν οἷχεσθαι* Od. 3. 693. Cp. *ἀγγελίην ἐλθεῖν* Il. 11. 140, etc.

Analogous to this is the use of the accusative with a verb (though it has no relation to the meaning of the verb), as *πῦρ δεδορκῶς* Od. 19. 446, *ὄσσεσθαι ὄλεθρον* Od. 2. 152, *πνεῖν μένος* Od. 22. 203, etc., *ἔλκος βάλλειν* Il. 5. 795, *οὐλὴν ἐλαύνειν* Od. 24. 332, *ὄρκια τάμνειν* Od. 24. 483, *ὀμνύναι ὕδωρ* Il. 14. 271. Cp. *πέπληγον χορὸν* Od. 8. 264. See on the whole question La Roche, *Hom. Stud.* § 19 foll.

65. *μέμηλεν*. On Nausicaa, the only daughter of the house, devolved all the weight of this part of the household care, as she says in a tone of sportive seriousness.

66. *γάμον*. Preparation for her marriage was the reason urged upon

πατρὶ φίλῳ· ὁ δὲ πάντα νόει καὶ ἀμείβετο μύθῳ·

‘Οὔτε τοι ἡμιόνων φθονέω, τέκος, οὔτε τευ ἄλλου.
ἔρχεν· ἀτάρ τοι δμῶες ἐφοπλίσσουσιν ἀπήνην
ὑψηλὴν εὐκυκλον, ὑπερτερὴν ἀραρυῖαν.’

70

Ἦς εἰπὼν δμῶεσσιν ἐκέκλετο, τοὶ δ’ ἐπίθοντο.
οἱ μὲν ἄρ’ ἐκτὸς ἄμαξαν εὐτροχὸν ἡμιονεῖην
ῥάπτεον, ἡμιόνους θ’ ὑπαγον ζευξάν θ’ ὑπ’ ἀπήνην·
κούρη δ’ ἐκ θαλάμοιο φέρειν ἐσθῆτα φαεινήν.

καὶ τὴν μὲν κατέθηκεν ἐυξέστῳ ἐπ’ ἀπήνην,
μήτηρ δ’ ἐν κίστῃ ἐτίθει μενοεικέ’ ἐδωδὴν
παντοίην, ἐν δ’ ὄψα τίθει, ἐν δ’ οἶνον ἔχευεν
ἀσκῶ ἐν αἰγείῳ· κούρη δ’ ἐπεβήσεται ἀπήνης.

75

δῶκεν δὲ χρυσέῃ ἐν ληκύθῳ ὑγρὸν ἔλαιον,
εἶως χυτλώσαιοτὸ σὺν ἀμφιπόλοισι γυναιξίν.

80

ἡ δ’ ἔλαβεν μάστιγα καὶ ἡνία σιγαλόεντα,
μάστιξεν δ’ ἐλάαν· καναχὴ δ’ ἦν ἡμιόνουιν·
αἱ δ’ ἄμοτον τανύοντο, φέρον δ’ ἐσθῆτα καὶ αὐτὴν,

74, 75. φέρειν, κατέθηκεν] Ἀριστοφάνης ‘φέρων,’ γράφει καὶ ‘κατέθηκαν,’ οἱ δμῶες Schol. H. P. Did Aristoph. read κούραι or κούρη?

her by Athena, in the dream. **θαλερός** is used as an epithet of youths in the flower of their age, and may easily be transferred to **γάμος**, ‘marriage in her maiden-prime;’ or it may be a fixed epithet of **γάμος** in the sense of ‘fruitful;’ which would further explain the feeling of **αἰδώς** which kept her silent upon the subject.

69. ἔρχεν, ‘away then!’

70. **ὑπερτερὴν**. The Scholl. interpret this of a box for baggage. In this sense it may be compared with **πείρινθα**, which is similarly affixed to an **ἄμαξα**, Od. 15. 131; Il. 24. 267. Others take it as meaning a movable ‘hood’ or ‘awning’ to protect the passengers from the sun or rain. The word itself, meaning ‘upper-works’ (**ὑπέρτερος**), gives no clue; but perhaps the participle **ἀραρυῖαν** suggests something forming a part, though a movable part, of the cart, and so makes the signification ‘awning’ somewhat more likely.

73. **ὑπαγον** .. **ὑπ’ ἀπήνην**. This expression comes from the idea of the horses or mules being brought up, and

put with their necks *under the yoke*. So **ζεῦξαι ὑπ’ ὄχεσφι** Il. 23. 130, **ὑπ’ ἀμάξεσσιν** Il. 24. 782. Cp. also **ζεῦξασθ’ ὑφ’ ἄρματ’ ἄγοντες** Od. 3. 476.

80. **χυτλώσαιοτὸ**. **χύτλον**, related to **χυτός** as **φύτλη** to **φυτόν**, is properly anything ‘poured.’ Its technical sense is a mixture of oil and water called **ὕδρελαιον** Dioscor. 2. 10, etc., used by bathers. **χυτλοῦσθαι** thus comprehends both processes of bathing and anointing, described inf. 96 foll. The ancients used alkali (**κονία**) only in place of soap; so that the addition of oil to the water would naturally make a true soap in the process of washing.

83. **ἄμοτον**. The old etymology, which Aristarchus supports, is from **ἀ** privative and **μοτόν**, ‘lint;’ so that the word would mean ‘with unstaunched flow.’ Others refer it to root **μα**, as in **με-μα-ώς**, or compound it of **ἀ** privative and root **με**, as in **μέ-τρον**. The pace however was only constant, not rapid, for the maids followed on foot: cp. **ὅπως ἄμ’ ἐποίατο πεζοί** inf. 319. Translate, ‘they stepped straight on without flagging.’

οὐκ οἶην, ἅμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι.

Αἰ δ' ὅτε δὴ ποταμοῖο ῥόον περικαλλέ' ἴκοντο, 85
 ἔνθ' ἣ τοι πλυνοὶ ἦσαν ἐπηετανοὶ, πολὺ δ' ὕδωρ
 καλὸν ὑπεκπρορέει μάλα περ ῥυπῶντα καθῆραι,
 ἔνθ' αἷ γ' ἡμιόνους μὲν ὑπεκπροέλυσαν ἀπήνης.
 καὶ τὰς μὲν σεῦαν ποταμὸν πάρα δινήεντα
 τρώγειν ἄγρωστιν μελιηδέα· ταὶ δ' ἀπ' ἀπήνης 90
 εἵματα χερσὶν ἔλοντο καὶ ἐσφόρεον μέλαν ὕδωρ,
 στεῖβον δ' ἐν βόθροισι θοῶς ἔριδα προφέρουσαι.
 αὐτὰρ ἐπεὶ πλυνάν τε κάθηράν τε ῥύπα πάντα,
 ἐξείης πέτασαν παρὰ θῖν' ἀλός, ἥχι μάλιστα
 λάιγγας ποτὶ χέρσον ἀποπλύνεσκε θάλασσα. 95
 αἰ δὲ λοεσσάμεναι καὶ χρισάμεναι λίπ' ἐλαίῳ
 δεῖπνον ἔπειθ' εἵλοντο παρ' ὄχθῃσιν ποταμοῖο,
 εἵματα δ' ἡελίοιο μένον τερσήμεναι αὐγῇ.

87. ὑπεκπρορέει] This is the reading of the MSS., but the present tense seems contrary to Homeric usage. Friedländer, followed by Nauck, would read ὑπεκπρόρουν. ῥυπῶντα] γρ. ῥυπόεντα Schol. P. 95. ἀποπλύνεσκε] γρ. ἀποπτύνεσκε Vind. 56. ἀποπτύνεσκε] ἀπέρριπτε Schol. V.

86. ἐπηετανοί, 'constantly supplied.' See on Od. 4. 89. The πλυνοὶ seem to have been tanks dug at the side of the river, having a free communication therewith above and below, so that the water was continually passing in and out of them. The full force of the prepositions in ὑπεκπρορέει seems to be that the water wells up from beneath (ὑπό), passes on (πρό), and flows out again (ἐκ). So in ὑπεκπροέλυσαν (inf. 88) they removed the mules from *under* the yoke, detached them *from* the cart, and turned them *off* to graze. Cp. ὑπεκπροθέειν Il. 9. 506, ὑπεκπροφυγεῖν Od. 12. 113.

87. μάλα . . καθῆραι, 'so as to clean clothes though very dirty.' This clause forms a sort of epexegetis to καλόν and πολύ, 'water plentiful and clear.'

90. ἄγρωστις is often rendered 'clover,' which the epithet μελιηδής seems to suit. Others regard it as 'couch grass' (*Triticum repens*), which has a peculiarly sweet root: others as 'dog-tooth grass' (*Cynodon dactylon*), which forms the principal pasturage of India, under the name Doorba.

91. μέλαν. See on Od. 4. 359.

ἐσφόρεον ὕδωρ, 'carried them into the water.' Cp. εἴρερον εἰσανάγουσι Od. 8. 529, σπέος εἰσερύσαντες Od. 12. 317, ἐπαληθεῖς Αἰγυπτίους Od. 4. 83.

94. ἥχι μάλιστα, 'just where.' Cp. Il. 13. 789 ἔνθα μάλιστα μάχη καὶ φύλοπις ἦεν, Soph. O. C. 900 ἔνθα δίστομοι | μάλιστα συμβάλλουσιν ἐμπόρων ὁδοί.

95. ἀποπλύνεσκε. The variant ἀποπτύνεσκε, and the interpretation of Schol. V. ἀπέρριπτε, would make the meaning of the verse, 'just where the sea washed up the line of shingle on the shore.' But Nitzsch, with greater probability, joins ποτὶ χέρσον directly with θάλασσα, 'where the sea beating on the shore scoured the pebbles clean.' Compare ῥόχθει μέγα κύμα ποτὶ ξερὸν Od. 5. 402. This would represent almost a fixed point of the beach, for the rise and fall of the tide in the Mediterranean is very slight; and of course the poet transfers this phenomenon to his Phaeacian coast.

96. λίπ' ἐλαίῳ. See on Od. 3. 466.

98. μένον τερσήμεναι (infinitive from 2nd aorist ἐτέρσην, from τέρσομαι), 'waited for the clothes to dry.' Com-

αὐτὰρ ἐπεὶ σίτου τάρφθεν δμωαί τε καὶ αὐτῇ,
σφαίρῃ ταὶ δ' ἄρ' ἔπαιζον, ἀπὸ κρήδεμνα βαλοῦσαι 100
τῇσι δὲ Ναυσικάα λευκώλενος ἤρχετο μολπῆς.
οἷη δ' Ἄρτεμις εἴσι κατ' οὔρεος ἰοχέαιρα,

100. ταὶ δ' ἄρ'] *πάσαι διὰ τοῦ δ'* Schol. H. P., *πάσαι* meaning, says La Roche ad loc., 'omnia exemplaria recensioⁿis Aristarcheae.' Here δέ gives the apodosis. On the unusual position of δέ see Schnorr de Carolsfeld, *verbb. collocatio Homerica*, p. 48: 'Ut particula δέ a secunda sede in tertiam recedat apud Homerum rarissime fit. Accidit autem ita ut subiiciatur et vocabulo cui praecedat pronomen ὁ, si pronomen ὁ ab articuli natura proxime abest (cp. Il. 1. 54 τῇ δεκάτῃ δέ etc.), et vocabulis quae ita cohaerent, ut τρὶς μάκαρες (cp. Od. 6. 155). Maior libertas, ni fallor, huius unius loci est, ubi ex Aristarchi recensione hoc legitur σφαίρῃ ταὶ δ' ἄρ' ἔπαιζον, nec solum Aristarchea lectione continetur, quod a consuetudine Homerica discrepet, sed etiam eis lectionibus quae sunt: σφαίρῃ ταὶ γ' ἄρ', et ταὶ τ' ἄρ'. Solet enim particula ἄρα apodosi addita nisi particulis a primo apodosis verbo non seiungi.' 102. κατ' οὔρεος] *γρ. οὔρεα ὅπερ ἄμεινον* Schol. H. Kayser considers οὔρεα to be the reading of Aristarchus, and Nauck adopts it.

παρε μένον δ' ἐπὶ ἔσπερον ἐλθεῖν Od. 1. 422.

100. ταὶ δ' ἄρ' ἔπαιζον. See critical note.

101. μολπῆς. The Schol. interprets τῆς παιδιᾶς ('the game'). See on Od. 1. 152. But there is no reason to doubt that it was accompanied with a measured chant and a dance movement, to which the throwing and catching of the ball kept time. So in Od. 8. 371 foll. we have ball-play combined with ὀρχηθμός. Cp. Athen. 1. 25 ὀρχήσεις δ' εἰσὶ παρ' Ὀμήρῳ, αἱ μὲν τινες τῶν κυβιστητῆρων, αἱ δὲ διὰ τῆς σφαίρας, ἥς τὴν εὔρεσιν Ἀγαλλίς ἢ Κερκυραία γραμματικὴ Ναυσικάα ἀνατίθησιν ὡς πολίτιδι χαρίζομένη.

102. οἷη δ' Ἄρτεμις. This passage is imitated by Virgil in his description of Dido, Aen. 1. 502 foll., 'qualis in Eurotae ripis,' etc., which passage is thus criticised by Valerius Probus (quoted by Aul. Gell. Noct. Att. 9. 9), 'nihil quicquam tam improspere Vergilium ex Homero vertisse quam versus hos amoenissimos, quos de Nausicaa Homerus fecit.' Primum omnium id visum esse dicebant Probo, quod apud Homerum quidem virgo Nausicaa, ludibunda inter familiares puellas in locis solis, recte atque commode confertur cum Diana venante in iugis montium inter agrestes deas: nequaquam autem conveniens Vergilium fecisse, quoniam Dido in media urbe ingrediens inter Tyrios principes, cultu atque incessu serio, "instans operi," sicut ipse ait, "regnisque futuris," nihil eius similitudinis capere possit, quae lusibus atque

venatibus Dianae congruat. Tum postea quod Homerus studia atque oblectamenta in venando Dianae honeste aperteque dicit; Vergilius autem cum de venatu deae nihil dixisset pharetram tantum facit eam ferre in humero, tanquam sit onus et sarcina. . . praeter ista omnia florem ipsum totius loci Vergilium videri omisisse, quod hunc Homeri versum exigue secutus sit, *ρεία δ' ἀριγνώτη πέλεται καλάι δέ τε πάσαι*, quando nulla maior cumulationeque pulcritudinis laus dici potuerit quam quod una inter omnes pulcras excelleret, una facile et ex omnibus nosceretur.'

κατ' οὔρεος. See critical note. We may suppose that Artemis descends from some peak, and then travels along the ridges of the hills, ἡ κατὰ Τηϋγετον κ.τ.λ. Taygetus (the 'huge' mountain, from ταῦς, see on Od. 4. 11) was also called Pentadactylus, from its five peaks. It is a mountain range in the western portion of Lacedaemon, running from north to south, and ending in the promontory of Taenarus, after a course of nearly seventy miles. The sides of Taygetus were covered with pine forest, and the region round the principal summit Taletum was called Theras, 'the hunting-grounds,' Paus. 3. 20. §§ 4, 5. Erymanthus is a lofty range between Arcadia, Achaia, and Elis. As Erymanthus was the fabled haunt of the great Erymanthian boar slain by Heracles, κάπροι has a peculiar appropriateness here.

ἰοχέαιρα, not from ἰός and χαίρω, but originally ἰοχέαιρα, from χέω. See

ἡ κατὰ Τηϋγετον περιμήκετον ἡ Ἐρύμανθον,
 τερπομένη κάπροισι καὶ ὠκείης ἐλάφοισι·
 τῇ δέ θ' ἅμα νύμφαι, κοῦραι Διὸς αἰγιόχοιο, 105
 ἀγρονόμοι παΐζουσι· γέγηθε δέ τε φρένα Λητώ·
 πασάων δ' ὑπὲρ ἧ γε κάρη ἔχει ἡδὲ μέτωπα,
 ρεῖιά τ' ἀριγνώτη πέλεται, καλαὶ δέ τε πᾶσαι·
 ὥς ἡ γ' ἀμφιπόλοισι μετέπρεπε παρθένος ἀδμῆς.
 Ἄλλ' ὅτε δὴ ἄρ' ἔμελλε πάλιν οἰκόνδε νέεσθαι 110
 ζεύξασ' ἡμιόνους πτύξασά τε εἴματα καλὰ,
 ἐνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
 ὥς Ὀδυσεὺς ἔγροίτο, ἴδοι τ' εὐώπιδα κούρην,
 ἧ οἱ Φαιήκων ἀνδρῶν πόλιν ἡγήσαιο.
 σφαῖραν ἔπειτ' ἔρριψε μετ' ἀμφίπολον βασίλεια· 115
 ἀμφιπόλου μὲν ἄμαρτε, βαθείῃ δ' ἔμβαλε δῖνῃ,

106. ἀγρονόμοι] Μεγακλείδης ἀγρόμεναι παΐζουσιν ἀνὰ δρία παιπαλόεντα' Schol. H. P.
 116. ἔμβαλε] Restored by Wolf to the text from Eustath. and Harl. Schol. Others read ἔμπεσε, which Nitzsch thinks may have been the original reading,

Schol. on Il. 16. 465, comparing νείαιρα, from νέος. For the word χέω used of shooting cp. βέλεα χέοντο Il. 15. 590, ἔκχυνται, οἰστοῦς Od. 22. 3.

106. ἀγρονόμοι. The paroxytone accent is right here, as νέμειν and νέμεσθαι are used actively in the sense of 'haunting.' Schol. H. P. Q. notices that others accented the word proparoxytone; and Schol. E. V. proposes ἄγραν νέμονσαι as a possible interpretation. In Soph. O. T. 1103 we find ἀγρόνομοι πλάκες. Cp. Il. 20. 8 νυμφάων . . αἶ τ' ἄλσεα καλὰ νέμονται.

παΐζουσι seems used here with the notion of 'hunting,' which we technically call 'sport;' so Soph. El. 566 πατήρ ποθ' οὐμὸς, ὡς ἐγὼ κλύω, θεᾶς | παίζων κατ' ἄλσος ἐξεκίνησεν ποδοῖν | στικτὸν κεραστήν ἔλαφον.

107. ὑπὲρ . . ἔχει. The simplest construction is not, as usually given, ὑπερέχει πασάων, 'overtops all by her head;' but 'lifts her head above all,' as of the horse in Il. 6. 509 ὑποῦ δὲ κάρη ἔχει. But compare on the other hand Il. 3. 210 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους with ib. 227 ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὤμους, which rather supports the meaning, 'overtops them by head and shoulders.'

110. δὴ ἄρ' (unusual hiatus) ἔμελλε. This means 'she now thought of packing up and going home;' the actual preparations, described by ζεύξασα καὶ πτύξασα, are not begun till inf. 252. The two participles here give a nearer definition of νέεσθαι.

114. ἧ οἱ ἡγήσαιο, 'who should be guide for him.' Cp. Od. 7. 22; 15. 82.

115. ἔπειτα, 'so then;' introducing the first stage in the carrying out of Athena's intention. On this passage Eustathius speculates as to what particular sort of ball-play this might be, and suggests that it is ἡ λεγομένη ἐφετίνδα, in which the thrower made a show of tossing the ball to one of the players, and then suddenly flung it to another: this form of the game was also called φεννίς (φενακίζειν). He further tells us that the Lacedaemonians excelled all other people in ball-play; that Alexander the Great was the most expert of all kings; and that of private individuals the most skilful was Sophocles the tragedian, who wrote a satyric drama called Πλύντριοι, or 'washerwomen,' in which he himself took the part of Nausicaa.

116. ἄμαρτε, sc. Nausicaa, who is also the subject to ἔμβαλε.

αἱ δ' ἐπὶ μακρὸν ἄυσαν. ὃ δ' ἔγρετο δῖος Ὀδυσσεὺς,
ἐξόμενος δ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν·

‘Ω μοι ἐγὼ, τέων αὐτε βροτῶν ἐς γαῖαν ἰκάνω;
ἦ ρ' οἷ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, 120
ἦε φιλόξεينوι, καὶ σφιν νόος ἐστὶ θεουδής;
ὥς τέ με κουράων ἀμφήλυθε θήλυς αὐτῇ,
νυμφάων, αἱ ἔχουσ' ὀρέων αἰπείνῃ κάρηνα
καὶ πηγὰς ποταμῶν καὶ πίσσα ποιήεντα.

ἦ νύ που ἀνθρώπων εἰμὶ σχεδὸν αὐδηέντων; 125
ἀλλ' ἄγ', ἐγὼν αὐτὸς πειρήσομαι ἥδ' ἰδωμαι.'

Ως εἰπὼν θάμνων ὑπεδύσετο δῖος Ὀδυσσεὺς,

altered to ἔμβαλε, lest any one might imagine Nausicaa had fallen into the water. 122-125] See note on text. 125. ἦ νύ που] The line is variously ended in different editions with a full-stop, or a mark of interrogation.

117. ἐπὶ μακρὸν ἄυσαν. Join ἐπὶ . . ἄυσαν, 'they cried aloud thereat,' as ἐπὶ δ' αὐτὸς ἄυσσε Il. 15. 321, ἐπὶ δὲ πλήμναι μέγ' αὐτευν Hes. Scut. Herc. 309.

119. τέων αὐτε. Cp. Ebeling, Hom. Lex. s. v., 'αὐτε interrogantis est cum quadam indignatione atque minantis vel graviter ferentis quod quidem iterum fiat.' See Il. 1. 202; 20. 16; 21. 394; Od. 10. 281; 11. 93; 20. 33. Perhaps our impatient use of 'now!' is near enough for translation.

121. θεουδής, 'god-fearing.' Before Buttm. θεουδής was generally regarded as another form of θεοειδής. It should, however, be classed under those nouns with stems in -εεσ which are subject to Hyphaeresis, or dropping a vowel before another vowel, as κλέα for κλέε-α. So θεουδής, θεουδέα (for θεοδής). Monro, H. G. § 105. 4. Düntzer regards it as equivalent to θεοαδής, from root ἄδ, σφαδ, in the sense of 'god-pleasing;' so also Schol. P. νόος θεουδής here is a sort of epexegetis of φιλόξεينوι, men who ἔδεισαν μῆνιν Ζηνὸς ξεινίου. Cp. Il. 13. 625.

122. ὥς τε to be joined with κουράων, 'as it were the voice of girls.' Cp. Od. 4. 45 ὥς τε γὰρ ἡελίου αἴγλη πέλεν ἡὲ σελήνης.

κουράων is further defined by the addition of νυμφάων, cp. Od. 4. 63 ἀνδρῶν . . διοτρεφέων βασιλῶν. The voice of nymphs may further have suggested to him the presence of

mortals, as sacrifices and altars to the nymphs are mentioned in Od. 13. 350; 17. 210. Homer speaks of nymphs of fountains and streams, νηίδες Il. 6. 22; nymphs of mountains, ὄρεστιάδες Il. 6. 420, and ἄγρονόμοι, as sup. 105. They are represented as daughters of Zeus in Il. 6. 420, having their origin from springs, groves, and rivers, Od. 13. 350, and worshipped in sacred grottos, Od. 14. 435. The two lines, 123-4, though accepted without objection by the Scholl., are suspected or rejected by many modern editors. Nitzsch remarks that 124 is identical with Il. 20. 9 and h. Hom. Ven. 99; and that the supposition that the cry came from nymphs would really give very little hint about the place being inhabited by mortals. Bothe objects to the combination κουράων νυμφάων, and proposes to read ἡ νυμφέων. The Schol. supposes it was the loneliness of the place that suggested the presence of nymphs, and the alternative possibility of the presence of mortals is given in ἦ νύ που, which he writes with the disjunctive ἦ.

126. πειρήσομαι may be the subjunctive of the aorist, as being parallel to ἰδωμαι, or, more likely, indic. future of mere statement of what is going to happen, followed by the mood that expresses intention. See Od. 12. 383. For the converse arrangement see Od. 2. 222.

127. θάμνων ὑπεδύσετο. So with genitive, implying the notion of escape, κακῶν ὑποδύσαι Od. 20. 53.

ἐκ πυκινῆς δ' ὕλης πτόρθον κλάσε χειρὶ παχείῃ
 φύλλων, ὥς ρύσαιτο περὶ χροῖ μήδεα φωτός.
 βῆ δ' ἔμην ὥς τε λέων ὀρεσίτροφος, ἀλκὶ πεποιθὼς, 130
 ὅς τ' εἶσ' ὕμενος καὶ ἀήμενος, ἐν δέ οἱ ὅσσε
 daίεται· αὐτὰρ ὁ βουσὶ μετέρχεται ἢ οἷεσσιν
 ἢ μετ' ἀγροτέρας ἐλάφους· κέλεται δέ ἐ γαστήρ
 μήλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·
 ὥς Ὀδυσσεὺς κούρησιν ἐνπλοκάμοισιν ἔμελλε 135
 μίξεσθαι, γυμνὸς περ ἐών· χρεῖῳ γὰρ ἵκανε.
 σμερδαλέος δ' αὐτῇσι φάνη κεκακωμένος ἄλμη,
 τρέσσαν δ' ἄλλυδις ἄλλη ἐπ' ἡϊόνας προὔχουσας·
 οἷη δ' Ἀλκινόου θυγάτηρ μένε· τῇ γὰρ Ἀθήνη
 θάρσος ἐνὶ φρεσὶ θῆκε καὶ ἐκ δέος εἴλετο γυίων. 140

132. μετέρχεται] κρείσσον γράφειν ἐπέρχεται Eustath.

128. πτόρθον . . φύλλων, a somewhat loose genitive resembling the material genitive, as *τάπης ἐρίοιο* Od. 4. 124, *ἄλσος αἰγείρων* inf. 291; or the genitive of contents, like *οἶνου πίθοι* Od. 2. 340, *οἶνου ἀσκός* Od. 5. 265.

129. ὥς ρύσαιτο, 'that girt about his body it might cover his nakedness.'

130. ἀλκί. This metaplastic form of the dative from *ἀλκή* occurs four times in the Iliad, but only here in the Odyssey.

131. With *ὕμενος καὶ ἀήμενος* Nitzsch compares *νιφόμενος* Xen. Hellen. 2. 4. 3. So in Arist. Ach. 1075 *τηρεῖν νιφόμενον τὰς ἐσβολάς*. For the passive of *ἄημι* cp. *ἄητο* Il. 21. 386.

ὅσσε is used here as a neuter plural with a singular verb, as in Il. 12. 466; 23. 477. It is found with a plural verb in Il. 13. 617; 16. 792; 17. 695; 19. 17, etc.: with a dual verb Il. 15. 608; 17. 679. In h. Hom. ad Sol. 9, the form *ὅσσοις* for the dative occurs, as in Hesiod, Scut. 145, etc. There is a similar confusion between plural and dual in the adjectives found with *ὅσσε*, in Il. 13. 435 we find *θέλξας ὅσσε φαεινά*, in Il. 14. 236 *ὅσσε φαεινά*, etc. The grammarians supposed a nominative *ὁ ὅσσος* or *τὸ ὅσσος*. The form *ὅσσε* is probably *ὀκζε*, Skt. *akshi*.

132. βουσὶ μετέρχεται . . ἢ μετ' . . ἐλά-

φους. The change from dative to accusative is strictly accurate. He pursues the flying deer, while his ravages in the farmyard are confined within a narrower circle and imply no such movement.

133. κέλεται δέ, 'and his belly bids him go even into the close-shut fold to make an attack on the sheep.' Compare 'suadet enim vesana fames' Virg. Aen. 9. 340.

135. ἔμελλε, 'was fain.' The main point of comparison in the simile between the lion and Odysseus, is that both are pushed by hunger into an act of unusual boldness; *χρεῖῳ γὰρ ἵκανε*.

138. τρέσσαν, 'fled scared.' According to Aristarchus *τρεῖν* always has the notion of 'fleeing'; but the meaning is certainly not strongly brought out in every passage, as *ἀλλ' αὐτοὶ τρεῖτ' ἄσπετον* Il. 17. 332, *μὴ λίην τρέε* Il. 21. 288. The general force is like that of Lat. 'trepidare.' Pausanias (1. 22) tells us that this scene was depicted in the Propylaea at Athens, by Polygnotus.

ἡϊόνας. The scene is laid near the mouth of a river, so that there is no difficulty here in translating 'jutting spits,' probably of low sandy beach, common in such places. See on Od. 5. 441.

140. Join *ἐκ* with *εἴλετο*.

στῇ δ' ἅντα σχομένη· ὁ δὲ μερμήριξεν Ὀδυσσεύς,
 ἥ γούνων λίσσοιτο λαβὼν εὐώπιδα κούρην,
 ἥ αὐτως ἐπέεσσιν ἀποσταδὰ μειλιχίοισι
 λίσσοιτ', εἰ δείξειε πόλιν καὶ εἴματα δοίη.
 ὥς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
 λίσσεσθαι ἐπέεσσιν ἀποσταδὰ μειλιχίοισι,
 μή οἱ γούνα λαβόντι χολώσαιο φρένα κούρη.
 αὐτίκα μειλίχιον καὶ κερδαλέον φάτο μῦθον·

145

‘Γουνουμαί σε, ἄνασσα· θεός νύ τις, ἥ βροτός ἐσσι;
 εἰ μὲν τις θεός ἐσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
 Ἀρτέμιδί σε ἐγὼ γε, Διὸς κούρη μέγαλοιο,
 εἰδός τε μέγεθός τε φυήν τ' ἄγχιστα εἶσκω·
 εἰ δέ τίς ἐσσι βροτῶν, τοὶ ἐπὶ χθονὶ ναιετάουσι,
 τρισμάκαρες μὲν σοί γε πατήρ καὶ πότνια μήτηρ,
 τρισμάκαρες δὲ κασίγνητοι· μάλα πού σφισι θυμὸς
 αἰὲν ἐυφροσύνησιν ἰαίνεται εἵνεκα σεῖο,

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144.] The verse was suspected by Athenocles, a pupil of Aristarchus, partly because of the repetition of λίσσοιτο, and partly because the present question is only whether he should clasp her knees or address her from a distance. Schol. H. P. 149. ἥ βροτός] τὸν ἢ ὁ Ἀσκαλωνίτης περισπᾷ, ἐρωτηματικὸν νομίζων· ὃ καὶ χαρίεστερον· οἱ δὲ ἐνέκλιναν ὥς εἰ ἔλεγεν εἴτε θεὸς εἴτε ἄνθρωπος Schol. P. 156. ἐυφροσύνησιν] γρ. ἐν ἐυφροσύνησιν κακῶς· οὐδέποτε γὰρ Ὅμηρος ἀδιαιρέτως τὴν ἐυφροσύνην φησὶ τὸ ὀνομαστικόν Schol. P. Q.

141. σχομένη, ‘halting.’ Lit. ‘having checked herself [from flight].’ So Eustath. ἐπισχοῦσα ἑαυτὴν τῆς φυγῆς. Cp. φρεσὶ δ' ἔσχετο Od. 17. 238, σχέσθαι βίης Od. 4. 422. This is far simpler than to supply such a noun as χεῖρας or κρήδεμνον, as in Od. 1. 334 ἅντα παρειάων σχομένη λιπαρὰ κρήδεμνα.

143. αὐτως, ‘as he was;’ further defined by ἀποσταδὰ.

148. κερδαλέον. Through the sense of ‘gain-getting,’ the derivatives of κέρδος take almost any colouring, from the wise counsel of a goddess, κερδοσύνη ἡγήσατ' Ἀθήνη Il. 22. 247, to the selfishness of Agamemnon, who is called κερδαλέοφρων Il. 1. 149; or the craftiness of Sisyphus, ὃς κέρδιτος γένετ' ἀνδρῶν Il. 6. 153. Compare also the titles κερδαλέη and κερδῶ for the fox, in Pindar and Archilochus.

149. ἄνασσα. This form of address is only elsewhere used in Homer of Demeter, Il. 14. 326, and Athena, Od. 3. 380. There is thus a special compliment implied in the application of it to a woman.

Compare with the sentiment Virg. Aen. 1. 331 ‘quam te memorem, virgo? namque haud tibi vultus | mortalis, nec vox hominem sonat; o dea certe, | an Phoebi soror, an nympharum sanguinis una?’ Also Ovid, Met. 4. 312 ‘qui te genuere beati, | et frater felix, et fortunata profecto | si qua tibi soror est, et quae dedit ubera nutrix.’

156. ἐυφροσύνησιν, cp. ἀσειφροσύνησιν Od. 15. 470, and for other feminine plurals to express an abstract idea cp. τεκτοσυνάων Od. 5. 250, ποδωκείησιν Il. 2. 792, πολυκερδείησιν Od. 24. 167. Similarly, ἀτασθαλῖαι, ὑπεροπλῖαι, ἱπποσύναι, etc.

λευσσόντων τοιόνδε θάλος χορὸν εἰσοιχνεύσαν.
 κεῖνος δ' αὖ περὶ κῆρι μακάρτατος ἔξοχον ἄλλων,
 ὅς κέ σ' ἐέδνοισι βρίσας οἰκόνδ' ἀγάγηται.
 οὐ γάρ πω τοιοῦτον ἴδον βροτὸν ὀφθαλμοῖσιν, 160
 οὐτ' ἄνδρ' οὔτε γυναῖκα· σέβας μ' ἔχει εἰσορόωντα.
 Δήλω δὴ ποτε τοῖον Ἀπόλλωνος παρὰ βωμῷ
 φοῖνικος νέον ἔρνος ἀνερχόμενον ἐνόησα·
 ἦλθον γὰρ καὶ κεῖσε, πολὺς δέ μοι ἔσπετο λαὸς
 τὴν ὁδὸν ἧ δὴ μέλλεν ἐμοὶ κακὰ κήδε' ἔσεσθαι. 165
 ὥς δ' αὐτως καὶ κεῖνο ἰδὼν ἐτεθήπεα θυμῷ

160. τοιοῦτον ἴδον] Bekk. τοῖον φεῖδον. La Roche follows Grashof in writing τοιόνδε ἴδον. Nauck gives τοιοῦτον ἐγὼ ἴδον. 165. μέλλεν] So with majority of MSS. The lemma of Schol. P. gives ἧ δὴ μέλλεν] followed by a notice of Aristonicus, [ἧ διπλῇ] ὅτι οὐκ οἶδεν ὁ ποιητὴς τὸ μέλλεν. Ἀττικῶν γὰρ ἔστι τῶν μεταγενεστέρων. But to make any sense of this we must alter μέλλεν in the Scholium to ἤμελλεν, which is the regular Attic form.

157. λευσσόντων. For this use of the genitive of the participle, notwithstanding the dative case of the pronoun σφισι, cp. Od. 9. 256 ἡμῖν δὲ κατεκλάσθη φίλον ἦτορ | δεισάντων, ib. 458 τῷ κέ οἱ ἐγκέφαλος γε . . θεινομένου ραίοιτο, also Od. 14. 527; 17. 231; 22. 17; Il. 14. 25; 16. 531. In each of the two lines quoted above it is possible to suppose the genitive suggested by ἦτορ or ἐγκέφαλος, but the connection is loose; and the genitive is evidently tending towards its 'absolute' use; which it actually reaches in such phrases as καὶ κεν τοῦτ' ἐθέλοισι Διὸς γε διδόντος ἀρέσθαι Od. 1. 390. Classen (Hom. Sprach. p. 174 foll.) calls this construction 'das letzte Stadium vor dem volligen Durchbruch des Genetiv zur Unabhängigkeit.' See more on Od. 4. 646.

θάλος . . εἰσοιχνεύσαν. For the 'constructio ad sensum,' the participle agreeing with the gender implied in θάλος, cp. Il. 22. 87 φίλον θάλος, ὃν τέκεν αὐτῇ, Od. 11. 90 ἦλθεν ἐπὶ ψυχῇ Θηβαίου Τειρεσίου | χρύσεον σκήπτρον ἔχων, Il. 11. 690 ἔλθων ἐκάκωσε βίη Ἡρακλεΐη. Also Eur. Bacch. 130 τῆς σῆς τόδ' ἔρνος, ὦ τάλαινα, νηδύος | αἰσχίστα καὶ κάκιστα κατθανόνθ' ὀρώ.

158. περὶ κῆρι. See on Od. 5. 36; μακάρτατος . . ἄλλων ib. 105.

159. ἐέδνοισι βρίσας, 'having prevailed by his gifts.' σέ is governed by ἀγάγηται, not by βρίσας, for βρίθειν in

Homer always bears a neuter sense, as in Il. 18. 561; Od. 16. 474; 9. 219. So in Soph. Aj. 130 χειρὶ βρίθειν, Eur. Troad. 216 ὄλβῳ βρίθειν. But in Pind. Nem. 8. 30; Aesch. Pers. 346, etc., it is used transitively. So Eustath. here, τὸ βρίσας ἀντὶ τοῦ νικήσας ἔδνων πλήθει τοὺς ἄλλους μνηστῆρας.

162. Δήλω. This visit to Delos seems to belong to the voyage when the Greeks sailed from Aulis to Troy, passing through the Cyclads to Delos, thence by Icaria to Samos, and so on by Lesbos (Od. 4. 342) to Lemnos and the Trojan coast, as in the route described by Nestor, Od. 3. 169 foll. Nitzsch quotes from Voss, to the effect that Delos was in Agamemnon's time the regular oracle for sea-faring men. There would seem to have been a palm-tree always preserved in the precinct of Delos, like the μορίαί or sacred olives in the Academia at Athens; cp. Soph. O. C. 705. The Schol. refers to the πρωτόγονος φοῖνιξ, connected with the childbearing of Leto, Eur. Hec. 458; and Cicero (de Legg. 1. 1. 2) declares that the palm was still to be seen in his day, 'quod Homericus Ulixes Deli se proceram et teneram palmam vidisse dixit, hodie monstrant eandem;' so too Pliny, N. H. 16. 99. 44.

164. ἦλθον . . τὴν ὁδόν. See note on βουλὰς βουλεύειν sup. 61.

166. ὥς δ' αὐτως (the words always

δῆν, ἐπεὶ οὗ πω τοῖον ἀνήλυθεν ἐκ δόρυ γαίης,
 ὥς σέ, γύναι, ἄγαμαί τε τέθηπά τε δειδία τ' αἰνῶς
 γούνων ἄψασθαι· χαλεπὸν δέ με πένθος ἰκάνει.
 χθιζὸς ἐεικοστῷ φύγον ἡματι οἴνοπα πόντον· 170
 τόφρα δέ μ' αἰεὶ κῦμ' ἐφόρει κραιπναί τε θύελλαι
 νήσου ἀπ' Ὀγυγίης· νῦν δ' ἐνθάδε κάββαλε δαίμων,
 ὄφρα τί που καὶ τῇδε πάθω κακόν· οὐ γὰρ οἶω
 παύσεσθ', ἀλλ' ἔτι πολλὰ θεοὶ τελέουσι πάροιθεν.
 ἀλλὰ, ἄνασς, ἐλέαιρε· σέ γὰρ κακὰ πολλὰ μογήσας 175
 ἐς πρώτην ἰκόμην, τῶν δ' ἄλλων οὗ τινα οἶδα
 ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαίαν ἔχουσιν.

172. κάββαλε] Al. κάμβαλε, which Bekk., La Roche and Ameis adopt from Cod. Harl., Vind. 56, etc.

thus separated by δέ in Homer) seems to begin the comparison at the wrong end. It would run more naturally ὥς καὶ κείνο ἰδὼν ἐτεθήπεα, ὥς αὐτὸς σέ ἄγαμαι, whereas it takes the reverse order, 'tantum, illud conspicatus, obstupui quantum te iam nunc admiror.'

167. ἀνήλυθεν ἐκ δόρυ γαίης. There is a difficulty about this arrangement of words. As a rule, the preposition is not separated from its noun except by enclitic pronouns and particles, or other unemphatic words. And it is very doubtful if we can meet that difficulty by treating ἐκ as an adverb, for ἐκ and ἐν do not seem to be so used when standing unsupported by any particles. Nor can the arrangement be explained as a case of tmesis; for tmesis, with the preposition put after the verb, is only found with disyllabic prepositions. The line must be regarded as a case of licence unusual in Homer, and may be compared with εὔροι δ' ἐν πῆματα οἴκῳ Od. 9. 535, δῆεις δ' ἐν πῆματα οἴκῳ Od. 11. 115, or Od. 10. 290 βαλέει δ' ἐν φάρμακα σίτῳ, where, however, Bekker and Nauck read ἐνί with one or two MSS, which would enable the preposition to be regarded as in tmesis.

170. χθιζός, used with the adverbial force of χθές, as in Od. 2. 262, etc. Compare 'sic venias hodiernae' (for *hodie*) Tibull. 1. 7. 53, 'Aeneas se matutinus agebat' (for *mane*) Aen. 8. 465.

171. τόφρα, i. e. for the whole space of twenty days.

172. κάββαλε, 'cast me ashore;' not ἀκίνδυνον καταγωγὴν, but τὴν ἀπὸ πνευμάτων δεινῶν ξερριμμένην, as the Schol. remarks. 'For I do not think,' says Odysseus, 'that my hardships will cease, but the gods, ere that, will bring many of them to pass.'

173. καὶ τῇδε, 'here too;' i. e. as well as in all other scenes of my misery.

174. πάροιθεν, 'ere that,' sc. before the ἀνάπαυσις comes. The Schol. cannot be right in rendering πάροιθεν as ἐς τὸ μετέπειτα, 'hereafter;' for Homer uses ὀπιθεν and ὀπίσσω in that sense, as Il. 1. 343, Od. 2. 270. Compare here Il. 23. 20 ἤδη τοι τελέω τὰ πάροιθεν ὑπέστην.

175. σέ . . ἐς πρώτην. The pronoun is thrown out of its natural place in order to put it into a peculiarly emphatic position, and so as exactly to balance τῶν δ' ἄλλων. For ἐς used with persons compare Il. 7. 312 εἰς Ἀγαμέμνονα, Od. 3. 317 ἐς Μενέλαον.

177, 178. πόλιν . . ἄστυ. There does not seem to be an intentional distinction here drawn between the two words, such as appears in later Greek, when all political ideas were connected with πόλις. But even the etymology points to a distinction which lies at the bottom of this difference. πόλις (Skt. *purī*) is connected with the root πλε or πελ, and points to the settlement of a multitude of people; while ἄστυ (*Ἔαστυ*) is merely a 'dwelling,' from root *vas*, which appears in the Skt. *vāstu* = 'domus.' Cp.

ἄστυ δέ μοι δείξον, δὸς δὲ ράκος ἀμφιβαλέσθαι,
 εἴ τί που εἴλυμα σπείρων ἔχες ἐνθάδ' ἰούσα.
 σοὶ δὲ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῆσι μενοινᾷς, 180
 ἄνδρα τε καὶ οἶκον καὶ ὁμοφροσύνην ὀπάσειαν
 ἐσθλὴν· οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ ἄρειον,
 ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον
 ἀνὴρ ἠδὲ γυνή· πόλλ' ἄλγεα δυσμενέεσσι,
 χάρματα δ' εὐμενέτησι· μάλιστα δέ τ' ἔκλυον αὐτοί.' 185

Il. 17. 144 φράξο νῦν ὅπως κε πόλιν καὶ ἄστυ σάωσεις.

179. εἴλυμα σπείρων, as the Schol. interprets εἴ πού σοι εὐτελὲς ράκιον τὴν ἄλλην ἐσθῆτα φρουρεῖν προβέβλητο, τοῦτο δὸς μοι ἵνα ἀμπίσχωμαι. Transl. 'a wrapper of the linen,' which they had brought to wash, doubtless a covering of coarse canvas or cloth for packing the clothes. Thus his request is a very modest one.

182. κρεῖσσον τοῦ γε.. ἢ ὅτε. For this pleonastic use of ἢ with the comparative in addition to the genitive compare Il. 15. 509 οὐ τις τοῦδε νόος καὶ μῆτις ἀμείνων | ἢ αὐτοσχεδὴρ μῖξαι χεῖράς τε μένος τε, Eur. Suppl. 1120 τί γὰρ ἂν μείζον τοῦδ' ἔτι θνατοῖς | πάθος ἐξεύροις | ἢ τέκνα θανόντ' ἐσιδέσθαι; Heracl. 298 οὐκ ἔστι τοῦδε παισὶ κάλλιον γέρας | ἢ πατρὸς ἐσθλοῦ κάγαθοῦ πεφυκέναι, Cic. in Verr. 4. 35 'quid hoc tota Sicilia est clarius, quam omnes.. convenisse.' This additional clause introduced by ἢ or 'quam' is really the epexegetis of the genitive or ablative of the pronoun. For the sentiment Löwe quotes Eur. Med. 14 ἥπερ μεγίστη γίγνεται σωτηρία | ὅταν γυνὴ πρὸς ἄνδρα μὴ διχοστατῇ.

184. ἄλγεα. This is the accusative in apposition to the foregoing clause. Such an accusative is really epexegetical, and may well be compared with the proleptic use of adjective and substantive, as ἄταν οὐρανίαν φλέγων, or διδάσκειν τινὰ ἱππέα. Some Latin writers, as Virgil and Tacitus, imitated this accusative. But the characteristic case in Latin is the dative, as 'exitio' or 'terrori' compared with the Greek χάρμα γενέσθαι. χάρμα and πῆμα are among the words most frequently used in such apposition; as ἢ μιν τέκε πῆμα βροτοῖσι Od. 12. 125, γυναικ' εὐειδέ' ἀνῆγες | ἐξ

ἀπίης γαίης νυδὸν ἀνδρῶν αἰχμητῶν, | πατρί τε σῶ μέγα πῆμα πόληί τε παντί τε δήμῳ, | δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ Il. 3. 48 foll., Μενέλαον.. ὅν τις οἰστεύσας ἔβαλεν τόξων εὖ εἰδώς, | Τρώων ἢ Δυκίων, τῷ μὲν κλέος ἄμμι δὲ πένθος Il. 4. 196, which looser apposition of the accusative to the general idea of the clause closely resembles the present passage; as also does ἢ τις Ἀχαιῶν | ῥίψει χειρὸς ἑλὼν ἀπὸ πύργου, λυγρὸν ὄλεθρον Il. 24. 734, or θανάτῳ νύ τοι ὄρκει ἔταμνον Il. 4. 155. Closely connected with this usage is the familiar Homeric construction θαῦμα ἰδέσθαι, where θαῦμα is the epexegetical accusative in apposition, while the infinitive defines the sphere of θαῦμα, like the Lat. equivalent 'mirabile visu.' The accusative that thus resumes the action of the foregoing words is common in the Greek tragedians, as Aesch. Ag. 224 ἔτλα δ' οὖν θυτῆρ γενέσθαι θυγατρὸς, γυναικοποιῶν πολέμων ἀρωγάν. Compare also Choeph. 199, 200; Eur. Orest. 1105; Alcest. 7; Androm. 290 foll.; Elect. 1261, etc. For the general sentiment of the passage compare Livy 3. 72 'hoc socios audire, hoc hostes; quo cum dolore hos, quo cum gaudio illos!'

185. μάλιστα δέ τ' ἔκλυον αὐτοί. They *hear* the congratulations of friends, and the envious words of foes; but they *hear* the story of their own joy repeated even better by their own hearts. In some way like this we must seek for the explanation of the strange use of ἔκλυον, which is suggested by the thought of what friends and foes will utter in their hearing. For it does not seem possible to render, with Lobeck, 'se invicem felices praedicant, et ab aliis praedicari audiunt,' inasmuch as κλύειν standing alone could hardly be equiva-

Τὸν δ' αὖ Ναυσικάα λευκώλενος ἀντίον ἤδα·
 'ξείν', ἐπεὶ οὔτε κακῶ οὔτ' ἄφρονι φωτὶ ἔοικας,
 Ζεὺς δ' αὐτὸς νέμει ὄλβον Ὀλύμπιος ἀνθρώποισιν,
 ἐσθλοῖς ἡδὲ κακοῖσιν, ὅπως ἐθέλησιν, ἐκάστω·
 καὶ που σοὶ τάδ' ἔδωκε, σὲ δὲ χρὴ τετλάμεν ἔμπησ. 190
 νῦν δ', ἐπεὶ ἡμετέρην τε πόλιν καὶ γαῖαν ἱκάνεις,
 οὔτ' οὖν ἐσθήτος δευήσεται οὔτε τευ ἄλλου,
 ὦν ἐπέοιχ' ἱκέτην ταλαπεῖριον ἀντιάσαντα.
 ἄστνυ δέ τοι δείξω, ἐρέω δέ τοι οὔνομα λαῶν.
 Φαίηκες μὲν τήνδε πόλιν καὶ γαῖαν ἔχουσιν, 195
 εἰμὶ δ' ἐγὼ θυγάτηρ μεγαλήτορος Ἀλκινόοιο,

193. ἀντιάσαντα] γρ. ἀντιάσασθαι Cod. Marc. 613. Probably a late correction to facilitate the construction.

lent to εἶ or κακῶς ἀκούειν. Compare with this passage Il. 13. 734 foll., where it is said of the wise man, τοῦ δέ τε πολλοὶ ἐπαυρίσκουσ' ἀνθρώποι, | καὶ τε πολλὰς ἐσάωσε, μάλιστα δὲ καὐτὸς ἀνέγνω. And on this analogy we may accept generally the interpretation of the Schol., ἥτοι αἰσθάνονται καὶ αὐτοὶ τῆς ὠφελείας τῆς πρὸς ἀλλήλους καὶ ἀπολαύουσι. The thought may be illustrated from Prov. 14. 10 'The heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy;' or Aesch. Ag. 859 οὐκ ἄλλων πάρα | μαθοῦσ' ἐμαντῆς δύσφορον λέξω βίον.

If on the other hand we are unwilling to assign so artificial a meaning to κλύειν, we must be content to refer the words generally to familiar intercourse and talk with friends, but this will be at the expense of the antithesis. ἔκλυον is the gnomic aorist. But, after all, the expression is very strange, and Nauck's judgment, *verba vitiosa*, seems not improbable.

187. ἐπεὶ. The actual apodosis to the protasis introduced by ἐπεὶ comes after the parenthesis, with the words οὔτ' οὖν ἐσθήτος. The sentence from Ζεὺς to ἔμπησ is a parenthetical reflection suggested by the condition of Odysseus. The sentence from ἐπεὶ to ἱκάνεις adds an additional clause to the protasis, and a fresh reason why Nausicaa is disposed to help him. He looks neither a villain nor a fool—only miserable—and

misery as well as prosperity is dispensed to men by no rule but the will of the gods; besides, he is here on our shores (she thinks) as a suppliant. Therefore I will befriend him.

188-9. The point in these lines lies in the words ὅπως ἐθέλησιν, the arbitrary dispensation of good and evil. Compare ἀτὰρ θεὸς ἄλλοτε ἄλλῳ | Ζεὺς ἀγαθὸν τε κακὸν τε διδοῖ Od. 4. 237. See also Od. 14. 444; Il. 24. 529 foll.

190. τάδε, 'these hardships which I see.'

193. ὦν ἐπέοιχ' ἱκέτην .. ἀντιάσαντα, supply μὴ δεύεσθαι from οὐ δευήσεται above, as in ξείνια εἶ παρέθηκε ἅ τε ξείνοισι (sc. παραθεῖναι) θέμις ἐστὶ Il. 11. 779. Transl. 'which it is right that a woebegone suppliant should not lack, when he has met [one who can help him].' For a similar use of the participle compare ὡς οὐκ ἂν ἔλποιο νεώτερον ἀντιάσαντα | ἐρξέμεν Od. 7. 293, ἀργαλέον σέ, θεά, γνῶναι βροτῶ ἀντιάσαντι Od. 13. 312, ἀλλὰ τιν' ὕμμ' οἶω δόμεναι θεὸν ἀντιάσαντα Il. 10. 551. The general sense conveyed by ἀντιάσαντα is that there is something of suddenness or emergency in the case.

ταλαπεῖριον. Cp. Schol. P. V. on Od. 7. 24 Ἀρίσταρχος μὲν ἀντὶ ταλαίπωρος, τινὲς δὲ ἀντὶ τοῦ ξένος καὶ πόρρωθεν πεπερακῶς ἢ μακρόθεν ἀφιγμένος. But both ταλαίπωρος and ταλαπεῖριος are to be referred to root περ, to which παρ is related, as φῶρ to root φερ, and δῶμα to root δεμ.

τοῦ δ' ἐκ Φαιήκων ἔχεται κάρτος τε βίη τε.'

Ἡ ῥα, καὶ ἀμφιπόλοισιν ἐνπλοκάμοισι κέλευσε·
 'στῆτέ μοι, ἀμφίπολοι· πόσε φεύγετε φῶτα ἰδοῦσαι;
 ἦ μή πού τινα δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν; 200
 οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βροτὸς, οὐδὲ γένηται,
 ὅς κεν Φαιήκων ἀνδρῶν ἐς γαῖαν ἵκηται
 δηιοτῆτα φέρων· μάλα γὰρ φίλοι ἀθανάτοισιν.
 οἰκέομεν δ' ἀπάνευθε πολυκλύστῳ ἐνὶ πόντῳ,
 ἔσχατοι, οὐδέ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος. 205
 ἀλλ' ὅδε τις δύστηνος ἀλώμενος ἐνθάδ' ἰκάνει,

201. διερὸς] οὕτως τὸν ζῶντα 'Αρίσταρχος' Καλλίστρατος δὲ γράφει *δυερός*, ὁ ἐπί-
 πονος Schol. E. H. P. Q. T. Cp. Hesych. 1. 540.

197. τοῦ δ' ἐκ .. ἔχεται. The construction is the same as in Hdt. 6. 109 *ταῦτα ὦν πάντα ἐς σὲ νῦν τείνει καὶ ἐκ σέο ἄρτηται*. Cp. Od. 11. 346. The same construction occurs after ἔχεσθαι without a preposition, as Il. 9. 102 *σέο δ' ἔξεται ὅτι κεν ἄρχῃ*.

200. ἦ μή που, like *ἄρα μή* in Attic Greek = 'you don't mean that you think, do you?' Cp. Od. 9. 405.

201. οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βροτὸς. If *διερὸς* means, as Schol. P. Q. V. interprets it, *ζῶν ἐρρωμένως καὶ ἱκμάδος μετέχων*, it is probably to be referred to *διαίνω* and *δεύω*, the connection of the ideas of 'moisture' and 'flexibility' or 'activity' being the same as in the word *ὕγρὸς* Pind. Pyth. 1. 17, etc. Compare also the use of *ἀλίβαντες*, the 'sapless,' as a synonym for *θανόντες*, as in Plato, Rep. 787 C. And *διερῶ ποδί* in Od. 9. 43 seems to mean 'with nimble foot.' In later Greek, 'moist' is the regular meaning assigned to *διερὸς*, as *διερὸν αἷμα* Aesch. Eum. 263, *αὔην καὶ διερήν* Hes. Opp. 460, *νότιον θέρος ὕδατι ζακότῳ διερὸν* Pind. Frag. 74. 11. Following this line of interpretation, *διερὸς βροτὸς* stands here as the predicate, and the whole sentence may be rendered, 'That man exists not as a living mortal, nor ever will be born, who shall come as a foe-man to the Phaeacians' land.' This is substantially the interpretation of Schol. B. *οὐκ ἔστιν ἄνθρωπος ἐκείνος ἄρτι ζῶν, οὐδὲ γεννηθήσεται, ὅς μέλλει τολμῆσαι ἀγαγεῖν ἐς τὴν χώραν ἡμῶν πόλεμον*. *οὗτος* does not specifically refer to

Odysseus, but serves to introduce a general statement, as in Hdt. 3. 155 *οὐκ ἔστι οὗτος ἀνὴρ, ὅτι μὴ σὺ, τῷ ἔστι δύναμις*, Od. 16. 437 *οὐκ ἔσθ' οὗτος ἀνὴρ οὐδ' ἔσσεται οὐδὲ γένηται | ὅς κεν . . ἐποίσει*, Il. 21. 103 *νῦν δ' οὐκ ἔσθ' ὅς τις θάνατον φύγῃ*. Other commentators refer *διερὸς* to *δίσσθαι* and *δέος* (cp. Lat. *di-rus*), and translate it 'timid' or 'fleeing,' in direct apposition to *οὗτος ἀνὴρ*, 'that man—poor creature that he is.' The Gloss. in Cod. Pal. gives as an interpretation of *διερὸς*, the words *βλαπτικός, πειρατικός, πειρατής*, and this, according to Lehrs (Aristarch. 56), was the view of Aristarchus; 'non est iste vir fugator homo, h. e. non est quem fugere opus sit;' this rendering necessitates a colon after *βροτὸς*, and the whole sentence would mean, 'this man' (referring to Odysseus) 'is not a creature to scare us' (taking up *πόσε φεύγετε*; sup. 199), 'nor will any one be born who shall come,' etc. But the first rendering is far preferable. With *οὐδὲ γένηται* compare Il. 1. 262 *οὐδὲ ἴδωμαι*.

204. The words *ἐνὶ πόντῳ* are not conclusive in deciding that Scheria is to be regarded as an island; they only mean that the Phaeacian land lay far across the sea.

205. *ἔσχατοι*, used also of the Aethiopians, Od. 1. 23.

206. *ἀλλ' ὅδε*. The use of *ὅδε* here, when the direct allusion is made to Odysseus, corroborates the view that *οὗτος*, sup. 201, has no such specific allusion. Compare *ξείνῳ δὴ τινε τῷδε* Od. 4. 26.

τὸν νῦν χρὴ κομέειν· πρὸς γὰρ Διὸς εἰσιν ἅπαντες
 ξεῖνοί τε πτωχοί τε, δόσις δ' ὀλίγη τε φίλη τε.
 ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρώσιν τε πόσιν τε,
 λούσατέ τ' ἐν ποταμῷ, ὅθ' ἐπὶ σκέπας ἔστ' ἀνέμοιο.' 210

Ἦς ἔφαθ', αἱ δ' ἔσταν τε καὶ ἀλλήλησι κέλευσαν,
 καδ δ' ἄρ' Ὀδυσσέα εἶσαν ἐπὶ σκέπας, ὥς ἐκέλευσε
 Ναυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο·
 παρ δ' ἄρα οἱ φᾶρός τε χιτῶνά τε εἵματ' ἔθηκαν,
 δῶκαν δὲ χρυσέῃ ἐν ληκύθῳ ὑγρὸν ἔλαιον, 215
 ἥνωγον δ' ἄρα μιν λούσθαι ποταμοῖο ῥοῇσι.
 δὴ ῥα τότε ἀμφιπόλοισι μετηύδα διὸς Ὀδυσσεύς·

‘Ἀμφίπολοι, στήθ' οὕτω ἀπόπροθεν, ὅφρ' ἐγὼ αὐτὸς
 ἄλμην ὥμοιιν ἀπολούσομαι, ἀμφὶ δ' ἐλαίῳ
 χρίσομαι· ἦ γὰρ δηρὸν ἀπὸ χροός ἐστιν ἀλοιφή.
 ἄντην δ' οὐκ ἂν ἐγὼ γε λοέσσομαι· αἰδέομαι γὰρ
 γυμνοῦσθαι κούρησιν εὐπλοκάμοισι μετελθών.' 220

Ἦς ἔφαθ', αἱ δ' ἀπάνευθεν ἴσαν, εἶπον δ' ἄρα κούρη.
 αὐτὰρ ὁ ἐκ ποταμοῦ χροά νίζετο διὸς Ὀδυσσεύς
 ἄλμην, ἣ οἱ νῶτα καὶ εὐρέας ἄμπεχεν ὥμους· 225
 ἐκ κεφαλῆς δ' ἔσμηχεν ἄλδος χνόον ἀτρυγέτοιο.

212. Ὀδυσσέα] Al. Ὀδυσσῆ'. 222. μετελθών] Eustath. ἐπελθών. Schol. V.
 ἀντὶ τοῦ ἐπελθών.

207. πρὸς Διὸς, lit. 'sent by (or from) Zeus,' and then 'under the guidance' or 'protection' of Zeus. Cp. Il. 1. 238 δικάσπολοι, οἳ τε θέμιστας | πρὸς Διὸς εἰρύαται, and Il. 6. 456 καὶ κεν ἐν Ἀργεῖ ἐοῦσα πρὸς ἄλλης ἱστὸν ὑφαίνοις. With the sentiment compare Od. 7. 165 Ζεὺς . . ὅς θ' ἰκέτησιν ἅμ' αἰδοίοισιν ὀπηδεῖ.

208. δόσις . . φίλη τε, 'a gift, though small, is welcome;' so Schol. B. ὀλίγη μὲν τῷ διδόντι, φίλη δὲ τῷ λαμβάνοντι, ἦ γὰρ ἔνδεια καὶ τὸ ὀλίγον φίλον ἡγείται. Cp. Il. 1. 167 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε | ἔρχομαι ἔχων. Soph. O. C. 5 σμικρὸν μὲν ἔξαιτοῦντα, τοῦ σμικροῦ δ' ἔτι | μείον φέροντα, καὶ τόδ' ἔξαρκούν ἐμοί.

212. εἶσαν ἐπὶ σκέπας, 'brought him to the sheltered spot and set him down there.' Compare θῶκόνδε καθίζανον Od. 5. 3.

214. εἵματα, 'for raiment,' in apposition to φᾶρος and χιτῶνα. Cp. Od. 7. 234, etc.

216. ἥνωγον . . λούσθαι. Nausicaa had said λούσατε sup. 210.

218. οὕτω = 'yonder;' he denotes the distance by a wave of the hand. Cp. Od. 17. 447; Il. 22. 498; and note on Od. 1. 182.

224. With ἐκ ποταμοῦ compare λούειν ἐκ τρίποδος Od. 10. 361.

νίζετο χροά . . ἄλμην. The double accusative here resembles the construction with ἀφαιρεῖσθαι τινά τι. See on Od. 1. 403. Compare also ὅφρα τάχιστα | Πάτροκλον λούσειαν ἀπο βρότον αἱματόεντα Il. 18. 345, κελαινεφές αἶμα κάθηρον | ἐλθὼν ἐκ βελέων Σαρπηδόνα Il. 16. 667, κείσο μετ' ἰχθύσιν οἳ σ' ὠτειλὴν | αἶμα ἀπολιχμήσονται Il. 21. 122.

226. χνόον (κνάω-κόνις) 'the scurf'

αὐτὰρ ἐπειδὴ πάντα λοέσσατο καὶ λίπ' ἄλειψεν,
 ἀμφὶ δὲ εἴματα ἔσσαθ' ἃ οἱ πόρε παρθένος ἀδμῆς,
 τὸν μὲν Ἀθηναίη θῆκεν, Διὸς ἐκγεγαυῖα,
 μείζονά τ' εἰσιδέειν καὶ πάσσονα, καδ δὲ κάρητος
 οὔλας ἦκε κόμας, ὑακινθίνῳ ἄνθει ὁμοίας.

230

of dry salt. Cp. Od. 23. 237 πολλή δὲ περὶ χροὶ τέτροφεν ἄλμη.

227. λίπ' ἄλειψεν, see Od. 3. 466.

229. τὸν μὲν, here begins the apodosis.

230. καδ δὲ κάρητος, 'and down from his head she showered thick locks of hair.'

231. οὔλαι κόμαι here, and in Od. 23. 157, represent the *thick* hair of a vigorous man, with which we may contrast the description of the old man with bare and shining head, Od. 18. 354. The same word οὔλος is used as an epithet of τάπητες and χλαῖναι, Od. 4. 50; Il. 10. 134; 16. 224. So in Od. 19. 246 we find μελανόχρους οὔλοκάρηνος (quite different in meaning from οὔλοκάρηνος in h. Hom. Merc. 137), and in Hdt. 7. 70 οὔλοτατον τρίχωμα, of the bushy hair of the negro; and οὔλόθριξ with the same meaning, ib. 2. 104. Buttm. refers οὔλος in this sense to εἰλέω, 'squeeze;' but Curt. assigns it to the same root as ἔριον, Skt. *ūr-na*, Lat. *vellus*, Germ. *Wolle*, and our 'wool.' Authorities are divided as to what flower is meant by ὑάκινθος, some understanding by it a variety of the gladiolus, others the hyacinth, as we know it, and Voss, followed by Nitzsch, the blue iris. But in Il. 14. 347 foll. ὑάκινθος, together with κρόκος and λωτός, is represented as forming a carpet for Zeus and Hera, on the top of Gargarus; which would be a very unlikely soil for the iris, but which might well be covered with the ordinary hyacinth or blue-bell. The epithets to ὑάκινθος, in the passage quoted, are πυκνὸς καὶ μαλακός, which suggest that the point of resemblance here is in the clustering flowers with curling petals, and not in the colour. The Greeks seemed to regard the hyacinth as decidedly dark in hue, as Theocr. 10. 28 καὶ τὸ ἴον μέλαν ἐντὶ καὶ ἃ γραπτὰ ὑάκινθος. However, there is a real difficulty about the colour of Odysseus' hair. In Od. 13. 399 it is spoken of as auburn, ξανθὰς δ' ἐκ κεφαλῆς ὀλέσω τρίχας, while in Od. 16. 175 his restoration to manly

beauty is thus described, ἀψ δὲ μελαγχροῖς γένετο, γναθμοὶ δὲ τάνυσθεν, | κυάνεαι δ' ἐγένοντο γενειάδες ἀμφὶ γένειον. These two statements are generally regarded as irreconcilable; but it is not impossible to suppose that his beard was some shades darker than his hair, and further, the *thicker* parts of an auburn beard would look so much darker than the immediate surface, that they might well be described by the epithet κυάνεος. See Houben ('qualem Homerus finxerit Ulixem,' Trever. 1856, p. 9), 'neque minus dubitatur quo consilio verba ὑακινθίνῳ ἄνθει ὁμοίας a poeta adiecta sint. Veteres enim Eustathius, Hesychius, alii ideo esse factum putant, ut indicent κόμας esse μελαίνas κατὰ τὸν ὑάκινθον τὸ ἄνθος, ὁποίας καὶ τοῖς Ἰνδοῖς ὁ περιγηγῆτης χρώζει τὰς κόμας. Eust. 1561. Eustathium μελαίνas ad colorem, non ad densitatem, retulisse apparet ex iis quae adiecta sunt, ὁποίας κ.τ.λ. At haec opinio reiicienda mihi videtur; nam quemcumque florem sub voc. ὑακινθίνῳ ἄνθει latere statuis, sive nostrum hyacinthum, sive iridum speciem quandam, quum dubitari non possit quin diversorum generum diversi sint colores, dubii haeremus quemnam colorem poeta designare voluerit. At, si quid video, Homerus in talibus imaginibus nullum fere dubitationis locum relinquit. Itaque verba adiecta ὑακινθίνῳ κ.τ.λ. non ad κόμας solas, sed ad οὔλας κόμας referenda esse puto, ut poeta his verbis additis nobis imagine quadam pingat qualem sibi densitatem et plenitudinem capillorum in animo finxerit. Quum igitur verbum καθῆκε premendum sit, Ulixi tribuenda est caesaries longa, demissa, non quidem horrens et rigida, sed mollis, tenera, cirrata.' [Cp. Aristaen. 1. 1. p. 3 ἢ δὲ κόμη φυσικῶς ἐνουλισμένη ὑακινθίνῳ ἄνθει καθ' Ὅμηρον ἐμφερής, quoted by Nitzsch.] 'Et sane tali fere modo omnia capita, monumentis antiquis servata, sunt ornata. Quae res, quanquam non magnam vim ei tribu-

ὥς δ' ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἀνὴρ
 ἴδρις, ὃν Ἥφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη
 τέχνην παντοίην, χαρίεντα δὲ ἔργα τελείει,
 ὥς ἄρα τῷ κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις. 235
 ἔξετ' ἔπειτ' ἀπάνευθε κιὼν ἐπὶ θῖνα θαλάσσης,
 κάλλει καὶ χάρισι στίλβων· θηεῖτο δὲ κούρη.
 δὴ ῥα τότε ἀμφιπόλοισιν ἐμπλοκάμοισι μετηύδα·
 'Κλυτέ μεν, ἀμφίπολοι λευκώλενοι, ὅφρα τι εἴπω.
 οὐ πάντων ἀέκητι θεῶν, οἳ Ὀλυμπον ἔχουσι, 240
 Φαιήκεσσ' ὅδ' ἀνὴρ ἐπιμίσγεται ἀντιθέοισι·
 πρόσθεν μὲν γὰρ δὴ μοι ἀεικέλιος δέατ' εἶναι,
 νῦν δὲ θεοῖσιν ἔοικε, τοῖ οὐρανὸν εὐρὺν ἔχουσιν.

239. κλυτέ μεν] So Schol. H. for the κλυτέ μοι of the MSS.

endam esse sponte apparet, tamen quum per totam fere antiquitatem omnes et poetas tragicos et pictores et statuarios ex Homero tanquam ex fonte perenni hausisse inter omnes constet, in tanto imaginum consensu et quasi conspiratione haud scio an nullam vim ac pondus habeat. (Notum est, ut unum ex multis afferam exemplis, Phidiam, Il. i. 528 seqq. sequentem, Iovis imaginem finxisse. Schol. A. ἀπὸ τούτων δὲ λέγεται τῶν στίχων Φειδίαν τὸν ἀγαλματοποιὸν ποιῆσαι τὸν ἐν Ἥλιδι χαλκοῦν ἀνδριάντα οὕτως καμπτόμενον καὶ ξυνωθούμενον.) Hoc igitur modo ille versus mihi quidem explicandus esse videtur; non nova quidem est haec opinio, quum iam apud Eustathium legatur ἡ καὶ ἄλλως οὐ κατὰ μελανίαν ἢ πρὸς ὑάκινθον τῆς κόμης ὁμοίωσις, ἀλλὰ πρὸς τὸ οὐλον αὐτῆς, ἥγουν πρὸς τὸ οὐλότριχον.

232. περιχεύεται here is aor. subjunct. The picture seems to be of the fairness of the forehead surrounded by an aureole of auburn hair; which however is hardly like the colour of complexion (μελαγχροίης) assigned to Odysseus in Od. 16. 175.

ἀργύρῳ (locative, as κεφαλῇ τε καὶ ὤμοις inf.) is the ground on which the gold is laid or plated, as in Od. 3. 384 χρυσὸν κέρασιν περιχέουσας. Cp. Il. 10. 294; Virg. Aen. i. 596 'ubi flavo | argentum Pariusve lapis circumdatur auro.'

233. Ἥφαιστος . . Ἀθήνη. Nitzsch

quotes from Plato (Polit. 274 C), who, among the various gifts of the gods, enumerates τέχναι παρ' Ἥφαιστου καὶ τῆς συντέχνου. Athena is generally represented as the patroness of women's work, especially spinning and weaving, and so the distaff is one of her regular accompaniments. But, under the title of Ἀθήνη Ἐργάνη, she was worshipped as the tutelary goddess of all artisans; see Ovid, Fast. 3. 815 foll., and h. Hom. Vulc. 2 Ἥφαιστος . . ὃς μετ' Ἀθηναίης γλαυκώπιδος ἀγλαὰ ἔργα | ἀνθρώπους ἐδίδαξεν ἐπὶ χθονός, which last two words interpret παντοίην τέχνην, 'art in all its branches.' So in Il. 22. 265 Hector is bidden to use all the prowess he has, παντοίῃ ἀρετῇ, which may be compared with Il. 7. 237 foll., where Hector enumerates his various martial accomplishments.

234. τελείει, sc. ἀνὴρ, a co-ordinated clause expressing the result of the divine teaching. Such a sentence would have been introduced in later Greek by ὥστε.

240. Join οὐ . . ἀέκητι, as οὐ . . θεῶν ἀέκητι Od. 3. 28. Cp. Virg. Aen. 2. 777 'non sine numine divum.'

242. δέατο (compare δέεται = φαίνεται, δοκεῖ Hesych.) is, perhaps, a form of the imperfect from a stem δεα-, with a bye-form δοα, both, acc. to Curt. Verb. p. 118, to be referred to the primary form διφα, which is to be regarded as an expansion of the root div = shine. See Monro, H. G. § 11.

αἶ γὰρ ἐμοὶ τοιόσδε πόσις κεκλημένος εἴη
ἐνθάδε ναιετάων, καὶ οἱ ἄδοι αὐτόθι μίμνειν. 245

ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρῶσιν τε πόσιν τε.'

“Ὡς ἔφαθ', αἱ δ' ἄρα τῆς μάλα μὲν κλύον ἡδ' ἐπίθοντο,
παρ δ' ἄρ' Ὀδυσσῇ ἔθεσαν βρῶσιν τε πόσιν τε.
ἦ τοι ὁ πῖνε καὶ ἦσθε πολύτλας δῖος Ὀδυσσεὺς
ἄρπαλέως· δηρὸν γὰρ ἐδητύος ἦεν ἄπαστος. 250

Αὐτὰρ Ναυσικαὰ λευκώλενος ἄλλ' ἐνόησεν·
εἴματ' ἄρα πτύξασα τίθει καλῆς ἐπ' ἀπῆνης,
ξεῦξεν δ' ἡμιόνους κρατερώνυχας, ἂν δ' ἔβη αὐτή.
ῶτρυνεν δ' Ὀδυσῆα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

“Ὅρσεο δὴ νῦν, ξεῖνε, πόλινδ' ἵμεν, ὄφρα σε πέμψω
πατρὸς ἐμοῦ πρὸς δῶμα δαΐφρονος, ἔνθα σέ φημι 256
πάντων Φαιήκων εἰδησέμεν ὅσσοι ἄριστοι.
ἀλλὰ μάλ' ᾧδ' ἔρδειν· δοκέεις δέ μοι οὐκ ἀπινύσσειν·

244, 245] ἄμφω μὲν ἀθετεῖ Ἀρίσταρχος, διστάζει δὲ περὶ τοῦ πρώτου, ἐπεὶ καὶ Ἀλκμὰν αὐτὸν μετέβαλε παρθένους λεγούσας εἰσάγων ‘Ζεῦ πάτερ, αἶ γὰρ ἐμὸς πόσις εἴη’ Schol. H. Q. ‘μετέβαλε, probabilius μετέλαβε, *transtulit ad sua*’ Dind.

244. κεκλημένος εἴη. Cp. Il. 2. 260 μῆδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἴην. This so-called ‘periphrastic conjugation’ is found in Homer only with the perfect passive participle, as in τετελεσμένον ἔσται. See Lehrs, Aristarch. 383. Translate, ‘Would that such an one might be called my husband, and that it might please him to bide here!’ Compare σὴ παράκοιτις κέκλημαι Il. 4. 60. Ameis suggests that οἶ, standing as it does in an emphatic position, marks the transition from the general sentiment to the thought about Odysseus himself as the possible husband. These two lines incurred the disapproval of some of the older critics. Aristarchus obelises both verses, but is not indisposed to let the former stand. Plutarch (*de audiend. poet.*) is offended by them, saying, ψεκτέον τὸ θράσος αὐτῆς καὶ τὴν ἀκολασίαν, and Schol. Q. T. remarks, Ἐφορος ἐπαινεῖ τὸν λόγον ὡς ἐξ εὐφροῦς πρὸς ἀρετὴν ψυχῆς· ἐγὼ δὲ πρὸς τὸ ἀβροδίαιτον τῶν Φαιάκων. Modern feeling will doubtless side with Ephorus, regarding the words as expressing the thoughts of an innocent girl, to whom marriage was a certainty and not a mere pos-

sibility; and she has no hearers but her own familiar handmaidens, for Odysseus is ἀπάνευθε (*sup.* 236). In the presence of men, Nausicaa is very different, even before her father, αἶδετο θαλερὸν γάμον ἐξονομῆναι *sup.* 66.

248. Ὀδυσσῇ ἔθεσαν. Notice the lengthening of the datival iota before a vowel, with no initial *F*, as in Od. 16. 206. It is more common when a pause in the sense intervenes, as in Od. 8. 224; 10. 520. But the *-i* of the Dat. Sing. is so frequently long in Homer that it may be regarded as a doubtful vowel. Considering that this vowel is rarely elided, and that the corresponding Latin case ends in *i*, it is highly probable that the Greek *-i* was originally long. See *Monro, H. G.* §§ 373, 376.

255. ὄρσεο .. ἵμεν, ‘rouse thyself to go.’ So ᾠρτο πόλινδ' ἵμεν Od. 7. 14, and the common phrase βῆ δ' ἵμεν *sup.* 130, or βῆ δ' ἰέναι. Ὅρσεο is the imperat. of the weak aorist ᾠρσόμεν, like δύσετο. The form ὄρσο Od. 7. 342 is directly from the root.

257. εἰδησέμεν, cp. Od. 7. 327 εἰδήσεις δὲ καὶ αὐτὸς ἐνὶ φρεσὶν ὅσσον ἄρισται | νῆες ἐμαί.

ὄφρ' ἂν μὲν κ' ἄγρους ἵομεν καὶ ἔργ' ἀνθρώπων,
 τόφρα σὺν ἀμφιπόλοισι μεθ' ἡμιόνους καὶ ἄμαξαν 260
 καρπαλίμως ἔρχεσθαι· ἐγὼ δ' ὁδὸν ἡγεμονεύσω.
 αὐτὰρ ἐπὴν πόλιος ἐπιβείομεν ἦν πέρι πύργος
 ὑψηλὸς, καλὸς δὲ λιμὴν ἐκάτερθε πόληος,
 λεπτὴ δ' εἰσίσθη· νῆες δ' ὁδὸν ἀμφιέλισσαι

262. ἐπιβείομεν] ἐπιβήομεν Schol. H. Q. T. ἐπιβήσομεν Eustath. ἐπιβείομεν (as in Od. 10. 334), which is found in most MSS, is supported by La Roche on the analogy of καταβείομεν Il. 10. 97, θείομεν Il. 1. 142; 23. 244, 486; Od. 13. 364; 21. 264, στείομεν Il. 15. 297, κιχείομεν Il. 21. 128. See note below. 264. εἰσίσθη] Ἀριστοφάνης δὲ σὺν τῷ σ γράφει ἴσθη παρὰ τὸν ἰσθμόν Schol. B. H. Q.

259. ὄφρα...ἵομεν, 'while we are going *along* the fields and farms.'

With ἄγρους ἰέναι cp. Soph. O. R. 1027 ὁδοιπορεῖν τόπους, Aesch. P. V. 708 στείχειν ἀνηρότους γύας. On ἂν .. κε see Od. 5. 361.

262. ἐπὴν. This protasis has no proper apodosis, unless we seek it as far off as inf. 295, where Nausicaa's directions are resumed. The fact is, that the form of sentence is forgotten by the lengthening out of the description of the city and its surroundings.

With πόλιος ἐπιβείομεν cp. Il. 16. 396 οὐδὲ πόληος | εἶα ἱεμένους ἐπιβαινέμεν. We should expect ἐπιβήομεν rather than ἐπιβείομεν, and the right form is preserved in the Schol. and a few MSS. Perhaps the introduction of the *ει* is due to a mistaken transliteration of the old Greek alphabet. See on the whole question Monro, H. G. App. C.

263. καλὸς δέ, 'there is a fine haven on either side of the city, and narrow is the entrance between them.' That is to say, the town is situated on a peninsula, only joined to the mainland by a narrow neck. The topography finds a remarkable illustration in the Phoenician city of Tyre, which was built originally on an island just off the coast, and was afterwards connected with the mainland by a causeway and subsequent accretions of sand. This causeway formed a narrow εἰσίσθη (ἴθμα, ἰέναι) to the town, and on either side of it lay a harbour, the north or Sidonian harbour, and the south or Egyptian. This view is further supported by the reading of Aristoph. εἰσίσθη, evidently suggested by the word ἰσθμός. Two such harbours are

spoken of as features in the isle of Asteris. Od. 4. 846 λιμένες . . ναύλοχοι ἀμφίδυμοι, and a similar interpretation has been proposed for ἀμφιάλος Ἰθάκη, at any rate in Od. 21. 252, where the town and not the island of Ithaca is alluded to. But this is unlikely, although Pindar, Ol. 13. 40, uses ἀμφιάλος as an epithet of the Isthmus, ἐν ἀμφιάλοισι Ποτειδᾶνος τεθμοῖσιν, like Horace's 'bimaris Corinthus.'

264. νῆες ὁδὸν . . εἰρύαται. The Schol. is uncertain between the interpretations εἰλκυσμέναι εἰσί and φυλάττουσιν ὁδόν, and there may be some doubt. For εἰρύαται, like πύλας εἶρυντο Il. 12. 454, may perfectly well signify 'protect,' only that the idea of 'guard-ships' seems to be altogether un-homeric. It will be better then to render, 'are drawn up along the road,' as in Il. 4. 248; 18. 69, where εἰρύαται and εἶρυντο are used of the drawing up of ships. With this interpretation ὁδόν may be explained as an analogous accusative to ἄγρους sup. 259, or as governed κατὰ σύνεσιν by the sense of κατέχουσι or some such word implied in εἰρύαται. It is a moot point with philologists whether the various forms given under ἐρύω may be referred to one stem, and whether the various meanings are but extensions of an original one; or whether we are to suppose two distinct words, (1) ἐρύω (Φερύω, Φρύω) with the meaning 'draw,' and (2) ἐρύομαι or εἰρύομαι (originally σρύομαι, Lat. *serv-o*) with the meaning 'protect.' It is possible to make the meaning 'draw' pass into that of 'protect,' through the sense of 'drawing out of harm's way;' so ἐκ βελέων ἐρύσαντο Il. 18. 152; or followed

εἰρύαται πᾶσιν γὰρ ἐπίστιόν ἐστιν ἐκάστω.

265

ἐνθα δέ τέ σφ' ἀγορῇ, καλὸν Ποσιδήιον ἀμφίς,

ῥυτοῖσιν λάεσσι κατωρυχέεσσ' ἀραρυῖα.

ἐνθα δὲ νηῶν ὄπλα μελαινάων ἀλέγουσι,

πείσματα καὶ σπεῖρα, καὶ ἀποξύνουσιν ἐρετμά.

269. σπεῖρα] Eustath. gives a variant σπείρας, i. e. warping-cables, δι' ὧν ἔλκονται αἱ νῆες Schol. T. ἀποξύνουσιν] Eustath. mentions a reading ἀποξύνουσιν, or gives it as an interpretation. Buttm. adopts it, and from him Bekker, Dind., etc., but as La Roche says, 'omni caret librorum auctoritate.'

by the genitive alone without a preposition, as ἄνδρα μάχης ἐρύσαιο Il. 5. 456; or, lastly, ἐρύεσθαί τινα or τι, as σάνιδες πύλας εἴρυντο Il. 12. 454, οἶος γὰρ ἐρύετο Ἴλιον Ἐκτωρ Il. 6. 403. Monro, H. G. § 18, notices that the verb ἐρύομαι (ρύομαι), *protect*, is for the most part non-thematic. The verb ἐρύω (ἐρυσ-), *draw*, is wholly thematic in Homer. See also §§ 11, 63, 392.

265. πᾶσιν γὰρ ἐπίστιόν ἐστιν ἐκάστω, 'for all the men have, each one to himself, a slip.' The introduction of this clause by γὰρ means that the existence of this accommodation for the ships is the *reason* why they are drawn up along the roadway.

ἐπίστιον is a word of most doubtful meaning; it can hardly be compounded of ἐπί and ἐστία, for although in the New Ionic dialect the form ἐπίστιος is found so compounded (Hdt. 1. 44), in Homer the form ἐφέστιος is actually used, Od. 7. 248, etc. Eustath. supports this improbable explanation, but he seems to interpret the word rightly, as νεώριον, to which Schol. E. T. V. adds ἐποίκιον, σκηνή. Some commentators again seem to have imagined a connection between ἐπίστιον and the words ἰστίον and ἰστός, one reading, quoted by Schol. on Il. 2. 135, being actually ἐπ' ἰστίον, though here again a partially right interpretation follows, ὥσεϊ κατάλυμα παρὰ τῇ νηί. Perhaps the simplest solution is to refer ἐπί-στιον to ἐπι-στήναι, ἐπίστασις, in the sense of 'halting-place;' and we may compare it with the form περίστια and περιστάρχος, Aristoph. Eccl. 128. We may picture then a long line of covered sheds (following the Scholiast's suggestion of σκηνή), or, more likely, a line of open slips upon which the ships were hauled. The roadway may be supposed to slope gently down on

either side to the water of the two harbours, and these slopes were marked off into separate divisions, one for each ship.

266. ἐνθα δέ, 'there again is their place of assembly, round about the fair precinct of Poseidon.'

ἀμφίς is used rather than περί, because the Posideion is not in the centre of the ἀγορά, like a garden in the middle of a square, but it breaks the continuity of the ἀγορά, which would otherwise stretch right across the εἰσίομη, and thus the ἀγορά is strictly on both sides of the Posideion. It is 'set with huge stone-blocks, deep-bedded.'

267. ῥυτοῖσιν is, literally, 'hauled,' i. e. as being too big to be carried, τοῖς μὴ δυναμένοις ἐπ' ὤμων φέρεσθαι ἀλλ' ἔλκομένοις διὰ τὸ μέγεθος Schol. Stones that a man can carry are called, Od. 10. 121, χερμάδια ἀνδραχθέα, but those that have to be brought on a cart are called in Thucydides (1. 93) λίθοι ἀμαξιαῖοι. The wall round the house of Eumaeus (Od. 14. 10) is also described as built ῥυτοῖσι λάεσσι. Such walls resemble the so-called Cyclopean architecture, a name derived from the description of the yard round the Cyclops' cave, Od. 9. 185 ὑψηλὴ δέδμητο κατωρυχέεσσι λίθοισι. We are not to suppose that the ἀγορά was paved with these blocks (such a construction belongs to the time of Roman road-making, in which 'apta iungitur arte silex' Tibull. 1. 7. 60); but rather that they form a low wall round it, and perhaps seats within it, as in Od. 8. 5, 6 ἀγορὴν ἥ σφιν παρὰ νηυσὶ τέτυκτο | ἐλθόντες δὲ καθίζον ἐπὶ ξεστοῖσι λίθοισι. The stone blocks were partly sunk in the ground, ὧν τὸ μὲν κατορυκτὸν τὸ δὲ ὑπερφαίνεται Schol.

269. σπεῖρα . . ἀποξύνουσιν. See crit. note. With ἀποξύνουσι cp. the epithet προήκεα given to oars in Od. 12. 205.

οὐ γὰρ Φαιήκεσσι μέλει βιὸς οὐδὲ φαρέτρη,
 ἀλλ' ἴστοι καὶ ἔρετμὰ νεῶν καὶ νῆες εἶσαι,
 ᾗσιν ἀγαλλόμενοι πολιὴν περόωσι θάλασσαν,
 τῶν ἀλεείνω φῆμιν ἀδευκέα, μή τις ὀπίσσω
 μωμεύῃ· μάλα δ' εἰσὶν ὑπερφίαλοι κατὰ δῆμον·
 καὶ νύ τις ᾧδ' εἶπησι κακώτερος ἀντιβολήσας·
 'τίς δ' ὅδε Ναυσικάα ἔπεται καλὸς τε μέγας τε
 ξεῖνος; ποῦ δέ μιν εὔρε; πόσις νύ οἱ ἔσσεται αὐτῇ.
 ἦ τινά που πλαγχθέντα κομίσσατο ἥς ἀπὸ νηὸς
 ἀνδρῶν τηλεδαπῶν, ἐπεὶ οὐ τινες ἐγγύθεν εἰσίν·
 ἦ τίς οἱ εὐξαμένη πολυάρητος θεὸς ἦλθεν
 οὐρανόθεν καταβὰς, ἔξει δέ μιν ἡματα πάντα.
 βέλτερον, εἰ καὐτὴ περ ἐποιχομένη πόσιν εὔρεν
 ἄλλοθεν· ἦ γὰρ τούσδε γ' ἀτιμάζει κατὰ δῆμον
 Φαίηκας, τοί μιν μνῶνται πολέες τε καὶ ἐσθλοί.'
 ὥς ἐρέουσιν, ἐμοὶ δέ κ' ὀνειδέα ταῦτα γένοιτο.
 καὶ δ' ἄλλη νεμεσῶ, ἦ τις τοιαῦτά γε ῥέζοι,

275. καὶ νύ τις] ἀθετοῦνται στίχοι ἰδ' ἕως 'ἀνδράσι μίσγηται,' ὡς ἀνοίκειοι τῷ ὑποκειμένῳ προσώπῳ Schol. H. Q. 280. ἦ τίς οἱ] The MSS. give no variant; but it is doubtful if τις can remain short before οἱ. We may perhaps read ἠέ τις εὐξαμένη with Bekk. Al. ἦ τί οἱ, ἠέ οἱ. 282. καὐτὴ] Wolf changed the common reading εἰ κ' into εἰ κ' [i. e. καί], but καὐτὴ is an admissible crasis, cp. Od. 3. 258 (where Aristarchus gives κ' αὐτός). See Hermann, Opusc. 4. 125.

272. ἀγαλλόμενοι. To do full justice to this word, we must remember that there is a sort of personal friendship between the Phaeacians and their famous ships, which αὐταὶ ἴσασι νοήματα καὶ φρένας ἀνδρῶν Od. 8. 559. The story of Hiawatha and his magic canoe may be compared with this.

273. ὀπίσσω, 'hereafter,' as Od. 17. 188. That this is the meaning, and not 'behind my back,' is settled by Od. 2. 179 μή πού τι κακὸν πάσχωσιν ὀπίσσω.

275. ἀντιβολήσας, i. e. if he met us together.

277. ξεῖνος stands in an emphatic position in the verse, followed immediately by the question, 'Where did she pick him up?'

278. In κομίσσατο both ideas of 'rescuing' and 'taking care of' are included, as Il. 1. 594 ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.

279. ἐπεὶ explains τηλεδαπῶν. He

must have come from a distant place, inasmuch as we have no near neighbours.

281. ἔξει δέ μιν, 'he will have her to wife for evermore.' Compare ἔχεις 'Ελένην Od. 4. 569. In ἡματα πάντα we may suppose an ironical allusion to the proverbial inconstancy of the gods towards their mortal paramours.

282. βέλτερον, 'tis better so' (compare ἄλγιον Od. 4. 292) 'that she should herself have gone about and picked up a husband from some other place than this, for she surely flouts the Phaeacians here, in this land.' It is better so, they say, as otherwise she would have never had a husband at all! The whole speech is intended to be bitterly sarcastical—'see how the fastidious Nausicaa has been husband-hunting. Nothing in Phaeacia was good enough for her!'

εἰ καὐτὴ. See critical note.

286. ἄλλη νεμεσῶ. Cp. Il. 23. 494

ἦ τ' ἀέκητι φίλων πατρὸς καὶ μητρὸς ἐόντων
 ἀνδράσι μίσγεται πρίν γ' ἀμφάδιον γάμον ἐλθεῖν.
 ξεῖνε, σὺ δ' ᾧδ' ἐμέθεν ξυνίει ἔπος, ὅφρα τάχιστα
 πομπῆς καὶ νόστοιο τύχης παρὰ πατρὸς ἐμοῖο. 290
 δῆεις ἀγλαὸν ἄλσος Ἀθήνης ἄγχι κελεύθου
 αἰγείρων· ἐν δὲ κρήνῃ νάει, ἀμφὶ δὲ λειμών.
 ἔνθα δὲ πατρὸς ἐμοῦ τέμενος τεθαλυῖά τ' ἄλωῃ,
 τόσσον ἀπὸ πτόλιος ὅσσον τε γέγωνε βοήσας·
 ἔνθα καθεζόμενος μεῖναι χρόνον, εἰς ὃ κεν ἡμεῖς 295
 ἄστυδε ἔλθωμεν καὶ ἰκώμεθα δώματα πατρός.
 αὐτὰρ ἐπὴν ἡμέας ἔλπη ποτὶ δώματ' ἀφίχθαι,
 καὶ τότε Φαιήκων ἵμεν ἐς πόλιν ἢδ' ἐρέεσθαι

287. ἦ τ'] ψιλωτέον τὸ ἦτ' (lege ἦδ') Ἀρίσταρχος Schol. Q. The meaning seems to be that Aristarchus, if the reading be his, had ῥέζοι, ἦδ' ἀέκητι . . . μίσγεται.
 289. ᾧδ'] Ἀρίσταρχος σὺ δ' ᾧκ' ἐμέθεν Schol. H. Probably on the analogy of Il. 2. 26 νῦν δ' ἐμέθεν ξύνες ᾧκα.

καὶ δ' ἄλλω νεμεσᾶτον, ὃ τις τοιαυτὰ γε ῥέζοι. Notice here the change of mood from ῥέζοι to μίσγεται. The optative expresses a purely hypothetical case; in the subjunctive this is limited to a particular, though still hypothetical, instance.

287. ἀέκητι . . ἐόντων. The Schol. H. says βραχὺ διασταλτέον μετὰ τὸ φίλων, on which hint we may interpret the line, 'in despite of her friends, father and mother, still alive.' In this case πατρὸς καὶ μητρός will be a closer description of φίλων. The inexperience of a friendless girl, who had no one to teach her better, would be pardonable; not so the boldness of one who commits a breach of modesty, in defiance, as we should say, of 'home influences.' With the form of sentence cp. Od. 1. 47 ἀντία πάντων | ἀθανάτων ἀέκητι θεῶν. For the use of ἐόντων in the emphatic sense of 'superstitum' compare πατέρων τάδε μέλλετ' ἀκούμεν, οἳ τινες ὑμῖν εἰσίν Od. 4. 94, μάλα μὲν κακὸν υἱὸς ἐόντος | ἄλλων δῆμον ἰκέσθαι Od. 20. 218. Cp. also Od. 1. 289; 8. 147; 13. 415; 15. 361, 433; 17. 159; 20. 218; 22. 367; Il. 1. 272; 2. 641; 16. 98; 22. 384.

289. ξεῖνε, σὺ δέ, with this arrangement of words cp. Il. 1. 282 Ἀτρεΐδῃ, σὺ δὲ παῦε. For the meaning of ᾧδε see on Od. 1. 182. If ᾧκα be read it

will mean that evening is drawing on, and time presses; so that he must lose no time in taking his directions from her. But she has not spared time in putting her hypothetical case about the gossip of the Phaeacians!

291. ἄλσος Ἀθήνης . . αἰγείρων, 'a grove of Athena, of poplars.' So ἄλσος ὕδατοτρεφῶν αἰγείρων Od. 17. 208. It is simpler to take αἰγείρων depending on ἄλσος as a material genitive, and as adding a further description of ἄλσος, than to explain the two genitives on the analogy of the Attic double genitive, as in εὐνῆς παροψώνημα τῆς ἐμῆς χλιδῆς Aesch. Ag. 1442.

293. τέμενος, 'the royal park.' The reminiscence of such a demesne was still kept up in Corcyra in the time of the Peloponnesian war. Cp. Thuc. 3. 70. 5 τέμνειν χάρακας ἐκ τοῦ τε Διδὸς τεμένους καὶ τοῦ Ἀλκίνου.

ἄλωῃ (originally φαλοφή, compare ἀλοιάω), properly means the 'threshing-floor,' and then implies any artificially levelled or prepared ground, so Schol. B. E. on Od. 1. 193 καὶ ἡ πολύδενδρος γῆ καὶ ἡ ἀμπελόφυτος καὶ ἡ σιτοφόρος καὶ ἡ δασεῖα. On τέμενος see Apoll. Lex. 240 πᾶς ἀποτετμημένος εἰς τιμὴν τόπος, Eustath. τέμενος ἐπὶ ναοῦ οἱ μεθ' Ὀμηρον οἶδασι.

298. καὶ τότε . . ἵμεν, apodosis to ἐπὴν, 'then go and ask.'

δώματα πατρὸς ἐμοῦ μεγαλήτορος Ἀλκινόοιο·
 ρεῖα δ' ἀρίγνωτ' ἐστὶ καὶ ἂν πάις ἡγήσαιοτο 300
 νήπιος· οὐ μὲν γάρ τι ἐοικότα τοῖσι τέτυκται
 δώματα Φαιήκων, οἷος δόμος Ἀλκινόοιο
 ἥρωος. ἀλλ' ὁπότε ἂν σε δόμοι κεκύθωσι καὶ αὐλή,
 ὦκα μάλα μεγάροιο διελθέμεν, ὅφρ' ἂν ἵκηαι
 μητέρ' ἐμήν· ἡ δ' ἦσται ἐπ' ἐσχάρῃ ἐν πυρὸς αὐγῇ, 305
 ἡλάκατα στρωφῶσ' ἀλιπόρφυρα, θαῦμα ἰδέσθαι,
 κίονι κεκλιμένη· δμῳαὶ δέ οἱ εἶατ' ὀπισθεν.
 ἔνθα δὲ πατρὸς ἐμοῖο θρόνος ποτικέκλιται αὐτῇ,
 τῷ ὃ γε οἶνοποτάζει ἐφήμενος ἀθάνατος ὥς.
 τὸν παραμειψάμενος μητρὸς ποτὶ γούνασι χεῖρας 310
 βάλλειν ἡμετέρης, ἵνα νόστιμον ἡμαρ ἴδῃαι
 χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐσσί.

303. ἥρωος] The reading of Eustath. See note on text. Al. ἥρως, intended to stand for a genitive or vocative. 308. ποτικέκλιται αὐτῇ] Schol. Q. αὐγῇ. So Schol. V. Eustath. gives both readings.

300. καὶ ἂν πάις ἡγήσαιοτο, 'even a child would show thee the way.'

301. ἐοικότα τοῖσι, sc. δώμασι, 'for the houses of the Phaeacians are not built at all resembling it, seeing how fine is the palace of A.' In the following line δόμος is substituted for δώματα, and the whole clause οἷος δόμος Ἀλκ. stands as an awkward epexegetis of ἐοικότα τοῖσι. Compare οὗ τι τοιοῦτον ἐτύχθη | οἴην τερπώλῃν θεὸς ἤγαγε Od. 18. 36.

303. ἥρωος is generally read as a dactyl, and is compared with βέβληαι Il. 11. 380, but Ahrens would make both spondees by synizesis. For other instances of a long syllable shortened in the middle of a word compare ἔμπαῖον Od. 20. 379, οἷος (υυ) Il. 13. 275; 18. 105; Od. 7. 312; 20. 89, υἱός Il. 6. 130; 17. 575; Od. 11. 270; (Il. 1. 489?), υἱόν Il. 4. 473; 5. 612; 9. 84; 17. 590, υἱέ Il. 7. 47; 11. 200; 15. 244; (Od. 11. 478?). See Ribbeck, Hom. Forml. § 5.

κεκύθωσι (subjunctive of reduplicated aor.), is appropriate with δόμοι, as one is lost to sight from outside, as soon as the door is passed. αὐλή seems to be added, somewhat out of place, to express the first part of the premises, on which he must set foot on his way to

the house. As soon as he has entered the court and passed within the house, he is to walk right through the hall to the upper end, where the king and queen will be found sitting.

307. κίονι κεκλιμένη. This cannot mean that Arete is standing leaning against the pillar, as may be seen from l. 305 ἡ δ' ἦσται, but it serves to explain the position of her θρόνος. Cp. Od. 8. 65 τῷ δ' ἄρα θῆκε θρόνον .. πρὸς κίονα μακρὸν ἐρείσας.

308. ποτικέκλιται αὐτῇ (see crit. note), 'leans close to that same pillar;' both seats are against the κίων though not both at the same side. As this however will place the king and queen almost back to back, it is better to take αὐτῇ as equivalent, by a common brachylogy, to θρόνῳ αὐτῆς, 'my mother's seat.' Compare ὁμοῖα νοήματα Πηνελόπειᾳ Od. 2. 121; and Od. 4. 279; 7. 29; 24. 77; Il. 6. 317; 17. 51. In this way αὐτῇ serves as an antithesis to πατρός. Alcinous' seat was somewhat nearer the door than Arete's.

309. Join τῷ .. ἐφήμενος. With the words ἀθάνατος ὥς cp. Il. 4. 1, foll. where the gods are described as sitting παρ Ζηνί .. μετὰ δὲ σφισι πότνια Ἥβη | νέκταρ ἐφονοχόει.

312. εἰ καὶ .. ἐσσί, 'even though

[εἴ κέν τοι κείνη γε φίλα φρονέησ' ἐνὶ θυμῷ,
ἐλπωρή τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἰκέσθαι
οἶκον ἐυκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν.]'

315

‘Ὡς ἄρα φωνήσας ἴμασεν μᾶστιγι φαεινῇ
ἡμιόνους· αἱ δ' ὦκα λίπον ποταμοῖο ῥέεθρα.
αἱ δ' ἐὺ μὲν τρώχων, ἐὺ δὲ πλίσσοντο πόδεσσιν.
ἡ δὲ μάλ' ἡνιόχευεν, ὅπως ἄμ' ἐποίατο πεζοὶ
ἀμφίπολοί τ' Ὀδυσσεύς τε· νόφ δ' ἐπέβαλλεν ἰμάσθλην. 320
δύσετό τ' ἥελιος, καὶ τοὶ κλυτὸν ἄλσος ἵκοντο
ἱρὸν Ἀθηναίης, ἴν' ἄρ' ἔξετο δῖος Ὀδυσσεύς.
αὐτίκ' ἔπειτ' ἡρᾶτο Διὸς κούρη μεγάλοιο.

‘Κλυθί μεν, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη·
νῦν δὴ πέρ μεν ἄκουσον, ἐπεὶ πάρος οὗ ποτ' ἄκουσας 325

[313-315.] These verses are wanting in several MSS, and are only found on the margin of Harl. They are generally rejected by modern editors, as adding nothing new to the thought previously expressed. Their proper place is Od. 7. 75-77. 318. τρώχων] Καλλίστρατος, τρεχέτην Schol. B. H. P. Q. T.

thou art from a distant land.' This seems the only correct rendering of *τηλόθεν*, which is not used as equivalent to *τηλοῦ* in Homer. Compare *τηλόθεν* followed by the epexegetis *ἐξ ἀπίης γαίης* Il. 1. 270, *μάλα τηλόθεν ἤκω*, | *τηλοῦ γὰρ Δυκίη* Il. 5. 478. Nor is the passage *σήμηνε δὲ τέρματ' Ἀχιλλεύς* | *τηλόθεν ἐν λείῳ πεδίῳ* (Il. 23. 359) conclusive for *τηλόθεν* in such a sense. *τηλόθεν ἐσσί* is then parallel with *τηλόθεν ἦκεις* or *εἰλήλουθας* Od. 9. 273, and this agrees with *ἀνδρῶν τηλεδαπῶν* sup. 279, and the whole phrase emphasises the adverb *καρπαλίμως*. 'No matter what distance you are from your home, we could take you back speedily.' Cp. Od. 9. 18 *καὶ ἀπόπροθι, δώματα ναίων*.

316. *φαεινῇ*, alluding to the leather or perhaps to the handle of the whip, polished or enamelled in colour; cp. Od. 23. 201 *ἱμάντα βοῶς φοίνικι φαεινόν*, and sup. 81 *ἡνία σιγαλόεντα*.

318. *αἱ δὲ . . πόδεσσιν*. If we follow the interpretation of Eustath. *ἔστι δὲ τὸ μὲν τροχάζειν συντόνου κινήσεως ἑτεροίας δὲ πλίσσεσθαι πόδεσσι*, we may translate, 'And well they trotted, and well they walked.' So the Schol. on Il. 16. 375 interprets *πλίσσοντο* by *ἐβημάτιζον* or

βάδην ἦσαν. This meaning of *πλίσσεσθαι* (connected with *πλέκειν*), is said to come from the action of crossing the feet in walking. But this scarcely gives a true picture; and it is not necessary to seek for a different sort of pace in *τρώχων* and *πλίσσοντο*. It is more likely that the latter verb is a sort of epexegetis of the former; 'they sped on with prancing feet.' The antithesis in the interpretation of Eustath. would rather require *ἄλλοτε μὲν, ἄλλοτε δέ*.

τρωχᾶν is related to *τρέχειν* as *νωμᾶν* and *στρωφᾶν* to *νέμειν* and *στρέφειν*.

319. *ἡ δὲ μάλ' ἡνιόχευεν*, 'and she drove just so that they might keep up on foot, both the handmaids and Odysseus, and she laid on the lash with judgment.'

μάλα stands in close relation to *ὅπως*, as given in the translation, 'just so that:' for the adverb cannot take an ethical force and mean 'skilfully.'

320. *νόφ* is unusual standing alone without preposition. In Hdt. 8. 86, 131, etc. we find *σὺν νόφ* in the same sense.

321. *δύσετό τε . . καὶ ἵκοντο*. So in Od. 7. 289 *δύσετό τ' ἥελιος, καὶ με γλυκὺς ὕπνος ἀνῆκεν*, Hdt. 4. 181

ῥαιομένον, ὅτε μ' ἔρραιε κλυτὸς ἐννοσίγαιος.

δός μ' ἐς Φαίηκας φίλον ἐλθεῖν ἢδ' ἐλεεινόν.'

ᾠς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη·

αὐτῷ δ' οὐ πω φαίνεται ἐναντίη· αἶδετο γάρ ῥα

πατροκασίγνητον· ὁ δ' ἐπιζαφελῶς μενέεινεν

330

ἀντιθέῳ Ὀδυσῇι πάρος ἦν γαῖαν ἰκέσθαι.

παρέρχονται τε μέσαι νύκτες καὶ ψύχεται
τὸ ὕδωρ. Cp. Soph. Phil. 355.

326. ῥαιομένον, ὅτε μ' ἔρραιε. For
a similar repetition cp. Il. 20. 316 ὁπότ'
ἂν Τροίη . . δάηται | δαιομένη, δαίωσι δ'
ἄρῃιοι νῆες Ἀχαιῶν.

330. ἐπιζαφελῶς, 'furiously,' Il. 9.
516. We may refer ἐπι-ζα-φελ-ῶς to
the root φελ, (seen in ὀ-φέλλω) =
'swell.' Thus the word is similar in
use to Latin 'tumidus,' cp. Hor. Od. 4.
3. 5; Virg. Aen. 6. 407. The adjective
ἀφελής, generally rendered 'simple' or

'sincere,' is really 'not swollen' and so
'smooth.' Others compound the word
of ἀ priv. and φελλεύς, 'rough ground.'
Athena did not now venture to vouch-
safe her visible presence, but she throws
off this reserve as soon as Odysseus
has landed in Ithaca, and is beyond the
power of Poseidon. It was the custom
of the gods not openly to oppose each
other, θεοῖσι δ' ᾧδ' ἔχει νόμος· | οὐδεὶς
ἅπαντ' ἀν βούλεται προθυμία | τῇ τοῦ θέ-
λοντος, ἀλλ' ἀφιστάμεσθ' αἶε Eur. Hipp.
1328.

ΟΔΥΣΣΕΙΑΣ Η.

'Οδυσσέως εἴσοδος πρὸς 'Αλκίουν.

Ὡς ὁ μὲν ἔνθ' ἡρᾶτο πολύτλας δῖος 'Οδυσσεὺς,
 κούρην δὲ προτὶ ἄστυ φέρειν μένος ἡμιόνουιν.
 ἢ δ' ὅτε δὴ οὐ πατρὸς ἀγακλυτὰ δώμαθ' ἴκανε,
 στῆσεν ἄρ' ἐν προθύροισι, κασίγνητοι δέ μιν ἀμφὶς
 ἴσταντ' ἀθανάτοις ἐναλίγκιοι, οἳ ῥ' ὑπ' ἀπήνης
 ἡμιόνους ἔλυνον ἐσθῆτά τε ἔσφερον εἴσω.
 αὐτὴ δ' ἐς θάλαμον ἐὼν ἦε· δαίε δέ οἱ πῦρ
 γρηὺς 'Απειραΐη, θαλαμηπόλος Εὐρυμέδουσα,
 τὴν ποτ' 'Απείρηθεν νέες ἤγαγον ἀμφιέλισσαι·
 'Αλκινόω δ' αὐτὴν γέρας ἔξελον, οὔνεκα πᾶσι
 Φαιήκεσσιν ἄνασσε, θεοῦ δ' ὥς δῆμος ἄκουεν·
 ἣ τρέφε Νausικάαν λευκώλενον ἐν μεγάροισιν.

5

10

4. *στήσεν*, sc. *ἡμιόνους*. So *στήσε* is used Od. 19. 188, in the sense of 'anchored'; the idea of *νῆα* being supplied. We have *στήσα νέας* in Od. 4. 582, *ἵππους στήσασα* Il. 5. 755.

7. *πῦρ*. Ancient and modern commentators have speculated upon the reason for lighting this fire. The Schol. B. thinks it implies that the season was winter, and generally the older interpreters put this portion of the wandering in the later part of the year, as is perhaps suggested in Od. 14. 457 foll. In the present passage, the time of the action is evening, and the fire may well have served for light or warmth, or both: *φῶς ἔμεν ἡδὲ θέρεσθαι* Od. 19. 64.

8. *'Απειραΐη*, ἀποθεν παρούσα, ἡ 'Ηπειρωτική Schol. P. T. V. But the word,

like *Hypereia*, Od. 6. 4, is purely mythical: a land 'of which the limits are unknown.' For the form *θαλαμηπόλος*, see Monro, H. G. § 124 a.

10. *αὐτήν*, emphatic; *her*, from among all the other captives, cp. Od. 9. 160; Il. 1. 369; 11. 626; 16. 56; 18. 444.

11. *θεοῦ δ' ὥς*, 'the people hearkened to him as to a god.'

12, 13. *ἦ . . ἦ*, both demonstratives.

τρέφε. The *τροφός* in the Greek family always retained in the household a position of intimacy and confidence; as may further be seen by the frequent representation of *τροφοί* on the Athenian stage. Sometimes the nurse suckled, sometimes only attended on the children, cp. Od. 19. 482; Il. 6. 467 with Od. 11. 447; Il. 22. 80-83, Nitzsch compares Genesis 24. 39.

ἢ οἱ πῦρ ἀνέκαιε καὶ εἴσω δόρπον ἐκόσμει.

Καὶ τότε Ὀδυσσεὺς ὦρτο πόλινδ' ἵμεν· αὐτὰρ Ἀθήνη
πολλὴν ἥερα χεῦε φίλα φρονέουσ' Ὀδυσῇ, 15

μή τις Φαιήκων μεγαθύμων ἀντιβολήσας
κερτομέοι τ' ἐπέεσσι καὶ ἐξερέοιθ' ὅτις εἴη.

ἄλλ' ὅτε δὴ ἄρ' ἔμελλε πόλιν δύσεσθαι ἔρανην,
ἔνθα οἱ ἀντεβόλησε θεὰ γλαυκῶπις Ἀθήνη
παρθενικῇ ἐικυῖα νεήνιδι, κάλπιν ἐχούσῃ. 20

στῇ δὲ πρόσθ' αὐτοῦ· ὁ δ' ἀνείρετο δῖος Ὀδυσσεύς·

ᾧ τέκος, οὐκ ἂν μοι δόμον ἀνέρος ἡγήσαιο
Ἀλκινόου, ὃς τοῖσδε μετ' ἀνθρώποισιν ἀνάσσει;
καὶ γὰρ ἐγὼ ξείνος ταλαπείριος ἐνθάδ' ἰκάνω
τηλόθεν ἐξ ἀπίης γαίης· τῷ οὐ τίνα οἶδα 25
ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαῖαν ἔχουσι·

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
'τοιγὰρ ἐγὼ τοι, ξεῖνε πάτερ, δόμον ὃν με κελεύεις
δείξω, ἐπεὶ μοι πατρὸς ἀμύμονος ἐγγύθι ναίει.

13.] ἀθετεῖ Ζηνόδοτος· ἥδη γὰρ εἶπε 'δαῖε δέ οἱ πῦρ.' καὶ τὴν διαφορὰν τοῦ εἴσω πρὸς τὸ ἐνδον. The second objection seems quite unintelligible. 14. αὐτὰρ Ἀθήνη] ἀμφὶ δ' Ἀθήνη in two MSS, and quoted in Macrob.; adopted by Ameis. 22. οὐκ ἂν μοι] Ἀριστοφάνης ἢ ῥά μοι Schol. H. P. More likely ἢ ῥά νύ μοι. 26. γαῖαν ἔχουσι] γράφεται, καὶ ἔργα νέμονται Schol. E., and so Eustath.

13. ἐκόσμει. With this contrast ἀπεκόσμεον ἔντεα δαιτός inf. 232.

15. ἥερα. Nitzsch remarks that this 'mist,' which was invisible in itself and served to make invisible those enveloped in it, is employed in the Iliad by the gods only for the purpose of concealing themselves: in the Odyssey it is used, as here, in behalf of their favourites as well. Cp. Il. 5. 186, 506; 8. 50; 15. 308; 17. 790; but see Il. 5. 345. Analogous to this ἀήρ is the Ἄϊδος κνέη Il. 5. 845. Compare Virgil's imitation, Aen. 1. 411.

18. ἔραυνός, used as an epithet of Calydon, Il. 9. 531, 577, and translated by Virgil 'pulcrum Calydonia.' It stands to ἐράω as the Lat. *amoenus* does to *amare*. The proper form is ἐρασ-νός, so that the double ν is due to assimilation of the σ.

20. παρθενικῇ is variously taken as an adj. in agreement with, or a sub-

stantive in apposition to, νεήνιδι. The form stands to παρθένος as ὄρφανικός to ὄρφανός.

25. ἐξ ἀπίης γαίης. These words form the exegesis to τηλόθεν, as, sup. 22, Ἀλκινόου does to ἀνέρος. Translate, 'from afar, from a distant land.' So Eustath. ἐκ τῆς μακρὰν ἀπεχούσης γῆς. The name γῆ Ἀπία (ā) for the Peloponnese is a different word according to Buttm. Lexil. s. v. The accentuation of ἄπιος, however, as compared with ἀντίος, seems to suggest some other etymology than ἀπό. It is therefore proposed to refer it to root *ap*, as in Skt. *áp-as*, Lat. *aqu-a*. We might then compare Ἀπιδανός, Μεσσ-ἀπι-ιοι, and even Ἀπία γῆ Aesch. Supp. 777, which last word may suggest the modern name Morea (*mare*); cp. Ar-mor-ica. Thus ἐξ ἀπίης γῆς would mean 'from a land over the water.' Cp. Il. 1. 270.

29. ναίει. See note on Od. 1. 404.

ἀλλ' ἴθι σιγῇ τοῖον, ἐγὼ δ' ὁδὸν ἡγεμονεύσω· 30
μηδέ τιν' ἀνθρώπων προτιόσσεο μηδ' ἐρέεινε.

οὐ γὰρ ξείνους οἶδε μάλ' ἀνθρώπους ἀνέχονται,
οὐδ' ἀγαπαζόμενοι φιλέουσ' ὅς κ' ἄλλοθεν ἔλθῃ.
νηυσὶ θοῇσιν τοί γε πεποιθότες ὠκείησι

λαῖτμα μέγ' ἐκπερώωσιν, ἐπεὶ σφισι δῶκ' ἐνοσίχθων· 35
τῶν νέες ὠκείαι ὥς εἰ πτερὸν ἢ ἐ νόημα.'

Ὡς ἄρα φωνήσας ἡγήσατο Παλλὰς Ἀθήνη
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἵχνια βαίνει θεοῖο.
τὸν δ' ἄρα Φαίηκες ναυσικλυτοὶ οὐκ ἐνόησαν

33. ὅς κ' ἄλλοθεν ἔλθῃ] Schol. H. Q., quoting the line on Od. 13. 119, gives the reading ὅτε κέν τις ἴκηται. ἔλθῃ with Bekk. and La Roche; most MSS. ἔλθοι.

Some compare the words πατρὸς ἐγγύθι ναίει with ποτικέκλιται αὐτῇ Od. 6. 308; see note there.

32. μάλα. This is to be closely connected with οὐ, and both words with ἀνέχονται, the combination containing a strong *litotes*. As we might say in vernacular, 'are not over and above fond of,' meaning, 'not at all fond of.' But οὐκ ἀνέχονται is a stronger expression than οὐ ξενίζουσι, signifying 'they cannot put up with,' or 'endure.' Nitzsch remarks here that the character ascribed by Athena to the Phaeacians is at variance with the sentiments expressed, not only by Nausicaa (Od. 6. 207), but also by Alcinous himself (inf. 186 foll.), and by the chiefs at his court (159 foll.). He assigns as the explanation of the inconsistency, that Athena's communication here does not throughout represent a statement of facts, but really embodies the thoughts of the wary and much-travelled hero, at the moment of entering a strange city, blended with the natural incident of his meeting a maiden with an urn upon her head, and asking the way of her. This seems rather too subtle a refinement. It is simpler to suppose that Athena is speaking only of the ordinary Phaeacians, whom a stranger would meet in the street: and according to Nausicaa's showing in bk. vi, they could make themselves very unpleasant.

34. θοῇσιν . . ὠκείησι. The two epithets are (so to speak) only verbally tautological: for the one is *epitheton ornans*, a conventional epithet, and the

other a special. Thus translate, 'trusting in the speed of their swift ships.' Yet even in this translation, though literally correct, the epithet 'swift' (θοῇσιν) is not sufficiently subdued; so completely has it been emptied of its meaning by its use as a class epithet. Sophocles (Aj. 710) imitates this in θοῶν ὠκυάλων νεῶν, where see Schneidewin's note.

36. ὥς εἰ . . νόημα. It would be incomprehensible that a simile involving so much self-reflection should first appear in the compressed form in which our passage exhibits it. Accordingly we find it set forth in full in Il. 15. 80 ὥς δ' ὅτ' ἂν αἰξὴ νόος ἀνέρος, ὅς τ' ἐπὶ πολλὴν | γαῖαν ἐλλουθὼς φρεσὶ πευκαλίμῃσι νοήσῃ· | ἐνθ' ἦν ἢ ἐνθα· μενοινῇσι δὲ πολλὰ, | ὥς κραιπνῶς μεμανῖα διέπτατο πότνια Ἥρη. Cp. h. Hom. Apoll. 186 ἐνθεν δὲ πρὸς Ὀλυμπον ἀπὸ χθονὸς, ὥς τε νόημα | εἴσι, ib. 448 νόημ' ὥς ἄλτο πέτεσθαι. The simile occurs in a somewhat altered form in h. Hom. Merc. 43 foll. ὥς δ' ὁπότ' ὠκὺ νόημα διὰ στέρνοιο περήσει | ἀνέρος, ὃν τε θαμειαὶ ἐπιστρωφῶσι μέριμναι, | ἢ ὅτε δινηθῶσιν ἀπ' ὀφθαλμῶν ἀμαρυγαί, | ὥς ἄμ' ἔπος τε καὶ ἔργον ἐμήδετο κύδιμος Ἑρμῆς. Ameis quotes as parallel passages Cic. Tusc. 1. 19 'Nihil est animo velocius; nulla est celeritas quae possit cum animi celeritate contendere;' also Gratius, Cyneg. 204; Theogn. 985; and the expression of Thales, ap. Diog. Laert. 1. 35 τάχιστος νοῦς· διὰ παντὸς γὰρ τρέχει. For the use of ὥς εἰ without any verb, see Od. 19. 39, 211, etc.

ἐρχόμενον κατὰ ἄστν διὰ σφέας· οὐ γὰρ Ἀθήνη 40
 εἶα ἐνπλόκαμος, δεινὴ θεὸς, ἥ ρά οἱ ἀχλὺν
 θεσπεσίην κατέχευε φίλα φρονέουσ' ἐνὶ θυμῷ.
 θαύμαζεν δ' Ὀδυσσεὺς λιμένας καὶ νῆας εἰσας
 αὐτῶν θ' ἡρώων ἀγορὰς καὶ τείχεα μακρὰ
 ὑψηλὰ, σκολόπεσσιν ἀρηρότα, θαῦμα ἰδέσθαι. 45
 ἀλλ' ὅτε δὴ βασιλῆος ἀγακλυτὰ δώμαθ' ἴκοντο,
 τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη·
 'Οὔτος δὴ τοι, ξεῖνε πάτερ, δόμος, ὃν με κελεύεις
 πεφραδέμεν· δῆεις δὲ διοτρεφέας βασιλῆας,
 δαίτην δαινυμένους· σὺ δ' ἔσω κίε μηδέ τι θυμῷ 50
 τάρβει· θαρσαλέος γὰρ ἀνὴρ ἐν πᾶσιν ἀμείνων
 ἔργοισιν τελέθει, εἰ καὶ ποθεν ἄλλοθεν ἔλθοι.
 δέσποιναν μὲν πρῶτα κιχήσσαι ἐν μεγάροισιν·

41. ἥ ρά οἱ] Ζηνόδοτος ἡ σφισιν γράφει, οὐκ εὔ· ἐν γὰρ τοῖς ἐξῆς (143) φησιν 'καὶ τότε δὴ ῥ' αὐτοῖο πάλιν χύτο θέσφατος ἀήρ' Schol. H. P. This is explained by Schol. P. Q. T. on sup. 15, remarking that the mist is made to envelope only Odysseus, οὐ τοῖς Φαίαισιν, ὡς ἐν τοῖς ἐξῆς Ζηνόδοτος. Cp. inf. 140 Schol. H. P. 52. ποθεν ἄλλοθεν] γράφεται 'εἰ καὶ μάλα [τηλύθεν]' Schol. Q. Bekker and others reject this line. The addition of it certainly spoils the general applicability of the gnome, which is far more sententious in form if it be made to end at ἀμείνων.

40. διὰ σφέας describes his movement as he passes through the midst of them on his way to the palace. Cp. δι' αὐτῶν ἐρχομένη Od. 10. 391, where the genitive gives a slightly different point of view. See Eurip. Hipp. 753 ἀ διὰ πόντιον κύμ' ἐπόρευσας.

41. ἐνπλόκαμος. This epithet is applied to Athena only here; but she is called ἡύκομος in Il. 6. 92, 273, 303.

43. θαύμαζεν. Notice the tense expressive of the constant process of wonder at each new marvel.

44. αὐτῶν marks the transition from the material city to its inhabitants: see on Od. 2. 154 πόλιν αὐτῶν. With the double meaning of 'public speaking' and 'place of assembly' in the use of the word ἀγοραί, some compare the word φῆμις, which in Od. 15. 467 signifies, according to Schol., ἐκκλησία, συνέδριον.

45. σκολόπεσσιν, used only here in Odyssey, occurs in the Iliad several times, as describing the palisade erected by the Greeks to defend their trench,

ὑπερθεν δὲ σκολόπεσσιν | ὀξέσιν ἡρήρει
 τοὺς ἔστασαν νῆες. Ἀχαιῶν | πυκνοὺς καὶ
 μεγάλους, δηίων ἀνδρῶν ἀλεωρήν Il. 12.
 55. Here it represents the palisade, or *chevaux de frise*, along the coping of the τείχεα μακρὰ. Cp. Od. 14. 10 δείματο [αὐλήν] ῥυτοῖσιν λάεσσι καὶ ἐθρίγκωσεν ἀχέρδω.

47. τοῖσι, used in a conversation between two persons: cp. Od. 5. 202.

49. δῆεις δὲ τάρβει. Cp. Il. 4. 385 πολέας δὲ κιχήσατο Καδμείωνας | δαινυμένους κατὰ δῶμα βίης Ἐτεοκλείης | ἐνθ' οὐδὲ ξεινός περ ἔων ἱππηλάτα Τυδεὺς | τάρβει.

50. δαίτην δαινυμένους. See note on Od. 6. 61.

53. δέσποιναν. The word is not found in the Iliad for this reason, that the relation it denotes is a domestic one. The point of this simple line has been generally mistaken, through a misinterpretation of κιχήσσαι. Thus Bothe, 'thou art to make thy suit first to the queen:' but (1) an interpretation which takes the word out of its obvious sense,

Ἀρήτη δ' ὄνομ' ἐστὶν ἐπώνυμον, ἐκ δὲ τοκῶν
 τῶν αὐτῶν οἷ περ τέκον Ἀλκίνοον βασιλῆα.
 Ναυσίθοον μὲν πρῶτα Ποσειδάων ἐνοσίχθων
 γείνατο καὶ Περίβοια, γυναικῶν εἶδος ἀρίστη,

55

and gives the tense, instead of its proper force, that of a virtual imperative, is harsh: and (2) it would be clumsy to make Athena, in her directions here, go over the same ground as Nausicaa has already insisted upon. Nitzsch, foreseeing perhaps the latter objection, subordinates this line to the next, thus:—‘the queen whom thou art to approach first is named Arete:’ but he is still open thus to the first objection, and besides to a new one, for μέν and δέ permit no such subordination in the pair of clauses they connect. There is no reason to look so curiously for the meaning which lies on the surface. *κίχῃσαι* is a simple future, and means not ‘approach’ nor ‘make suit to,’ but ‘find.’ (That *πρῶτα* qualifies *δέσποιναν* we are led to infer from the parallel passage, Od. 13. 226 *τὴν δ' Ὀδυσσεὺς γήθησεν ἰδὼν καὶ ἐναντίος ἦλθε, | καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα | ὦ φίλ' ἐπεὶ σε πρῶτα κίχάνω τῷδ' ἐνὶ χάρῳ*, where *πρῶτα* must refer to *σε*: cp. also Od. 3. 419, etc.) In what sense then was the queen the first person Odysseus was to find? The only sense in which any one entering a room containing a large company could be said to ‘find’ one person before another, would be that of his eye first resting upon such an one: ‘thine eye will rest first upon the queen of all that are in the hall.’ This intimation is quite consistent (1) with Nausicaa’s direction to push past the king to the queen, so long as *κίχῃσαι* does not mean ‘shalt come to;’ and also (2) with the statement in v. 49 *δήεις δὲ διοτρεφέας βασιλῆας κ.τ.λ.*, for this would be satisfied by a general consciousness of their presence; and, further, although *δήεις* (being quite general, of the finding of things as well as persons, whether expected or not) might have been used in the place of *κίχῃσαι*, it is no less true that *κίχῃσαι* (being only used of finding a person who is an object of search) could only properly be used of Arete and Alcinous. It is also consistent (3) with the account

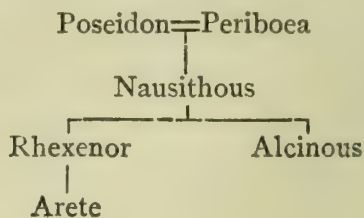
of Odysseus’ actual proceedings, inf. 136 foll. *εὔρε δὲ Φαιήκων ἡγήτορας ἥδὲ μέδοντας . . αὐτὰρ ὁ βῆ διὰ δῶμα . . ὅφρ' ἴκετ' Ἀρήτην τε καὶ Ἀλκίνοον βασιλῆα*, for it is most reasonable to suppose that he would mark Arete at his first entrance, and then, in spite of finding himself among the chiefs, make his way to her.

It may be added, that a stranger was regarded as the suppliant specially, with all the rights implied in the word, of the person with whom he first established relations: cp. inf. 301; Od. 13. 226–8 (quoted above), Soph. O. C. 85 *ἔδρας | πρῶτων ἐφ' ὑμῶν τῆσδε γῆς ἔκαμψ' ἐγώ*. Hence Arete says, Od. 11. 338 *ξείνος δ' αὖτ' ἐμός ἐστιν*.

54. *ὄνομα*, not accus., as if, ‘she is by name Arete;’ but, ‘Arete is her name.’ The only passages which are decisive point this way: Od. 9. 366 *ὅστις ἐμοί γ' ὄνομα*, Od. 19. 409 *τῷ δ' Ὀδυσσεὺς ὄνομ' ἔστω ἐπώνυμον*, and 24. 306 *αὐτὰρ ἐμοί γ' ὄνομ' ἐστὶν Ἐπήριτος*.

ἐπώνυμον refers properly to a *sur-name*, added with a special significance; as *Ἀλκύνονην καλέεσκον ἐπώνυμον, οὐνεκ' ἄρ' αὐτῆς | μήτηρ Ἀλκύνου πολυπενθέος οἶτον ἔχουσα | κλαίει* Il. 9. 562. Here Arete is so called *καθὸ ἀρητῶς καὶ εὐκταίως ἐγεννήθη* Schol. P. V. Compare the use of *ἐπί-κλησιν* Od. 5. 273. *Ἀρητος* is the name of one of Nestor’s sons, Od. 3. 414, of the grandfather of one of the suitors, 16. 395, and of a Trojan, Il. 17. 517. In later times the name *Θεαίτητος* corresponds to it.

τοκῶν refers here to ancestors and not to immediate parents; Alcinous being uncle as well as husband of Arete, as the genealogy shows:



ὀπλοτάτῃ θυγάτῃρ μεγαλήτορος Εὐρυμέδοντος,
 ὅς ποθ' ὑπερθύμοισι Γιγάντεσσιν βασίλευεν.
 ἀλλ' ὁ μὲν ὤλεσε λαὸν ἀτάσθαλον, ὤλετο δ' αὐτὸς, 60
 τῇ δὲ Ποσειδάων ἐμίγη, καὶ ἐγείνατο παῖδα
 Ναυσίθοον μεγάλθυμον, ὃς ἐν Φαίηξιν ἀνασσεῖ
 Ναυσίθοος δ' ἔτεκεν Ῥηξήνορά τ' Ἀλκινόον τε.
 τὸν μὲν ἄκουρον ἐόντα βάλ' ἀργυρότοξος Ἀπόλλων
 νυμφίον ἐν μεγάρῳ μίαν οἴην παῖδα λιπόντα 65
 Ἀρήτην· τὴν δ' Ἀλκίνοος ποιήσατ' ἄκοιτιν,
 καὶ μιν ἔτις ὥς οὗ τις ἐπὶ χθονὶ τίεται ἄλλη,
 ὅσσαι νῦν γε γυναιῖκες ὑπ' ἀνδράσιν οἶκον ἔχουσιν.
 ὥς κείνη περὶ κῆρι τετίμηταί τε καὶ ἔστιν

69. *τετίμηταί τε καὶ ἔστιν*] There seems something unsatisfactory about this reading, which Nauck describes as 'verba vitiosa,' but the MSS. give no variant. Bothe conjectures *τοκάδεσσιν*, which does but add further confusion.

59. *Γιγάντεσσιν*, according to some from *γίς* = *γῆ*, and *γα*, as in *γεγαῶς*, and so identical with *γηγενής*. Curtius supposes *γίγας* to be only a reduplication of the root *γα*. Cp. Pausan. 8. 29. 2 *Γιγάντων οὐδεμίαν ἐν Ἰλιάδι ἐποίησατο Ὅμηρος μνήμην, ἐν Ὀδυσσεΐᾳ δὲ* (10. 129) *ἔγραψε μὲν ὡς ταῖς Ὀδυσσεύς ναυσὶ Λαιστρυγόνες ἐπέλθοιεν Γίγασιν καὶ οὐκ ἀνδράσιν εἰκασμένοι· ἐποίησε δὲ καὶ τὸν βασιλέα τῶν Φαίακων λέγοντα* (Od. 7. 205, 206) *εἶναι τοὺς Φαίακας θεῶν ἐγγύς, ὥσπερ Κύκλωπας καὶ τὸ Γιγάντων ἔθνος. ἐν τε οὖν τούτοις δηλοῖ θνητοὺς ὄντας καὶ οὐ θεῶν γένος τοὺς Γίγαντας, καὶ σαφέστερον ἐν τῷδε ἔτι· ὅς ποθ' ὑπερθύμοισι... αὐτός. ἐθέλουσι δὲ αὐτῷ λαὸς ἐν τοῖς ἔπεσιν ἀνθρώποι οἱ πολλοὶ καλεῖσθαι.* Homer then knows nothing of the Gigantomachia of later legend, nor does he regard the Gigantes as Hesiod did, as monsters with serpent-feet, sprung from Uranus and Gaea, who thought to storm Olympus, but were hurled back by the thunderbolts of Zeus (Apollod. 1. 6. 1). Here we have no means of ascertaining whether (1) the Gigantes and their king were destroyed in some foolhardy expedition against another tribe; or (2) whether an insurrection of the people against their king ended in mutual disaster; or (3) whether the guilt of Eurymedon brought

destruction on himself and his people. The actual words are susceptible of any one of these three interpretations, of which (1) is perhaps the most likely, on the strength of the epithets *ὑπερθύμοισι* and *ἀτάσθαλον*.

64. *ἄκουρον... νυμφίον*, 'without male issue... before his bridal days were over.' This meaning seems to be sufficiently established by the words *μίαν οἴην παῖδα λιπόντα* that follow as epexegetis. But Nauck, from a gloss of Aristoph. *ἄγονρον*, proposes, needlessly, *ἄωρον*, sc. 'immatura morte ademptum,' which some modern commentators approve. It seems he had been married long enough to have had a daughter born him, unless we make Arete a posthumous child.

69. *περὶ κῆρι*, cp. Od. 5. 36.

τετίμηταί τε καὶ ἔστιν. A passage which recalls this is Plat. Sympos. 195 B *μετὰ δὲ νέων* [*ἔρως*] *ἀεὶ ξύνεστί τε καὶ ἔστιν*, where with *ἔστιν* must be supplied *νέος*. Nitzsch compares Propert. 2. 13. 38 (3. 4. 21 Weber) 'nec minus haec nostri notescet fama sepulcri, | quam fuerant Phthii busta cruenta viri.' As with 'fuerant' must be supplied 'nota,' so here with *ἔστιν* Nitzsch would supply *τιμῆεσσα*. But it is possible that *περὶ* is the word to be repeated:—'is honoured above

ἔκ τε φίλων παίδων ἔκ τ' αὐτοῦ Ἀλκινόοιο 70
 καὶ λαῶν, οἳ μιν ῥα θεὸν ὥς εἰσορόωντες
 δειδέχεται μύθοισιν, ὅτε στείχῃσ' ἀνὰ ἄστυ.
 οὐ μὲν γάρ τι νόου γε καὶ αὐτὴ δεύεται ἐσθλοῦ·
 οἷσιν τ' εὖ φρονέσῃ καὶ ἀνδράσι νείκεα λύει.
 εἴ κέν τοι κείνη γε φίλα φρονέσ' ἐνὶ θυμῷ, 75
 ἐλπωρή τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἰκέσθαι
 οἶκον ἐς ὑψόροφον καὶ σὴν ἐς πατρίδα γαῖαν.
 Ὡς ἄρα φωνήσας ἀπέβη γλαυκῶπις Ἀθήνη
 πόντον ἐπ' ἀτρύγετον, λίπε δὲ Σχερίην ἐρατεινὴν,
 ἵκετο δ' ἐς Μαραθῶνα καὶ εὐρυάγνιαν Ἀθήνην, 80
 δῦνε δ' Ἐρεχθῆος πυκινὸν δόμον. αὐτὰρ Ὀδυσσεὺς
 Ἀλκινόου πρὸς δώματ' ἔε κλυτὰ· πολλὰ δέ οἱ κῆρ
 ὥρμαιν' ἱσταμένῳ, πρὶν χάλκεον οὐδὸν ἰκέσθαι.

74. οἷσιν τ' εὖ φρονέσῃ] τινὲς δὲ χαριέστερον γράφουσι κατὰ γένος θηλυκὸν ἥσιν τ' εὖ φρονέσῃ [text φρονέουσι] καὶ ἀνδράσιν· ἤγουν αἷς γυναιξὶ φιληδεῖ καὶ οἷς ἀνδράσι προσέχει λύει τὰ νείκεα· φέρεται δὲ καὶ τρίτη γραφὴ αὕτη· ἥσιν ἐνφροσύνῃσι, ἤγουν ἰδίαις φρονήσεσι λύει δικαστικῶς τὰ νείκεα Eustath. ad loc. Similarly Schol. B. H. P. Q. T.; but Schol. C. E. M. more correctly οἷς εὖ φρονεῖ, οὐ γυναικῶν, ἀλλὰ καὶ ἀνδρῶν νείκεα λύει. 79, 80.] ὑποπτεύεται ὁ τόπος ὡς καὶ Χαῖρίς φησιν ἐν διορθωτικοῖς Schol. H. P. Probably on the ground that the passage may have been added by a later rhapsodist to gratify Athenian feeling.

all, as she is [in worth] above all.' Cp. Od. 1. 66 ὅς περὶ μὲν νόον ἐστὶ βροτῶν περὶ δ' ἱρὰ θεοῖσιν | ἀθανάτοισιν ἔδωκε. After ἔστιν the construction with τετίμηται is resumed in ἔκ τε φίλων κ.τ.λ. For the construction with ἔκ compare ἐφίληθεν ἐκ Διός Il. 2. 669.

72. δειδέχεται μύθοισιν, 'welcome with loyal speeches.' δειδέχεται (δείκνυμι) is the perfect tense; in Il. 9. 224 we have δείδεκτο, and in Il. 4. 4 δειδέχατο. The perfect appears as δέδειγμαι. Soph. Fr. 379 Dind. With the strengthened form of reduplication compare εἴμαρμαι, δέιδωκα, and δειδίσκομαι from root δικ.

73. καὶ αὐτὴ = 'vel ipsa per se,' meaning that she does not only shine with light reflected from the king.

74. οἷσιν τ' . . λύει, 'for those to whom she shows favour, be they even men, she settles disputes.' The meaning of εὖ φρονεῖν cannot be (whether we regard the sense, or the next line) 'gives wise counsel.' Nitzsch is led to

maintain this apparently by the wish to support his rendering of ἐνφρονέων Od. 2. 160. He is misled also as to the relation of this line to the preceding, by taking τε as the copulative; whereas it is exegetic, as inf. 129 ἐν δὲ δύνω κρήναι· ἥ μὲν τ' κ.τ.λ.; cp. also Od. 8. 124.

81. Ἐρεχθῆος . . δόμον, 'the strong house of Erechtheus' is the temple in the Acropolis dedicated to the joint worship of Athena and Erechtheus, as in Il. 5. 447 we find Leto and Artemis sharing a temple with Apollo. Cp. Il. 2. 547 Ἀθήνας . . | δῆμον Ἐρεχθῆος μεγάλῃτορος, ὃν ποτ' Ἀθήνη | θρέψε, Διὸς θυγάτηρ, τέκε δὲ ξείδαρος ἄρουρα, | καὶ δ' ἐν Ἀθήνῃσι εἶσεν ἐφ' ἐνὶ πτόνι νηῶ. Herodot. tacitly refers to this passage in 8. 55 ἔστι ἐν τῇ ἀκροπόλει ταύτῃ Ἐρεχθέος τοῦ γηγενέος λεγομένου εἶναι νηὸς ἐν τῷ ἐλαίῳ τε καὶ θάλασσα ἐνι.

83. ἱσταμένῳ. As Odysseus caught from without a glimpse of some of the glories of the palace, his pace betrayed

ὥς τε γὰρ ἡελίου αἶγλη πέλεν ἢ σελήνης
 δῶμα κάθ' ὑψερεφὲς μεγαλήτορος Ἀλκινόοιο. 85
 χάλκεοι μὲν γὰρ τοῖχοι ἐληλέδατ' ἔνθα καὶ ἔνθα,
 ἐς μυχὸν ἐξ οὐδοῦ, περὶ δὲ θριγκὸς κυάνοιο·
 χρύσειαι δὲ θύραι πυκινὸν δόμον ἐντὸς ἔεργον.
 σταθμοὶ δ' ἀργύρεοι ἐν χαλκῷ ἔστασαν οὐδῶ,
 ἀργύρεον δ' ἐφ' ὑπερθύριον, χρυσήν δὲ κορώνη. 90
 χρύσειοι δ' ἐκάτερθε καὶ ἀργύρεοι κύνες ἦσαν,

86. ἐληλέδατ'] παρατεταμένοι ἦσαν, εἰ δὲ ἐρηρέδατο, ἡρμωσμένοι ἦσαν ἢ ἐμπεπηγμένοι Schol. M. ἐληλάδατο, Ἰωνικῶς ἀντὶ τοῦ ἐληλασμένοι ἦσαν Schol. B. E. ἐληλέδατο, ἦλθεν ἀπὸ τοῦ ἐλεύθω Zonar. Lex. 693, quoted by La Roche. Buttm. ἐληλέατ', as in text of Cod. P., followed by Dindorf and Nauck.

the wonderment of his mind, as he 'stopped ever and anon,' πολλὰς ἔχων φροντίδων ἐπιστάσεις, as in Soph. Ant. 225.

84. ὥς τε . . σελήνης. See Od. 4. 45: Nitzsch remarks that the palace of Menelaus rather surpasses that of Alcinous in magnificence.

86. τοῖχοι. The description of the δόμος does not begin till v. 95; here we have the walls of the αὐλή, for θριγκὸς seems to refer to the finishing of open-air walls. Cp. Od. 14. 5-10, and 17. 266 ἐπήσκηται δὲ οἱ αὐλή | τοίχῳ καὶ θριγκοῖσι, θύραι δ' εὐερέες εἰσίν. So Eurip. Hel. 430 ἰδὼν δὲ δῶμα περιφερὲς θριγκοῖς τόδε | πύλας τε σεμνάς . . προσῆλθον. Accordingly μυχὸς here is only the inner end of the αὐλή, though elsewhere applied to δόμος, θάλαμος, κλισίη, ἀντρον, and to places, as μυχῶ Ἀργεος.

ἐληλέδατ', see crit. note. This form has the preponderance of MS. authority, and is quoted again by Schol. H. Q. on Od. 13. 4. Ameis thinks it may have been the reading of Aristarchus. See Curt. Gk. Etym. 575 'Bekker has adopted this form (sc. ἐληλέδατο) on good authority, (see Dindorf's Schol.) instead of the vulg. ἐληλάδατο. Buttm. (Ausf. Gr. I. 426) prefers the less well established form ἐληλέατο, standing to a stem ἐλα- in the same relation in which πεπτέατο does to root πτα. ἐληλέδατο on the other hand points back to a stem ἐλαγ-, from which would come a present ἐλάω, as illustrated by the forms ἡλάσθη, ἐλαστός. For analogous forms compare ἐρράδαται Od. 20. 354, ἀγωνίδαται Hdt.

9. 26, κεχωρίδαται ib. I. 140, ἐσκενάδαται 4. 58, ἀκηχέδατο Il. 17. 637. ἐλαύνειν here expresses the continuous line of the wall, as in ἐλαύνειν ὄγμον Il. 11. 68. If the reading ἐρηρέδατο (ἐρείδω) be adopted we shall have to notice an anomalous ε for ι, as in δει-δέχ-αται from δείκνυμι and ἀκ-ηχέδ-αται from ἀκαχίζω.

87. It is impossible to say with certainty what the 'coping of κύανος' was. Curt. connects the word with Skt. *cjānas*, 'dark smoke,' which accords well with μέλανος κυάνοιο Il. 11. 35. It has commonly been regarded as 'blue steel,' and Evans, L'âge du bronze, p. 14 f., supports this view. But such steel would soon rust, and would be quite unsuitable for mural decoration. The whole question is treated well by Helbig (Das Hom. Epos aus den Denkmälern erläutert, p. 79 foll.), who shows from Theophrastus that there were two kinds of κύανος, the natural (αὐτοφυής) and the artificial (σκεναστός). The first is Lapis lazuli, or real ultramarine; too rare and costly for such a θριγκός, the second is a kind of glass or enamel coloured with cobalt or smalt. Plates so coloured have been discovered at Mycenae (Schliemann, Mykenae, p. 183); and we may suppose such plates or tiles to have formed a frieze to the wall here described.

91. χρύσειοι . . κύνες, and (100), χρύσειοι . . κοῦροι. It is improbable that the poet intends by these descriptions anything more than *images* of dogs and boys. In support of this view we may (partly with Nitzsch), remark that,

οὓς Ἥφαιστος ἔτευξεν ἰδυίησι πραπίδεσσι
 δῶμα φυλασσέμεναι μεγαλήτορος Ἀλκινόοιο,
 ἀθανάτους ὄντας καὶ ἀγήρως ἤματα πάντα.
 ἐν δὲ θρόνοι περι τοῖχον ἐρηρέδατ' ἔνθα καὶ ἔνθα, 95
 ἐς μυχὸν ἐξ οὐδοῖο διαμπερές, ἐνθ' ἐνὶ πέπλοι
 λεπτοὶ εὐννητοὶ βεβλήατο, ἔργα γυναικῶν.
 ἔνθα δὲ Φαιήκων ἡγήτορες ἐδριόωντο
 πίνοντες καὶ ἔδοντες· ἐπηετανὸν γὰρ ἔχεσκον.
 χρύσειοι δ' ἄρα κοῦροι ἐυδμήτων ἐπὶ βωμῶν 100
 ἔστασαν αἰθομένας δαΐδας μετὰ χερσὶν ἔχοντες,
 φαίνοντες νύκτας κατὰ δώματα δαιτυμόνεσσι.

95. ἐρηρέδατ'] Here Schol. P. reads ἐληλέδατ' again, but interprets ἐμπεπηγότες ἦσαν. 100. βωμῶν] κακῶς οἱ βουνῶν γράφοντες. Ὅμηρος γὰρ βωμοὺς τὰς βάσεις φησί. Schol. of P. Cod. Vind. 56 gives πύργων.

(1) A tendency to hyperbolical expressions about works of imitative or mechanical art may be observed in Homer. Such expressions are intended to be a tribute to the skill of the artist. Thus the wheeled tripods, Il. 18. 376, are said to move αὐτόματοι . . θαῦμα ἰδέσθαι. Even in the description of the ἀμφίπολοι ib. 417, we may doubt whether we have more than a hyperbolical account of mechanical contrivances, ἀμφίπολοι . . ζῶησι νεήνισιν εἰοικυῖαι, | τῆς ἐν μὲν νόος ἐστὶ μετὰ φρεσὶν, ἐν δὲ καὶ αὐδὴ | καὶ σθένος, ἀθανάτων δὲ θεῶν ἀπο ἔργα ἴσασιν, for after all they are only ζῶησι νεήνισιν εἰοικυῖαι. To the same tendency may be referred the grandiloquence of Od. 11. 613 μὴ τεχνησάμενος μὴδ' ἄλλο τι τεχνήσαιο | ὃς κεῖνον τελαμῶνα ἐῆ ἐγκάθετο τέχνη. (2) Works of imitative art had not yet received their proper appellations, such as ἀνδριάς, etc.: see the whole description of the Shield in Il. 18, and therein, especially 577 foll. χρύσειοι δὲ νομῆες ἅμ' ἐστιχόωντο βόεσσι. Such objects borrowed the names of the things of which they were imitations.

94. ὄντας. This form occurs only in two other passages, Od. 19. 230 ὄντες, and ib. 489 οὕσης. Nitzsch doubts if we can read the ordinary form ἐόντας as a dissyllable. Inflexions which in later Greek would allow of contraction afford of course no parallel. But we

might derive some countenance from Od. 2. 148 ἔως (monosyll.), 9. 283 νέα (monosyll.), 9. 240 θυρέον (dissyll.), 18. 247 πλέονες (dissyll.), Il. 5. 256 ἐᾶ (monosyll.), 10. 344 ἐῶμεν (dissyll.), 8. 217 κηλέω (dissyll.). Perhaps the reading (Ahrens) βαρὺν εὐντα Theocr. 2. 3 suggests the possibility of retaining an epic form.

95. ἐν δέ (sc. δόμῳ), here of the interior of the men's apartment.

96. For διαμπερές = 'the whole way round,' see Od. 5. 256. The same meaning of ἔνθα καὶ ἔνθα (sup. 86), i.e. both length-wise and breadth-wise, occurs in Il. 7. 156 παρήγορος ἔνθα καὶ ἔνθα, and Od. 10. 517.

99. ἐπηετανόν (see Od. 4. 89), used here, and inf. 128, adverbially. Cp. Od. 10. 427. Hesych. interprets, συνεχές, ἀδιάλειπτον. παρατεταμένον διὰ παντὸς τοῦ χρόνου. δαισιλές.

100. βωμῶν, from root βα, as in βαίνω, properly anything on which one mounts; cp. Il. 8. 441 ἄρματα δ' ἅμ βωμοῖσι τίθει, where Schol. V. interprets τοῖς ἀναβαθμοῖς. Thus βωμός, when used as an 'altar,' differs from ἐσχάρα in having steps, or an ascent (ἀνάβασις) of some kind up to it. Here it denotes only a 'pedestal.' The statues are represented as carrying the torch grasped by both hands, as the preposition (μετά) shows.

102. Here φαίνοντες is used intransitively for 'giving light;' cp. Od. 19. 25

πεντήκοντα δέ οί δμωαὶ κατὰ δῶμα γυναῖκες
αἱ μὲν ἀλετρεύουσι μύλης ἔπι μήλοπα καρπὸν,
αἱ δ' ἱστοὺς ὑφώουσι καὶ ἡλάκατα στρωφῶσιν 105
ἤμεναι, οἷά τε φύλλα μακεδνῆς αἰγείροιο
καιρουσσέων δ' ὀθονέων ἀπολείβεται ὑγρὸν ἔλαιον.

104. μύλης] Al. μύλης and μύλοισ. Apoll. Lex. gives μύλης. Od. 20. 111 seems to support the reading μύλης, and ib. 106 μύλης. 107. καιρουσσέων] Ἀρίσταρχος καιροσέων Schol. B. H. M. P. T. 'In antiquioribus autem Odysseae exemplis videtur fuisse καιροσέων' Buttm. ap. Schol. ed. Dind. But the word is properly written καιρουσσέων, the regular contraction for καιροεσσέων (from καιρόεις), which La Roche adopts from Bergk, Philol. xvi. 578 foll. See his critical note ad loc. For the interchange between ο and ου cp. βοσί for βουσί Jacobs, ad Anthol. Pal. 374.

δμωὰς δ' οὐκ εἶας προβλωσκέμεν αἶ κεν ἔφαινον, so that νύκτας must be taken as accus. of duration of time. See also Od. 18. 307 λαμπτήρας τρεῖς ἵστασαν ἐν μεγάροισιν | ὄφρα φαίνουσιν.

103. πενήκοντα. The same number of handmaids is found in the house of Odysseus, Od. 22. 421. Cp. Virg. Aen. 1. 703 'quingenta intus famulae.'

104. μήλοπα, 'corn apple-hued,' sc. yellow. Others connect it with μαλός, 'white,' 'glistening.'

106. οἷά τε φύλλα. The point of comparison is the constant movement of the women at their task. This is better than the notion, which Nitzsch espouses, of their sitting as close together as leaves grow on the aspen. Leaves in general, while they may afford an illustration of multitude, as Il. 2. 468, 800, supply similes for other ideas as well; for instance, they are a type of perishableness, Il. 21. 464. The leaves of the aspen are not remarkable for their closeness but for their tremulous movement. Besides, Nitzsch's interpretation would rather require ὅσσα τε than οἷά τε. The Schol. M. P. V. gives both interpretations: φύλλα δὲ ἥτοι διὰ τὸ πλῆθος, ἢ διὰ τὸ εὐκίνητον τῶν χειρῶν ἐν τῷ στρέφειν τὴν κρόκην, ὥς καὶ τὰ φύλλα τῆς αἰγείρου ἀντεστραμμένα ἀλλήλοις καὶ εὐκίνητα ῥαδίως καὶ ὑπὸ τυχεύουσας αὔρας, ὥς καὶ Σοφοκλῆς ἐν Αἰγεί (Frag. Dind. 24) ὥσπερ γὰρ ἐν φύλλοισιν αἰγείρου μακρὰς, | κὰν ἄλλο μηδὲν, ἀλλὰ τοῦ- κείνης κἀρα | κινεῖ τις αὔρα κἀνακουφίζει πτερόν.

107. καιρουσσέων, contracted for καιροεσσέων (see crit. note), 'close-woven.' καιρόεις is from καῖρος (Lat. *lícium*, Engl.

leash), the loop which holds each vertical thread in the loom. καῖρος δὲ ὁ μῖτος, δι' οὗ τοὺς στήμονας ἐναλλάττουσι χάριν τοῦ τὴν κρόκην πλέκεσθαι Schol. B. H. M. P. T. A web in which the καῖροι stand close together is therefore necessarily of close texture.

ἀπολείβεται ὑγρὸν ἔλαιον. Nitzsch understands this as referring to the close texture of the linen, which is too thick to let oil soak through its interstices. He quotes from Plutarch, de Pyth. Oracl. 4. t. 9. p. 253 ed. Hutt, καὶ Ὅμηρος εἶπε· καιροσέων . . ἐνδεικνύμενος τὴν ἀκρίβειαν καὶ λεπτότητα τοῦ ὕφους τῷ μὴ προσμένειν τὸ ἔλαιον ἀλλ' ἀπορρεῖν καὶ ἀπολισθαίνειν τῆς πυκνότητος μὴ διεΐσης. A modification of this view is suggested by a passage in Athenaeus 13. 582, from which it appears that oil was actually used freely in the fulling and dressing of clothes. Glycerium sends her maid to the fuller to bring home her dress, but the man says the garment is not ready, and that the girl cannot have it unless she can bring him a supply of oil, his stock being exhausted: ὁ γναφεὺς δ' εἶπεν· Ἄν γ' ἐλαδίου | ταρτημόριά μοι, φησὶ, προσενέγκης τρία, | κόμισαι. τὸ κωλύον γὰρ ἐστὶ τοῦτό με. | Ἡ δ' ὥς ἀπήγγειλεν, τάλαιν', εἶπεν, κακῶν | ἢ Γλυκέριον· μέλλει γὰρ ὥσπερ μαινίδας ἀποτηγανίζειν (to fry) φησὶ μου τὸ λήδιον. The passage must of course be considered with two others: Il. 18. 596 χιτῶνας | εἶατ' ἐνννήτους, ἦκα στίλβοντας ἐλαίῳ, and Od. 3. 408 λίθοι ξεστοὶ ἀποστίλβοντες ἀλείφατος, (where see note). The majority of commentators concur in understanding the 'oil' in all three passages to mean, the *appearance* of oil, i.e. glossiness. In the pas-

ὅσσον Φαίηκες περὶ πάντων ἱδρὶες ἀνδρῶν
 νῆα θοὴν ἐνὶ πόντῳ ἐλαυνέμεν, ὥς δὲ γυναιῖκες
 ἰστῶν τεχνῆσαι· περὶ γάρ σφισι δῶκεν Ἀθήνη
 ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς. 110
 ἔκτοσθεν δ' αὐλῆς μέγας ὄρχατος ἄγχι θυράων
 τετράγνος· περὶ δ' ἔρκος ἐλήλαται ἀμφοτέρωθεν.
 ἔνθα δὲ δένδρεα μακρὰ πεφύκασι τηλεθόωντα,
 ὄγχυαι καὶ ῥοιαί καὶ μηλέαι ἀγλαόκαρποι 115
 συκέαι τε γλυκεραί καὶ ἐλαῖαι τηλεθόωσαι.
 τάων οὐ ποτε καρπὸς ἀπόλλυται οὐδ' ἀπολείπει
 χείματος οὐδὲ θέρεως, ἐπετήσιος· ἀλλὰ μάλ' αἰεὶ
 ζεφυρίῃ πνείονσα τὰ μὲν φύει, ἄλλα δὲ πέσσει.
 ὄγχυη ἐπ' ὄγχυη γηράσκει, μῆλον δ' ἐπὶ μήλῳ, 120
 αὐτὰρ ἐπὶ σταφυλῇ σταφυλῇ, σῦκον δ' ἐπὶ σύκῳ.
 ἔνθα δέ οἱ πολύκαρπος ἀλὼν ἑρρίζωται,

110. ἰστῶν] Schol. V. on Il. 24. 487 gives ἰστῶ. The common reading ἰστόν was the natural accompaniment of the reading τεχνῆσαι (see below). As the accusative is an unprecedented construction with an adjective in -εις (reading τεχνῆσαι), La Roche adopts ἰστῶν from two Viennese MSS. τεχνῆσαι] So Vind. 56. Gl. M. V. gives τεχνῆσαι, τεχνίτιδες. 'Vera quam Bekkerus restituit scriptura τεχνῆσαι est, de qua vid. Lobeck. Pathol. Elem., vol. i. 343' Dindorf, Schol. ad loc. Vulg. τεχνῆσαι. 114. πεφύκασι] So Herodian. πεφύκει is the reading of the MSS. See on Od. 11. 304.

sage quoted from the Iliad this is conceivably the case. In the first quotation from the Odyssey we saw that ἀλειφαρ was probably a kind of varnish, and in the words before us the use of so strong a phrase as ἀπολείβεται ἐλαιον goes far to support the interpretations which refer to real oil. Cp. h. Hom. 24. 3 πλοκάμων ἀπολείβει' ἐλαιον.

109. ὥς is parallel to ὅσσον.

110. ἰστῶν τεχνῆσαι, see crit. note. Cp. for the form τιμῆντα Il. 18. 475. The adjective in this clause is parallel to ἱδρὶες (108), and ἰστῶν to νῆα ἐλαυνέμεν. If the infinitive τεχνῆσαι be retained, it will form the antithesis to ἐλαυνέμεν. But elsewhere in Homer only the middle voice τεχνάομαι is found.

112. ὄρχατος, 'proprie idem est atque ὄρχος a quo forma non magis differt quam μέσσατος a μέσσος: invaluit tamen usus ut ὄρχος diceretur στίχος φυτῶν, ordo singulus plantarum vel. arborum,

ὄρχατος autem istorum ordinum complexio, sive hortus' Bothe.

114. πεφύκασι, for which some read πεφύκει, has here a short penult. In v. 128 we have the form πεφύασι. There are only two instances of this short ending in Homer, viz., πεφύασι, as here, and λελόγχᾱσι Od. 11. 304. 'For other examples in Ionic, see Curt. Verb. ii. 166. In these forms the α belongs to the ending, since -ασι is for -ᾱτι, which corresponds to the -ντι of the Doric φα-ντι. The forms in -ασι are of later origin.' Monro, H. G. § 5, cp. also § 7.

118. χείματος, 'neither in winter nor in summer.' To this is added, as epexegetis, ἐπετήσιος, in agreement with καρπός: 'lasting all the year.'

119. ζεφυρίῃ. For a list of feminine adjectives used as nouns substantive see on Od. 1. 97; and for the prosody of the line cp. Od. 12. 423.

122. ἔνθα δέ. Here follows the de-

τῆς ἕτερον μὲν θειλόπεδον λευρῷ ἐνὶ χώρῳ
 τέρσεται ἡελίῳ, ἐτέρας δ' ἄρα τε τρυγώωσιν,
 ἄλλας δὲ τραπέουσιν· πάροιθε δέ τ' ὄμφακές εἰσιν

125

123. θειλόπεδον] Al. εἰλόπεδον. Cp. Lobeck, Path. Elem. 1. 101 'εἰλόπεδον non legitur nisi apud scriptores Byzantinae aetatis Scholiastas et Glossographos.' Bekker writes μὲν θ' εἰλόπεδον, which Nauck follows.

scription of another part of the ὄρχατος. Altogether three scenes are described, all introduced by ἐνθα δέ. (1) The fruit garden 114-121; (2) the vine ground, 122-126; and (3) the garden of herbs, 127, 128. In v. 121 the mention of σταφυλή is unexpected, as vines belong properly to the πολύκαρπος ἀλωή.

ἐρρίζωται. The Schol. interprets this πεφύτευται, nor would there be any objection to transfer to the vineyard a word which, on this interpretation, can belong only to the vines. But such a meaning is hardly adequate to the word ρίζουσθαι, which signifies 'to be rooted,' in the sense of 'fixed firmly:' cp. Od. 13. 162 ὅς μιν [ναῦν] λᾶαν ἔθηκε καὶ ἐρρίζωσεν ἐνερθε, and especially Soph. O. C. 1590 τὸν καταρράκτην ὁδὸν | χαλκοῖς βάθροισι γῆθεν ἐρρίζωμένον. So here possibly the word points to the excavations and solid foundations made for the wine-press, if not also to an encircling κάπετος (cp. Il. 18. 564), which, as going deep below the surface, are regarded as the 'roots' of the ἀλωή.

123. In the vineyard again are presented to us three locally distinct scenes, of which the first and third are subdivided—(1) the ripe grapes, of which some are left to hang [ἕτερον μὲν], and others are being gathered [ἐτέρας δέ]; (2) the treading of the grapes; (3) the grapes, which are (a) just formed, or (b) are just changing colour. The description, though adequate and exact, is very concise, and the poet has been as sparing as possible of those localising or enumerative words which are the mere framework of a description. Thus, the three scenes form a back-ground, a centre, and a fore-ground; but we are left to find this out from the word πάροιθε. And again, grammatically, while we have the pronoun ἄλλος to mark out the second scene, for the first and last we have no corresponding distinctive words. All the hint we have for these is the pronoun of dual distinction, ἕτερος, which indicates that in what precedes the clause ἄλλας δέ

τραπέουσιν and in what follows it we have respectively two subdivisions of one scene. For a similar economy of formally distinctive words cp. Livy 5. 8 ad fin. 'pauci reipublicae, huic atque illi, ut quosque studium privatim aut gratia occupaverunt, adsunt;' where 'huic atque illi' points to two classes of partisans, subdivisions of an unexpressed 'plerique,' standing in contrast to 'pauci.'

This interpretation seems more symmetrical than that of Nitzsch, and more faithful to the distinction of ἄλλος and ἕτερος. Nitzsch divides thus: 1st scene, introduced by ἕτερον; 2nd, introduced by ἐτέρας with ἄλλας subordinated to it. It may be added that no poet or painter would be likely to make the scene of the wine-press a mere accessory feature to the gathering.

τῆς ἕτερον .. τρυγώωσιν, 'one part of it, a warm spot on level ground, is dried by the sun, other grapes again they are gathering.' That is, the gatherers are busy upon some of the vines, but others they have left untouched, that the bunches may become sun-dried, and fit for making 'vinum passum,' i.e. raisin wine. This is in better general keeping with the scene than to suppose the bunches already cut from the vine and hung up to dry.

θειλόπεδον, or εἰλόπεδον (see crit. note), stands as the subject to τέρσεται, though more properly σταφυλαὶ τέρσσονται: it is by a similar transference that ἕτερον agrees with θειλόπεδον though contrasted with ἐτέρας [σταφυλάς].

125. τραπέουσιν, 'are treading.' Compare ἀ-τραπ-ός, and Angl. 'tramp.' In the concise phrase, ἄλλας δὲ τραπέουσιν, is presented the whole scene of the full baskets brought by the gatherers and emptied into the wine-vat, the treading out of the grapes with mirth and song, and the drawing off of the purple juice.

πάροιθε, in the foreground are rows of vines whose grapes are still unripe.

ἄνθος ἀφιεῖσαι, ἕτεραι δ' ὑποπερκάζουσιν.

ἔνθα δὲ κοσμηταὶ πρασιαὶ παρὰ νεάτον ὄρχον

παντοῖαι πεφύασιν, ἐπηετανὸν γανόωσαι·

ἐν δὲ δύω κρήναι ἡ μὲν τ' ἀνὰ κήπον ἅπαντα

σκίδνεται, ἡ δ' ἐτέρωθεν ὑπ' αὐλῆς οὐδὸν ἴησι

130

πρὸς δόμον ὑψηλὸν, ὅθεν ὑδρεύοντο πολῖται.

τοῖ' ἄρ' ἐν Ἀλκινόοιο θεῶν ἔσαν ἀγλαὰ δῶρα.

Ἔνθα στὰς θηεῖτο πολύτλας διὸς Ὀδυσσεύς.

αὐτὰρ ἐπειδὴ πάντα ἐῷ θηήσατο θυμῷ,

καρπαλίμως ὑπὲρ οὐδὸν ἐβήσετο δώματος εἴσω.

135

εὔρε δὲ Φαιήκων ἡγήτορας ἡδὲ μέδοντας

σπένδοντας δεπάεσσιν ἐυσκόπῳ ἀργειφόντῃ,

ὧ πυματῷ σπένδεσκον, ὅτε μνησαίατο κοίτου.

The words ἕτεραι δέ in the next line imply a corresponding ἕτεραι μὲν before ἄνθος ἀφιεῖσαι, 'some just shedding their blossom' (i. e. 'having just shed it,' else they would not yet have become ὄμφακες).

126. ὑποπερκάζουσιν, 'are faintly colouring,' with the dark hue of the ripening grape. The adj. περκνός or πέρκος, which Hesych. interprets by γλαυκός, μέλας, καὶ τὰ ὅμοια, is connected with Skt. *pr̥kñis*, an epithet used of spotted or brindled cows; compare πόρκας ἐλάφους. The form of the sentence suggests ὑποπερκάζουσαι as a symmetrical parallel to ἀφιεῖσαι, but in the second clause the participle changes into a finite verb. Cp. Il. 18. 535 ἐν δ' Ἔρις, ἐν δὲ Κυδοιμὸς ὀμίλειον, ἐν δ' ὀλοή Κῆρ | ἄλλον ζῶν ἔχουσα νεκύτατον, ἄλλον ἄουτον, | ἄλλον τεθνηῶτα κατὰ μόθον ἔλκε ποδοῖν. The marvel both in the garden and the vineyard is that the various stages of growth and maturity are all going on together. Cp. Soph. Thyest. Frag. 239 Dind. ἔστι γὰρ τις ἐναλία | γῆς Εὐβοείας· τῇδε βάκχειος βότρυς | ἐπ' ἡμαρ ἔρπει· πρῶτα μὲν λαμπρὰς ἔω | κεκλημάτῳ χῶρος εὐανθὲς δέμας· | εἴτ' ἡμαρ αὔξει μέσσον ὄμφακος τύπον, | καὶ κλίνεται γε κάποπερκοῦται βότρυς· | δείλη δὲ πᾶσα τέμνεται βλαστούμενῃ | καλῶς ὀπώρα, κἀνακίρνεται ποτόν.

127. ἔνθα δέ, as sup. 122; where see note. The garden of herbs borders on the vineyard. 'Skirting the outer-

most row' of vines 'are trim beds of herbs of all sorts, ever freshly green.' Schol. B. E. interprets κοσμηταὶ πρασιαὶ by κατασκευασταὶ λαχανιαί, and the proper meaning of πρασιαί seems to be 'leek-beds,' from πράσον. There is no idea here of a flower-garden, nor any trace in Homer of the cultivation of flowers. Here we have a kitchen-garden only, the fresh green of which is described by the word γανόωσαι, from root γαF, as γαίω, γάνυμαι, and Lat. 'gaudeo.'

129. κήπος here is the enclosure containing the πρασιαὶ just mentioned.

130. σκίδνεται, 'is led in rills.'

ἐτέρωθεν = 'over against it,' as in Il.

6. 247. The word does not imply distance between the two fountains, but merely their position, opposite one another.

ἴησι, intrans., as Od. 11. 239 ὅς πολὺ κάλλιστος ποταμῶν ἐπὶ γαίαν ἴησι. This second spring was carried from outside underneath the entrance of the court, and issued, perhaps in a basin, in the centre of the court, midway between the entrance and the banquet-hall. But the word ὅθεν refers immediately to κρήνη, implying that the townspeople drew water at the fountain-head, or, at any rate, at some point in the stream before it reached the αὐλῆς οὐδός.

138. ὧ πυματῷ. Schol. V. ἐπεὶ ὀνειροπομπὸς ἡ ὕπνου παρεκτικός· διὸ καὶ εἴλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα

αὐτὰρ ὁ βῆ διὰ δῶμα πολύτλας δῖος Ὀδυσσεὺς,
πολλὴν ἡέρ' ἔχων, ἣν οἱ περίχευεν Ἀθήνη, 140
ὄφρ' ἔκετ' Ἀρήτην τε καὶ Ἀλκίνοον βασιλῆα.
ἀμφὶ δ' ἄρ' Ἀρήτης βάλε γούνασι χεῖρας Ὀδυσσεὺς,
καὶ τότε δῆ ρ' αὐτοῖο πάλιν χύτο θέσφατος ἀήρ.
οἱ δ' ἄνεω ἐγένοντο δόμον κάτα φῶτα ἰδόντες,
θαύμαζον δ' ὀρόωντες· ὁ δὲ λιτάνευεν Ὀδυσσεύς· 145
'Ἀρήτη, θύγατερ Ῥηξήνορος ἀντιθέοιο,
σὸν τε πόσιν σά τε γούναθ' ἰκάνω πολλὰ μογήσας,
τούσδε τε δαιτυμόνας, τοῖσιν θεοὶ ὄλβια δοῖεν
ζῶέμεναι, καὶ παισὶν ἐπιτρέψειεν ἕκαστος
κτῆματ' ἐνὶ μεγάροισι γέρας θ' ὃ τι δῆμος ἔδωκεν. 150
αὐτὰρ ἐμοὶ πομπὴν ὀτρύνετε πατρίδ' ἰκέσθαι
θᾶσσον, ἐπεὶ δὴ δηθὰ φίλων ἄπο πῆματα πάσχω.'

140. *περίχευεν*] See on sup. 41. Here Zenodotus has no variant. 144. *ἄνεω*] Ἀριστάρχῳ καὶ τοῖς ἀπὸ τῆς Ἀριστάρχου σχολῆς συνηρέσκετο μὴ μᾶλλον ὄνομα ἐκδέχεσθαι, ὡς ἐπίρρημα δέ, etc., and so written *ἄνεω*, Apoll. de Adv. 554 quoted by La Roche H. T. 191. 145. *δὲ λιτάνευεν*] The reading of Aristarchus. See La Roche H. T. 389 foll. Vulg. δ' ἐλλιτάνευεν. 149. *ἐπιτρέψειεν*] οὕτως αἱ Ἀριστάρχου Schol. H. P. ἐπιτρέψειαν Schol. M. V.

θέλγει.' But Nitzsch remarks that the idea of Hermes as the dream-god belongs to the later conception of his office as *ψυχοπομπός*, Zeus being in Homer the real dispenser of dreams. He says further that the wand of Hermes is not the symbol of natural sleep, but of some extraordinary trance; and a good night's rest was too much a matter of course to be made the subject of a special libation. Nitzsch compares this libation to the one offered in later times to Ζεὺς Σωτήρ or Τέλειος, and thinks it was offered to Hermes as guardian and protector, so as to leave the whole household in his custody for the night.

140. *ἡέρ' ἔχων*. Cp. the phrases *εἴματα ἔχειν* Od. 17. 24, *τεύχεα ἔχειν* Il. 10. 440.

143. *αὐτοῖο*. Not simply 'from him,' but 'from the hero himself.' The hero *himself* was now visible. With the use of the gen. after *πάλιν χύτο* cp. Il. 18. 138 *πάλιν τράπεθ' υἱὸς ἑῆος*, 20. 439 *καὶ τό γ' Ἀθήνη | πνοιῇ Ἀχιλλῆος πάλιν ἔτραπε*.

144. *ἰδόντες... ὀρόωντες*. A hush

fell on them the moment they caught sight of him, and they kept wondering as they gazed upon him; *εἰκότως ἐθαύμαζον ὅτι προσιόντα οὐκ εἶδον* Schol. P. Q. T.

148. *ὄλβια δοῖεν*. The occurrence of these words by themselves in Od. 8. 413 suggests as the probable construction of *ζῶέμεναι*, that it is an epexegetic addition, 'prosperity—for them to live in,' 'throughout their life,' rather than directly governed by *δοῖεν*.

150. The *γέρας* conferred by the people is the royal demesne, *τέμενος πατρώιον*, cp. Od. 6. 293. The prayer is that their possessions may be enjoyed after them by their children, and not by strangers, so that *παισίν* is emphatic.

152. *θᾶσσον*. The force of the comparative is almost equivalent to 'the sooner the better.' It is frequently used with imperatives, as Od. 10. 72; 16. 130; 20. 154, etc.; but the order of words here rather implies its close connection with *ἰκέσθαι*, parallel to *κρηπαλίμως* in Od. 6. 311 foll. *ἵνα*

Ὡς εἰπὼν κατ' ἄρ' ἔζετ' ἐπ' ἐσχάρῃ ἐν κονίῃσι
πὰρ πυρί· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.

ὁψὲ δὲ δὴ μετέειπε γέρων ἥρως Ἐχένης, 155

ὃς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν
καὶ μύθοισι κέκαστο, παλαιά τε πολλά τε εἰδώς·
ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·

Ἑλκινό', οὐ μὲν τοι τόδε κάλλιον οὐδὲ ἔοικε,
ξείνον μὲν χαμαὶ ἥσθαι ἐπ' ἐσχάρῃ ἐν κονίῃσιν· 160

οἶδε δὲ σὸν μῦθον ποτιδέγμενοι ἰσχανόωνται.

ἀλλ' ἄγε δὴ ξείνον μὲν ἐπὶ θρόνου ἀργυροήλου

εἶσον ἀναστήσας, σὺ δὲ κηρύκεσσι κέλευσον

οἶνον ἐπικρῆσαι, ἵνα καὶ Διὶ τερπικεραύνῃ

σπείσομεν, ὃς θ' ἰκέτησιν ἅμ' αἰδοίοισιν ὀπηδεῖ. 165

δόρπον δὲ ξείνῳ ταμίῃ δότῳ ἔνδον ἐόντων·

Αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἱερὸν μένος Ἀλκινόοιο,

χειρὸς ἐλὼν Ὀδυσῆα δαΐφρονα ποικιλομήτην

ᾠρσεν ἀπ' ἐσχαρόφιν καὶ ἐπὶ θρόνου εἶσε φαινοῦ,

155. Ἐχένης] γρ. Ἀλιθέρης Schol. P. 156. προγενέστερος] Bekk. προγενέ-
στατος. 159. οὐ μὲν τοι τόδε] γρ. οὐ μὲν καὶ τό γε Schol. H. P.

νόστιμον ἡμᾶρ ἶδαι | καρπαλίμως. Cp.
inf. 194.

153. ἐπ' ἐσχάρῃ, 'at the hearth.'
He sits in the posture of a suppliant;
though, as Ameis reminds us, there is
no distinct notion of sanctity or
sanctuary connected with the hearth
in Homer. In Apoll. Rhod. 4. 693
Medea and Jason are represented as
taking refuge at the hearth of Circe,
τοὺς δ' ἐν λιπαροῖσι κέλευσεν | ἥ γε
θρόνοισι ἔξεσθαι . . τῷ δ' ἄνεω καὶ ἀναυδοὶ
ἐφ' ἐστὶν αἰζάντες | ἵζανον, ἥ τε δίκη
λυγροῖς ἰκέτησι τέτυκται. So in Hdt. I.
35 ἐπίστιος stands as the equivalent of
ἰκέτης. Cp. also Plutarch, Vit. Themist.
I. 485 Reisk. πρὸς τὴν ἐστίαν (sc.
'Αδμήτου) κατέπεσε. These passages
show that ἐστία implies far more than
ἐσχάρα. See Od. 14. 159 ἵστω νῦν
Ζεὺς πρῶτα θεῶν, ξενίῃ τε τράπεζα, |
ἰστίῃ τ' Ὀδυσῆος ἀμύμονος, ἣν ἀφικάνω.

156. προγενέστερος, not governing
Φαιήκων, which is a partitive gen. after
ὅς, but standing alone as a qualifying

comparative, like our use of *elder-ly*.
Cp. γεραίτερος Od. 3. 362.

159. οὐ μὲν τοι. The return to this
is ἀλλ' ἄγε v. 162, while ξείνον μὲν
(160) is answered by οἶδε δέ. The
comparative κάλλιον means that this
unusual way of treating a stranger is
no improvement upon, 'not more
honourable than,' their ordinary custom
of bidding him welcome. See Od. 3.
69 foll. The infinitive ἥσθαι is the
epexegetis to τόδε, as Od. I. 370, 376;
4. 197; II. 363; 19. 283; 20. 52; 21.
126.

161. οἶδε, 'thy people here, waiting
for a bidding from thee, are putting
constraint on themselves.'

ἰσχανόωνται, from a lengthened form
of ἵσχω, with frequentative force; cp.
ἐρυκανόωσι. The only forms found are
ἰσχανάας, -άα, -όωσιν, -όων, -όωσαν, and
in the middle ἰσχανόωνται, -όωντο,
-αάσθω, and the iterative ἰσχανάασκον.

164. ἐπικρῆσαι, i.e. 'to mix *with*
the water,' as ἀνὰ . . κέρασσε Od. 3. 390.

υἷὸν ἀναστήσας ἀγαπήνορα Λαοδάμαντα, 170

ὃς οἱ πλησίον ἴζε, μάλιστα δέ μιν φιλέεσκε.

χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα

καλῇ χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,

νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.

σῖτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα, 175

εἶδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων.

αὐτὰρ ὁ πῖνε καὶ ἦσθε πολύτλας δῖος Ὀδυσσεύς·

καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο·

‘Ποντόνοε, κρητῆρα κερασσάμενος μέθυ νεῖμον

πᾶσιν ἀνὰ μέγαρον, ἵνα καὶ Διὶ τερπικεραύνῳ 180

σπείσομεν, ὅσθ' ἰκέτησιν ἅμ' αἰδοίοισιν ὀπηδεῖ.’

ᾧΩς φάτο, Ποντόνοος δὲ μελίφρονα οἶνον ἐκίρνα,

νώμησεν δ' ἄρα πᾶσιν ἐπαρξάμενος δεπάεσσιν.

αὐτὰρ ἐπεὶ σπείσαν τ' ἐπιόν θ' ὅσον ἤθελε θυμὸς,

τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε· 185

‘Κέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες,

ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.

νῦν μὲν δαισάμενοι κατακείμετε οἴκαδ' ἰόντες·

ἡῶθεν δὲ γέροντας ἐπὶ πλέονας καλέσαντες

ξείνον ἐνὶ μεγάροις ξεινίσσομεν ἡδὲ θεοῖσι 190

ρέξομεν ἱερὰ καλὰ, ἔπειτα δὲ καὶ περὶ πομπῆς

μνησόμεθ', ὥς χ' ὁ ξεῖνος ἀνευθε πόνου καὶ ἀνίης

πομπῇ ὑφ' ἡμετέρῃ ἦν πατρίδα γαῖαν ἵκηται

174. ἐτάνυσσε τράπεζαν] ἀθετεῖται τὸ ἔπος ὡς ἀσύμφωνον τῇ τοῦ Ὀμήρου συνηθείᾳ· οὐ γὰρ ποιεῖ τὰς τραπέζας ἀφαιρουμένας παρόντων τῶν δαιτυμόνων Schol. H. P. Q. T. It would seem that this Schol. should be assigned to inf. 232. 177.] After this verse is inserted in Cod. Ven. 456 αὐτὰρ ἐπεὶ δείπνησε καὶ ἤραρε θυμὸν ἐδωδῇ. 183.] βραχὺ διασταλτέον μετὰ τὸ πᾶσιν Schol. P. 192. μνησόμεθ'] γρ. φρασσόμεθα Schol. M.

171. μάλιστα δέ μιν φιλέεσκε. With this paratactic clause, introduced by the demonstrative instead of the relative, cp. Il. 3. 386 foll. γρὴν . . ἥ οἱ . . ἥσκειν εἴρια καλὰ, μάλιστα δέ μιν φιλέεσκε. Cp. also Od. 1. 71; 2. 54. The subject to φιλέεσκε is πατήρ.

182. μελίφρονα, ‘honey-hearted,’ Tennyson. This translation gives a certain personality to οἶνος, like our

use of ‘generous wine.’ Cp. εὐήνωρ οἶνος Od. 4. 622. μελίφρων is used as an epithet of πυρός Il. 8. 188, σῖτος Od. 24. 489, ὕπνος Il. 2. 34.

188. κατακείμετε. Some regard this as the aorist imperative, others as a desiderative form. See on Od. 1. 424.

189. Join ἐπὶ with καλέσαντες, ‘bidding them gather to the meeting.’

χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐστὶ,
 μηδέ τι μεσσηγύς γε κακὸν καὶ πῆμα πάθῃσι 195
 πρὶν γε τὸν ἧς γαίης ἐπιβήμεναι· ἔνθα δ' ἔπειτα
 πείσεται ἄσσα οἱ αἶσα κατὰ κλῶθές τε βαρεῖαι
 γεινομένῳ νήσαντο λίνῳ, ὅτε μιν τέκε μήτηρ.
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθεν,
 ἄλλο τι δὴ τόδ' ἔπειτα θεοὶ περιμηχανόωνται. 200

197. κατὰ κλῶθες] τὸ δὲ κατὰ πρὸς τὸ νήσαντο Schol. B. H. P. Q. T. κατακλῶθες E. γράφεται δὲ κατακλῶθές τε βαρεῖαι, καὶ κατακλῶθῃσι βαρεῖα, αἶσα δηλαδὴ, κατὰ τινὰ τῶν ἀντιγράφων, οὐ μέντοι καλῶς Eustath. The latter reading, as La Roche remarks, implies the omission of 198. Nauck suggests κακά. 198. γεινομένῳ] See on Od. 4. 208. 199. κατ' οὐρανοῦ] ἐν ταῖς Ἀριστάρχου κατ' οὐρανόν Schol. M. P. This seems to be impossible.

194. τηλόθεν ἐστὶ, not γαῖα, as we might suppose from inf. 321, but rather ξεῖνος, as suggested by the nearer parallel, Od. 6. 312.

195. μεσσηγύς. This is sometimes quoted as the only passage in which μεσσηγύς = *interim*. It commonly refers to space and not to time, and there is no need to make the exception here, as Schol. P. rightly interprets ἀναμεταξὺ ἡμῶν καὶ τῆς τούτων πόλεως, which meaning will be quite sufficient preparation for πρὶν which follows.

197. αἶσα. Supposing the etymology which refers αἶσα to ἴσος to be correct, the usage of the word certainly seems to bear it out, as it generally implies a 'due portion.' Cp. λήϊδος αἶσα Il. 18. 327, ἐλπίδος αἶσα Od. 19. 84, τίω δέ μιν ἐν καρὸς αἶσῃ Il. 9. 378. See also Il. 6. 333 ἐπεὶ με κατ' αἶσαν ἐνέεικας οὐδ' ὑπὲρ αἶσαν = 'in due proportion and not disproportionately.' Thus αἶσα signifies also *vitae portio* (Juv. 9. 127) in Il. 1. 416 ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὐ τι μάλα δὴν. With αἶσα may be joined a *genit. auctoris*, as Διὸς, δαίμονος αἶσα Od. 11. 61; or a *genit. appositionis*, as αἶσα θανάτοιο Il. 24. 428. Sometimes αἶσα seems to be used quite impersonally, as in the phrase ἰὴ αἶσῃ Il. 22. 477; or, again, as a power or person, as in the present passage, and Il. 20. 127; a tendency to which usage is seen from its being joined with such words as παρέστη Od. 9. 52, ἄσε Il. 61. See Nägelsbach, Hom. Theolog. 122 foll.

κατὰ need not be taken in composition with νήσαντο, but as an adverbial addition. Cp. Od. 14. 226

τά τ' ἄλλοισιν γε κατὰ ριγῆλὰ πέλονται, and 349 κεφαλῇ δὲ κατὰ ῥάκος ἀμφικαλύψας. We may perhaps render 'span off for him with their thread at his birth.' Eusebius (Praep. Evang. 6. 8) has remarked that the Homeric poems do not countenance fatalism: that no more is meant here than when we say that there are some things we cannot escape. So Alcinous declares, 'we will do our part by him' (this by itself excludes the notion of fate, and so does ἄσσα that follows), 'and then whatever his own efforts cannot avert will befall him.'

κλῶθες, μεταπλασμός ἐστι τοῦ κλωθοῖ ἀπ' εὐθείας τῆς κλωθῶ Schol. B. H. P. Q. T. The notion of three Μοῖραι is post-Homeric, appearing first in Hesiod (Theog. 218, 906). Here the κλῶθες are merely the half-personified agency of αἶσα, cp. Il. 20. 126 πείσεται ἄσσα οἱ αἶσα | γεινομένῳ ἐπένησε λίνῳ. This is an instance of a personification that stops short of mythology; cp. ἄρπυιαι Od. 1. 241. The epithet βαρεῖαι, 'stern,' is no more than could have been said of αἶσα. Buttm. Mythol. 1. 293 and Bekk. adopt the reading in the text with Hesych.

199. εἰ δέ, 'but if he is one of the gods come down from heaven, then (ἔπειτα) this is some strange thing which the gods are intending towards us.' For ἔπειτα with this sort of inferential force see note on Od. 1. 65, and cp. Il. 6. 350; 9. 437; 12. 234; 22. 49.

200. ἄλλο τι is used euphemistically for 'some withdrawal of favour.' It was the majestic appearance of Odysseus,

αἰεὶ γὰρ τὸ πάρος γε θεοὶ φαίνονται ἐναργεῖς
 ἡμῖν, εὖτ' ἔρδωμεν ἀγακλειτὰς ἐκατόμβας,
 δαίνυνται τε παρ' ἄμμι καθήμενοι ἔνθα περ ἡμεῖς.
 εἰ δ' ἄρα τις καὶ μῶνος ἰὼν ξύμβληται ὁδίτης,
 οὗ τι κατακρύπτουσιν, ἐπεὶ σφισιν ἐγγύθεν εἰμὲν, 205
 ὥς περ Κύκλωπες τε καὶ ἄγρια φύλα Γιγάντων.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 'Ἀλκινόε', ἄλλο τί τοι μελέτω φρεσὶν· οὐ γὰρ ἐγὼ γε
 ἀθανάτοισιν ἔοικα, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
 οὐ δέμας οὐδὲ φυὴν, ἀλλὰ θνητοῖσι βροτοῖσιν· 210
 οὓς τινὰς ὑμεῖς ἴστε μάλιστ' ὀχέοντας οἰζὺν
 ἀνθρώπων, τοῖσιν κεν ἐν ἄλγεσιν ἰσωσαίμην.

204. ξύμβληται] προπαροξύτονον Schol. P. Bekk. ξυμβλήται. Nauck considers ξυμβλήται the subjunctive, and ξύμβληται indicative. 210. βροτοῖσιν] στικτέον εἰς τὸ βροτοῖσιν, τὸ οὐστinas ἀφ' ἐτέρας ἀρχῆς· ὑποστικτέον δὲ εἰς τὸ ἀνθρώπων Schol. P.

and his sudden revelation in their presence, that suggested this conjecture to Alcinous; see Od. 6. 229 foll. The line occurs in a different connection Il. 6. 128.

201. For the thought, cp. Catull. Pel. et Thet. ad fin. 'praesentes namque ante domos invisere castas | heroum et sese mortali ostendere coetu | caelicolae, nondum sprete pietate, solebant . . | sed postquam . . | quare nec tales dignantur visere coetus, | nec se contingi patiuntur lumine claro.'

πάρος is used with present tense, as in Od. 4. 811, etc.

204. εἰ δ' ἄρα, 'and if a traveller should meet them on his lonely way, they make no concealment.' That is, they appear not only in public at our sacrifices, but privately as well.

205. κατακρύπτουσιν = 'dissimulant;' as in Od. 4. 247 ἄλλω δ' αὐτὸν φωτὶ κατακρύπτων ἤισκε.

ἐγγύθεν is generally taken here as 'near-related,' like ἀγχίθιοι Od. 5. 35; 19. 279; h. Hom. Ven. 201. Welcker (die Phäak. Rhein. Mus. 1833, p. 219) seems to take ἐγγύθεν here in its usual sense of 'neighbouring to,' as though the Phaeacians lived in a sort of celestial country, like the Hyperboreans; and this accords well with Nietzsche's remark, that those distant

nations who seemed to dwell on the confines of the world are represented as especial favourites of the gods. So Poseidon visits the Aethiopians (Od. 1), who are called ἔσχατοι ἀνδρῶν, and Herodotus (3. 106) says, αἱ δ' ἐσχατιαὶ κως τῆς οἰκεομένης τὰ κάλλιστα ἔλαχον. See Plat. Phileb. 16. C οἱ μὲν παλαιοὶ κρείττονες ἡμῶν καὶ ἐγγυτέρω θεῶν οἰκοῦντες. But, on the other hand, Hesiod describes the Giants and the Cyclopes, who are here mentioned as a parallel case to the Phaeacians, as children of Earth, and Acusilaus and Alcaeus assign the same descent to the Phaeacians. With the use of ἐγγύθεν to express near relationship compare the use of σχεδόν in Od. 10. 441 καὶ πηῶ περ ἐόντι μάλα σχεδόν.

208. ἄλλο τί τοι μελέτω, i. e. 'turn your thoughts to something else;' meaning that there was no such ground for anxiety as Alcinous surmised.

211. οὓς τινὰς. With the form of sentence cp. Od. 1. 219 δς ἀποτμότατος γένετο θνητῶν ἀνθρώπων, | τοῦ μ' ἔκ φασι γενέσθαι. Here the words are equivalent to 'quoscunque nostis hominum prae ceteris aerumnam tolerantantes, illis me aequare possem.'

With ἴστε.. ὀχέοντας compare ἦδεεν.. ἐόντα Od. 23. 29, and with ἐν ἄλγεσιν

καὶ δ' ἔτι κεν καὶ μάλλον ἐγὼ κακὰ μυθησαίμην,
 ὅσσα γε δὴ ξύμπαντα θεῶν ἰότητι μόγησα.
 ἀλλ' ἐμὲ μὲν δορπῆσαι ἐάσατε κηδόμενόν περ· 215
 οὐ γάρ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο
 ἔπλετο, ἢ τ' ἐκέλευσεν ἔο μνήσασθαι ἀνάγκη
 καὶ μάλα τειρόμενον καὶ ἐνὶ φρεσὶ πένθος ἔχοντα,
 ὥς καὶ ἐγὼ πένθος μὲν ἔχω φρεσὶν, ἢ δὲ μάλ' αἰεὶ
 ἐσθέμεναι κέλεται καὶ πινέμεν, ἐκ δέ με πάντων 220
 ληθάνει ὅσος ἔπαθον, καὶ ἐνιπλήσασθαι ἀνώγει.
 ὑμεῖς δ' ὀτρύνεσθαι ἄμ' ἡοῖ φαινομένηφιν,
 ὥς κ' ἐμὲ τὸν δύστηνον ἐμῆς ἐπιβήσετε πάτρης,
 καὶ περ πολλὰ παθόντα· ἰδόντα με καὶ λίποι αἰὼν
 κτῆσιν ἐμὴν, δμῶάς τε καὶ ὑψερεφές μέγα δῶμα.' 225
 Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἢ δ' ἐκέλευον
 πεμπέμεναι τὸν ξεῖνον, ἐπεὶ κατὰ μοῖραν ἔειπεν.
 αὐτὰρ ἐπεὶ σπεῖσάν τ' ἐπιόν θ' ὅσον ἤθελε θυμὸς,

213. καὶ μάλλον ἐγὼ] γρ. καὶ πλείον' ἐγὼ Schol. P. 215. δορπῆσαι] ἔν τισι
 γράφεται δειπνῆσαι· οὐπω δὲ ὥρα τοῦ ἀρίστου Schol. P. 217. ἔο] Ζηνόδοτος ἔο
 γράφει ἀντὶ τοῦ ἐαυτῆς Schol. H. P. This is a mistake of the Schol. ἔο is the
 reading of Aristarchus, while Zenodotus wrote ἐοῦ. See La Roche and Dind.
 ad loc., and Schol. on Il. 2. 239. 221. ἐνιπλήσασθαι] αὕτη μέντοι ποιητικώτερα,
 ἢ δὲ Ἀριστάρχου ἐμπλησθῆναι Schol. H. P., probably ἐνιπλησθῆναι, cp. Athenaeus
 10. 412 D. 222. ὀτρύνεσθαι] ὅτι ἀπαρέμφατον (infinitive) ἀντὶ προστακτικοῦ,
 ὕπερ ἀγνοῶν Ζηνόδοτος γράφει ὀτρύνεσθε Schol. H. P.

compare αἴση ἐν ἀργαλή φθίσει Il. 21.
 61, ἱῆ ἐν τιμῇ Il. 9. 319.

213. καὶ δέ, 'aye, and.' Il. 23. 80,
 494; 24. 370; Od. 4. 391; 16. 418.

For καὶ μάλλον = 'vel magis,' Ameis
 quotes Od. 2. 334; 4. 819; 8. 154; 15.
 198; 18. 22, 216; Il. 8. 470; 13. 638;
 19. 200; 22. 235.

214. ξύμπαντα means 'from first to
 last.'

ἰότητι. Curtius connects ἰότης with
 a root *is* = 'wish,' as in Skt. *ish-tas*, 'de-
 sired;' compare ἵμερος, and, perhaps,
 ἴσ-μῆνη, ἴσματος.

216. ἐπὶ γαστέρι, 'there never was
 anything more shameless than (lit. 'be-
 yond') an angry belly.' For this formula
 of comparison cp. Hdt. 4. 118 οὐδὲν ὑμῖν
 ἐπὶ τούτῳ ἔσται ἐλαφρότερον, Thuc. 3. 45
 ἐπ' αὐτοῖς οὐδὲν ἔλασσον.

217. Here ἔπλετο and ἐκέλευσεν are

aorists of custom.

220. ἐκ-ληθάνει. This form of the verb
 is causative, like ἐκλέλαθον Il. 2. 600.

224. καὶ περ. The only passage in
 Homer where καὶ stands in immediate
 juxtaposition to περ. Elsewhere they
 are separated, as *ne...quidem* in Latin.

καὶ λίποι. So Il. 5. 685 ἔπειτά
 με καὶ λίποι αἰὼν | ἐν πόλει ὑμετέρῃ,
 where ἔπειτα, 'thereafter,' adds a similar
 force to that expressed here by the
 participial clause ἰδόντα κ.τ.λ. The ad-
 dition of καὶ emphasises λίποι αἰὼν, so
 as to make it mean the worst thing that
 could happen. Cp. Romeo and Juliet,
 2. 6 'But come what sorrow can, It
 cannot countervail the exchange of joy
 That one short minute gives me in her
 sight.'

228. This line has occurred already,
 sup. 184. Nitzsch supposes that in the

οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
 αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο διὸς Ὀδυσσεύς, 230
 παρ δέ οἱ Ἀρήτη τε καὶ Ἀλκίνοος θεοειδῆς
 ἦσθην· ἀμφίπολοι δ' ἀπεκόσμεον ἔντεα δαιτός.
 τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μύθων·
 ἔγνω γὰρ φᾶρός τε χιτῶνά τε εἵματ' ἰδοῦσα
 καλὰ, τά ρ' αὐτὴ τεῦξε σὺν ἀμφιπόλοισι γυναιξί· 235
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

‘Ξεῖνε, τὸ μὲν σε πρῶτον ἐγὼν εἰρήσομαι αὐτή·
 τίς πόθεν εἰς ἀνδρῶν; τίς τοι τάδε εἵματ' ἔδωκεν;
 οὐ δὴ φῆς ἐπὶ πόντον ἀλώμενος ἐνθάδ' ἰκέσθαι;’

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 240
 ‘ἀργαλέον, βασιλεια, διηνεκέως ἀγορεῦσαι

232. ἀπεκόσμεον] See critical note on sup. 174. 239. φῆς] τὸ φῆς ἐν τῷ ἐνεστώτι (present) μὲν κατὰ παράδοσιν ὀξύνεται καὶ σὺν τῷ ἰῶτα γράφεται . . . εἰ δὲ περισπασθῇ ἀντὶ τοῦ ἰῶτα γράφεται καὶ ἀντὶ τοῦ ἔφης λαμβάνεται Eustath. ad loc., similarly Schol. P. Q. φῆς is the preferable reading here and in Od. 14. 117; Il. 5. 473; and φῆς in Od. 1. 391; Il. 4. 351; 14. 265; 17. 174. La Roche, H. T. 375.

former passage it may be an interpolation; perhaps we may consider that, during the intervening conversation, the guests have remained with the cups in their hands.

232. ἔντεα is used here of implements or apparatus; compare Virgil's phrase 'Cerealia arma' Aen. 1. 181. ἔντεα is also used (h. Hom. Apoll. 489) for the tackling of a ship, as frequently ὅπλα.

237. The common rendering of this line is, 'this will be the first thing I shall ask thee.' But it fails to give the full emphasis due to αὐτή. Rather the meaning is, 'I will begin (the conversation) by asking thee this.' The use of πρῶτον to introduce the act of one, who, as we say, 'takes the initiative,' is not rare. Cp. Od. 2. 39 πρῶτον ἔπειτα γέροντα καθαπτόμενος προσέειπε, describing the speech of Telemachus, in which, though Aegyptius had already spoken, the young prince was the first to make the debate personal between him and the chiefs. Similarly, Od. 9. 224 ἐνθ' ἐμὲ μὲν πρῶτισθ' ἔταροι λίσσοντ' ἐπέεσσι, i.e. 'before ever I thought about it myself;' cp. also Il. 9. 34

ἀλκὴν μὲν μοι πρῶτον ὀνειδίσας ἐν Δαναοῖσι (doubtless referring to Il. 4. 370), where πρῶτον ὄν. seems equivalent to ἡρῆας ὀνειδίζειν. In Il. 24. 557, ἐπεὶ με πρῶτον ἔασας . . . ζῶειν, the meaning is, 'since thou hast begun kindly relations in allowing me to live.' The words of Arete in the present passage are put into the mouth of Penelope, Od. 19. 104, where she is left alone with Odysseus, after the retirement of the company (for the presence of the old attendant need not be reckoned), and the rendering suggested above is even more appropriate there. Cp. Virgil's phrase, 'dictis occupat ultro.'

239. φῆς (see crit. note) = 'nonne dicebas,' with reference to sup. 152.

241. ἀργαλέον. Cp. Virg. Aen. 2. 3 'infandum regina iubes renovare dolorem.'

διηνεκέως, from stem ἐνεκ, as in ἡνεγκα (cp. ποδηνεκής, κεντρηνεκής), is properly used of that which 'moves,' or 'is carried' right through, and so is closely analogous in etymology and meaning to the Lat. *per-pet-uus*. Translate here, 'at full length.'

κῆδ' ἐπεὶ μοι πολλὰ δόσαν θεοὶ οὐρανίῳνες·
τοῦτο δέ τοι ἔρέω ὃ μ' ἀνείρεαι ἡδὲ μεταλλάξ.
'Ωγυγίη τις νῆσος ἀπόπροθεν εἰν ἀλλ' κεῖται,
ἐνθα μὲν Ἄτλαντος θυγάτηρ, δολόεσσα Καλυψώ, 245
ναίει ἐνπλόκαμος, δεινὴ θεός· οὐδέ τις αὐτῇ
μίσγεται οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων.
ἀλλ' ἐμὲ τὸν δύστηνον ἐφέστιον ἤγαγε δαίμων
οἶον, ἐπεὶ μοι νῆα θοὴν ἀργῇτι κεραυνῷ
Ζεὺς ἔλσας ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ. 250
[ἐνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἐταῖροι,
αὐτὰρ ἐγὼ τρόπιν ἀγκὰς ἐλὼν νεὸς ἀμφιελίσσης
ἐννῆμαρ φερόμην· δεκάτῃ δέ με νυκτὶ μελαίνῃ
νῆσον ἐς Ὀγυγίην πέλασαν θεοὶ, ἐνθα Καλυψώ
ναίει ἐνπλόκαμος, δεινὴ θεός, ἥ με λαβοῦσα 255
ἐνδυκέως ἐφίλει τε καὶ ἔτρεφεν ἡδὲ ἔφασκε

250. ἔλσας] Al. ἐλάσας, perhaps the reading of Zenodotus. ἐκέασσε, διχῶς Schol. P. This implies two readings, namely ἐκέασσε and ἐκέδασσε. 251-258.] ἀθετοῦνται δὲ στίχοι ἡ' ὕστερον γὰρ ταῦτα λέγεται (12. 447-453) εἰ δὲ προεῖρητο, οὐκ ἂν ἐπαλιλλόγει Schol. H. P. Buttm. refers this remark to vv. 251-258. The most suspicious lines are vv. 254, 255, as being the mere repetition of what Odysseus had just said. ἀπέφθιθεν] Al. ἀπέφθιθον. Et. Mag. quotes ἀπέφθιθον, ἀπὸ τοῦ ἀποφθίω.

242. οὐρανίῳνες. Curtius (G. E. p. 569) maintains that the termination here is merely amplificative, and that οὐρανίῳνες stands in the same relation to οὐράνιοι that αὐλῶν does to αὐλός, κοινῶν to κοινός, κύφων to κυφός. See note on Ὑπερίων Od. 1. 8. In Il. 5. 898 Οὐρανίῳνες seems to be used as a true patronymic of the Titans, as 'sons of Uranus'; though Nägelsbach (Hom. Theol. 74 foll.) interprets even that passage of the gods of Olympus. Aristarchus notices a difference between Οὐρανίῳνες and Ὀλύμπιοι, remarking, on Il. 15. 225, ἐνεργέτους δὲ καλεῖ καὶ οὐρανίῳνας καὶ ὑποταρταρίους καὶ Τιτᾶνας τοὺς περὶ Κρόνον θεούς (Lehrs, Aristarch. 191). Here, however, the reference is unmistakably to the gods of heaven.

245. δολόεσσα. This epithet, which represents Odysseus' experience of Calypso, rather than her currently received character, means not 'treacherous' or 'false,' but only 'sly,' or

scheming to keep him for her husband.

247. μίσγεται. That 'no one associates with her' is only a way of describing her lonely home ἀπόπροθεν εἰν ἀλί. Cp. Od. 6. 205 of the Phaeacians, οἰκέομεν δ' ἀπάνευθε πολυκλύστῳ ἐνὶ πόντῳ | ἔσχατοι, οὐδέ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος.

248. Join ἐφέστιον with ἤγαγε, 'brought me to be her guest,' ἐπὶ τὴν οἰκίαν αὐτῆς ἐπιξενωθησόμενον Schol. V. Cp. Od. 23. 55 ἦλθέ μοι αὐτὸς ζωὸς ἐφέστιος.

251. ἐνθα takes up the moment of the shipwreck.

255. λαβοῦσα is an unusual word in such a connection: we should expect ὑποδεξαμένη, or κομισσαμένη. But, probably, it implies that Calypso made him stay.

256. ἐνδυκέως. See note on ἀδευκῆς Od. 4. 489. Various etymologies have been proposed of the word; e.g. from δεύκω = φροντίζω, or from ἐν-δύω in

θήσειν ἀθάνατον καὶ ἀγήρων ἡματα πάντα
 ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθεν.]
 ἔνθα μὲν ἐπτάετες μένον ἔμπεδον, εἵματα δ' αἰεὶ
 δάκρυσι δεύεσκον, τά μοι ἄμβροτα δῶκε Καλυψώ· 260
 ἀλλ' ὅτε δὴ ὄγδοόν μοι ἐπιπλόμενον ἔτος ἦλθε,
 καὶ τότε δὴ μ' ἐκέλευσεν ἐποτρύνουσα νέεσθαι
 Ζηνὸς ὑπ' ἀγγελίης, ἣ καὶ νόος ἐτράπετ' αὐτῆς.
 πέμπε δ' ἐπὶ σχεδίης πολυδέσμου, πολλὰ δ' ἔδωκε,
 σῖτον καὶ μέθυ ἡδὺ, καὶ ἄμβροτα εἵματα ἔσσειν, 265
 οὔρον δὲ προέηκεν ἀπήμονά τε λιαρὸν τε.
 ἐπτά δὲ καὶ δέκα μὲν πλέον ἡματα ποντοπορεύων,
 ὀκτωκαιδεκάτῃ δ' ἐφάνη ὄρεα σκιδόντα
 γαίης ὑμετέρης, γήθησε δέ μοι φίλον ἦτορ
 δυσμόρῳ· ἦ γὰρ ἔμελλον ἔτι ξυνέσεσθαι οἰζυῖ 270
 πολλῇ, τήν μοι ἐπῶρσε Ποσειδάων ἐνοσίχθων,
 ὅς μοι ἐφορμήσας ἀνέμους κατέδησε κέλευθα,

261. ὄγδοον] Dindorf conjectures ὄγδοάτον, which Bekk. adopts, the initial vowel making a synizesis with δῆ, as Od. 12. 399. In the reading in the text ὄγδοον must be scanned as a dissyllable. 269. ὑμετέρης] The reading approved by Schol. P. Al. φαίηκων. 272. κέλευθα] Ameis and La Roche κέλευθον, Nauck reads κέλευθα. See note below.

the sense of 'penetrating,' 'going thoroughly through.' It is simpler to suppose a root *δευκ* or *δοκ*, the variation between *ο* and *υ* being caused by the influence of Aeolic: so that *ἐνδυκέως* will be nearly equivalent to *κατὰ δόξαν*, *dec-enter*. See Curtius, G. E. 589. But this so-called Aeolic change is open to some doubt here.

259. ἔμπεδον, 'continuously.' *πέδον* or *πεδίον*, 'solid ground,' gives this meaning to ἔμπεδον by a process similar to that by which *durare*, in the sense of 'lasting,' comes from *durus*. Bekker remarks that ἔμπεδον stands here before a word beginning with a *φ*, and suggests ἔμπεδα, comparing Od. 19. 113 *τίκτει δ' ἔμπεδα μῆλα*. But it may be doubted whether ἔμπεδα does not there mean either 'strong young ones,' or 'young that come to maturity.'

272. κέλευθα. See J. E. Ellendt (Bemerk. über Hom. Sprachgebr. Königsb. 1863), who draws a dis-

tinction between κέλευθα and κέλευθος or κέλευθοι. The singular κέλευθος is, he says, a single definite 'way' or 'path' = Lat. *via*; and κέλευθοι = *viae*, e.g. Il. 3. 406 *θεῶν δ' ἀπόικε κελεύθου*, 11. 504 *οὐδ' ἄν πω χάζοντο κελεύθου*, 13. 399 *πολέεσσι δὲ θῆκε κέλευθον*, compare also Od. 4. 680; 1. 195. So too in the plural, Il. 13. 335 *ἡματι τῷ ὅτε τε πλείστη κόνις ἀμφὶ κελεύθους*, 10. 66 *πολλαὶ γὰρ ἀνὰ στρατόν εἰσι κέλευθοι*, Od. 10. 86 *ἔγγυς γὰρ νυκτός τε καὶ ἡματός εἰσι κέλευθοι*. In these three passages κέλευθοι signifies, just as the singular κέλευθος, certain definite directions or paths. But κέλευθα is properly used, where (as in air or sea) the path conceived of is an indefinite one; or where only progress through a certain space is meant. Thus Il. 14. 17; 15. 620 *ἀνέμων λιγέων λαιψήρᾳ κέλευθα*, Od. 3. 177 *ἰχθυόεντα κέλευθα*, Od. 24. 10 *εὐρώεντα*, 20. 64 *ἡερόεντα*, and often *ὕγρᾳ κέλευθα*. Ellendt con-

ὥρινεν δὲ θάλασσαν ἀθέσφατον, οὐδέ τι κῦμα
 εἶα ἐπὶ σχεδίης ἀδινὰ στενάχοντα φέρεσθαι.
 τὴν μὲν ἔπειτα θύελλα διεσκέδασ'· αὐτὰρ ἐγὼ γε 275
 νηχόμενος τόδε λαῖτμα διέτμαγον, ὄφρα με γαίῃ
 ὑμετέρῃ ἐπέλασσε φέρων ἄνεμός τε καὶ ὕδωρ.
 ἔνθα κέ μ' ἐκβαίνοντα βιήσατο κῦμ' ἐπὶ χέρσου,
 πέτρης πρὸς μεγάλῃσι βαλὼν καὶ ἀτερπεί χῶρῳ·
 ἀλλ' ἀναχασσάμενος νῆχον πάλιν, εἶος ἐπῆλθον 280
 ἐς ποταμὸν, τῇ δὴ μοι εἰσατο χῶρος ἄριστος,
 λείος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.
 ἐκ δ' ἔπεσον θυμηγερέων, ἐπὶ δ' ἀμβροσίῃ νύξ
 ἦλυθ'· ἐγὼ δ' ἀπάνευθε διυπετέος ποταμοῖο
 ἐκβὰς ἐν θάμνοισι κατέδραθον, ἀμφὶ δὲ φύλλα 285

273. οὐδέ τι] Nitzsch. οὐδ' ἔτι.

trasts especially Od. 5. 383 ἦ τοι τῶν
 ἄλλων ἀνέμων κατέδησε κελεύθους with
 10. 20 ἔνθα δὲ βυκτῶν ἀνέμων κατέδησε
 κέλευθα, because in the former passage
 the word ἄλλων implies that each wind
 has its own κέλευθος, which are there
 opposed to the κέλευθος of Boreas;
 whereas in the latter, κέλευθα is quite
 general, meaning the 'outgoings' of
 the winds collectively. The distinction
 of form is evidently not the mere con-
 sequence of metrical exigency; nor
 does the difference of meaning lie be-
 tween singular and plural; for cp.
 Soph. Trach. 130 of the regular orbit
 of the Bear, ἄρκτου στροφάδες κέλευθοι,
 Apoll. Rhod. 1. 500 ἄστρα σεληναίη τε
 καὶ ἡελίοιο κέλευθοι. But there is no
 need in the present passage to write
 with Ameis and La Roche κέλευθον,
 for Odysseus means nothing more than
 'my progress': his way home was, in
 his conception, uncertain and trackless.
 For an attempt to distinguish ὁδός and
 κέλευθος see note on Od. 4. 389.

With the accusative here after κατέ-
 δησε cp. Od. 14. 61 ἦ γὰρ τοῦ γε θεοὶ
 κατὰ νόστον ἔδησαν. Another con-
 struction appears in Od. 4. 380, 469
 ὅς τις μ' ἀθανάτων πεδάα καὶ ἔδησε
 κελεύθου.

273. ἀθέσφατον. Apollon. Lex. 13. 5
 interprets this by the words πολλὴν οἶον
 οὐδ' ἂν θεὸς φατίσειεν διὰ τὸ πλήθος.

Düntz. on Od. 20. 211 regards the
 prosthetic α as intensive, so making
 ἀθέσφατος identical with θεσπέσιος.

οὐδέ τι. This, though introduced as
 a co-ordinate clause, really gives the
 result of the raising of this tremendous
 sea, 'so that the wave suffered me
 not,' etc.

276. τόδε λαῖτμα, 'yonder gulf.'
 He points in the direction of the sea.
 λαῖτμα is the object of διέτμαγον, and
 νηχόμενος is added as giving the means
 by which he made his way through
 it.

278. βιήσατό .. κε, 'would have
 crushed me as I climbed out upon the
 shore.' The aorist giving the com-
 pleted meaning of βιάσθαι. For ἐκ-
 βαίνειν in this sense see Od. 5. 415.

279. καί is epexegetic, = 'against the
 huge rocks, that ugly spot.' Cp.
 Aesch. P. V. 31 ἀνθ' ὧν ἀτερπὴ τήνδε
 φρουρήσεις πέτραν.

283. ἐκ δ' ἔπεσον, a pregnant phrase
 = 'and coming out of the water I sank
 down, rallying my spirit'; this doubt-
 less means by deep gasps for breath.
 The result of this effort is described
 Od. 5. 458 ἐς φρένα θυμὸς ἀγέρθη. Cp.
 Apollon. Lex. δημοῖ δὲ συνάγων καὶ
 ἀνακτώμενος τὴν ψυχὴν.

285. ἐκβὰς, sc. from the ravine in
 which the river ran; cp. Od. 5. 462 ἐκ
 ποταμοῖο λιασθείς.

ἡφυσάμην· ὕπνον δὲ θεὸς κατ' ἀπείρονα χεῖεν.
 ἔνθα μὲν ἐν φύλλοισι, φίλον τετιημένος ἦτορ,
 εὔδον παννύχιος καὶ ἐπ' ἡῶ καὶ μέσον ἡμαρ·
 δύσετό τ' ἥελιος, καί με γλυκὺς ὕπνος ἀνῆκεν.

289. δύσετο] Eustath. 1580. 17 Ἀρίσταρχος οὐ γράφει δύσετο, ἀλλὰ δέιλετο, ὃ ἔστιν ἐς δύσιν ἀνέκλινε. Et. Mag. 290. 6 ἐχρῆν δέιλετο, εἰς δέιλην ἐτράπη· ἡμέρα γὰρ ἦν ἔτι. Similarly Schol. H. P. 'δέιλετο est coniectura Aristarchi, qui ut discrepantiam tolleret veterem scripturam immutare non dubitavit. Si δέιλετο librorum fide niteretur certe Aristarchus eos excitare hoc loco non praetermisisset' La Roche, ad loc.

286. ἡφυσάμην. This is the process described Od. 5. 487 χύσιν δ' ἐπεχέυατο φύλλων. In both passages, words are applied to leaves that are proper to liquids; compare φυλλοροεῖν.

289. δύσετο. See crit. note. Buttm. Lexil. s. v. δέιλη, urges the authority of δέιλετο because, he says, had Aristarchus not received it from earlier times, he would have been inventing (contrary to his character) from conjecture a verb of which elsewhere no traces exist; and, moreover, he would have succeeded in establishing this invention as a rival to the authentic reading (since Eustath. has it in his text, and some of the Scholia refer to it alone). Had the form existed previous to criticism, it must have been the original reading; for while δύσετο, as being more common, might spring from δέιλετο, the converse could not happen. Grammatically, Buttm. defends δέιλετο on the analogy of θερμετο, ὕπλεσθαι, etc. Finally, following Eustath., he draws attention to the agreement produced by this reading between the division of the day as here given, and Il. 21. 111 ἔσσεται ἢ ἡὼς ἢ δέιλη ἢ μέσον ἡμαρ. As a further argument for δέιλετο it is urged that δύσετο involves a difficulty which δέιλετο relieves. If δύσετο be read, it seems to make sunset synchronise with the waking of Odysseus; while in the account of the same day, given in Od. 6, many things are transacted after his waking,—e. g. his interview with Nausicaa, his bathing, his eating, and then the progress, at a foot's pace, towards the town; after which, as he halts outside the town, comes sunset, described in the same words (6. 321), δύσετό τ' ἥελιος, καὶ τοὶ κλυτὸν ἄλσος ἵκοντο. 'Nay,' says Buttm., 'even this

second point of time still falls so early in the day that Athena finds it necessary to make Odysseus, who is going from thence into the town, invisible.'

It is then argued that the substitution of δέιλετο gives an earlier time of day, and removes the difficulty. But the fact is, that in Homer δέιλη is as much tied (etymology apart) to 'sunset,' as δύσετο is. For we find with δύσετο an adjunct, σκιάωντό τε πᾶσαι ἀγνυαί, which refers not to the lengthening shadows of evening, but to the actual shades of night; on the other hand, the usage of δύσετο, in Od. 6. 321 quoted above, shows the necessity of giving it a good deal of latitude on this side sunset; and, again, in Od. 8. 417 the time which it denotes is succeeded by transactions which would seem to require daylight. But if we turn to δέιλη, we find it used with the very same range and the very same restrictions. It is not tied to sunset by Il. 21. 111 (quoted above), nor by Od. 17. 599 δειελήσας, nor by ib. 606 δέιλον ἡμαρ, but it is tied by Il. 21. 232 εἰς ὃ κεν ἔλθῃ | δέιλος, ὅψ' ὧν, σκιάσῃ τ' ἐρίβωλον ἄρουραν, where (to borrow what Buttm. has proved under ἡέριος) δέιλος must express time, and that time is identified here with sunset. In post-Homeric usage, as Buttm. has shown, δέιλη meant several different times, and had a range of signification which can only be understood on the hypothesis of a prospective reference to sunset. δέιλη is not the period before sunset, but is itself inclusive of sunset, the succeeding period to which is ἔσπερος Od. 18. 306. Thus it would seem that nothing was really gained by the substitution of δέιλετο for δύσετο, inasmuch as both words refer alike to sunset. But there

ἀμφιπόλους δ' ἐπὶ θινὶ τεῆς ἐνόησα θυγατρὸς 290
 παιζούσας, ἐν δ' αὐτῇ ἔην ἐικυῖα θεῇσι.
 τὴν ἰκέτευς· ἡ δ' οὐ τι νοήματος ἤμβροτεν ἐσθλοῦ,
 ὥς οὐκ ἂν ἔλποιο νεώτερον ἀντιάσαντα
 ἐρξέμεν· αἰεὶ γάρ τε νεώτεροι ἀφραδέουσιν.
 ἡ μοι σῖτον ἔδωκεν ἄλις ἡδ' αἶθοπα οἶνον, 295

294.] This verse seems to come in awkwardly. We have in Od. 6. 193, 14. 511, Il. 10. 551 ἀντιάσαντα concluding the line and the sense; so that ἐρξέμεν may have been added here to keep out an elliptical construction, and a common-place is then used to complete the line.

is another consideration which perhaps allows δέιλετο a further latitude; and that is its tense: δύσετο is an aorist, δέιλετο an imperfect. For this grammatical reason then, and for this alone, the difficulty is a little eased by reading δέιλετο. But too much stress must not be laid on this, as we have seen that even δύσετο is used with latitude. A solution is offered in conclusion, which, as it will apply to δύσετο, will apply *a fortiori* to δέιλετο. We have seen from Il. 21. 111 that the day was divided into three periods, each of which, though consisting of several hours, was named from its characteristic moment; and, loosely, the name of any of these periods might apply to any moment within it. Il. 8. 66, ὄφρα μὲν ἥως ἦν καὶ ἀέξετο ἱερὸν ἡμαρ, illustrates this with regard to the first period, showing that all the time before the midday period was included in ἥως. Similarly our text designates all the time after the midday period as δύσις or δέιλη. The designation of a period by its concluding moment is illustrated by our transference of the word noon to midday from *nona* = 3 o'clock or ninth hour; the link being that the whole period between 12 and 3 o'clock was so designated. This extension of the meaning of δέιλη is quite consistent with the subsequent division of the period into δέιλη πρωία and δέιλη ὀψία. Hdt. 7. 167; 8. 6; Thuc. 3. 74; 8. 26. But, perhaps, instead of seeking exactness of interpretation, it is wiser to remember a tendency in Epic poetry to use formulas with a certain carelessness, as soon as they become formulas: as, e.g. τοῖσι δὲ καὶ μετέειπε used where only two persons are present.

292. ἡμβροτεν is described as a sort of metathesis for ἡμαρτεν. Compare ἔδρακον and δέρκομαι, ἔδραθον and δαρ-

θάνω, ἔπραθον and πέρθω. The insertion of β is analogous to the process which produces μεσημβρία for μεσημ-ρία. Curtius maintains the old etymology of ἀμαρ-τάνω from ἀ priv. and root μερ, as in μείρομαι, ἔμ-μορ-α. Others refer it to a different root μερ, Skt. smar, meaning 'to think of,' 'to remember.' Cp. μερ-μηρίζω and Lat. me-mor; so that the original meaning would be to 'let slip from the mind.' G. Meyer, Gr. Gr. § 25 Anmerk. treats ἡμβροτον as one of the rare (Aeolic?) examples of ρο instead of ρα repeating the sonant liquid = so that ἡμβροτον comes from a stem αμρτο.

293. ἂν is scanned long, as ἔλποιο has the digamma. For ἀντιάσαντα see Od. 6. 193.

294. ἐρξέμεν. Probably this form is an aorist. It is a difficult question to decide between this and the future, as ἔλπομαι can be used with either tense indiscriminately; as, e.g. ἔλπετο θανέειν Il. 15. 288, ἐλπόμενοι ἀπορρῖψαι 16. 282, ὅθεν οὐκ ἔλποιτό γε θυμῷ ἐλθέμεν Od. 3. 319, ἔλπετ' ἐνὶ φρεσὶ γῆμαι Od. 21. 158. If ἐρξέμεν be thus taken for an aorist we shall compare it with ἀξέμεν (ἄγω), οἰσέμεναι, imperat. οἶσε, αἰέσειο, ἐβήσετο, etc. On the other hand, the future (which would give an identical form) may be compared with Il. 12. 261 ἔλποντο δὲ τεῖχος . . ῥήξιν, Od. 3. 375 οὐ σε ἔολπα κακὸν καὶ ἀνάγκιδ' ἔσεσθαι. In Schol. H. P. Q. V. ἐρξέμεν is interpreted by the aor. πράξαι, and Eustath., writing ἔρξιν, seems to lean towards the future.

295. αἶθοπα, used in Homer of οἶνος, χαλκός, καπνός, is variously rendered, e.g. Hesych. interprets it, in its use with οἶνος, by μέλας (πυρώδης) ἢ θερμαντικός. Probably the common meaning is 'fiery-looking,' equally well used of the brilliant colour of wine, the

καὶ λουσ' ἐν ποταμῷ, καὶ μοι τάδε εἴματ' ἔδωκε.
ταῦτά τοι ἄχυνόμενός περ ἀληθείην κατέλεξα.'

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε
' ξεῖν', ἣ τοι μὲν τοῦτό γ' ἐναίσιμον οὐκ ἐνόησε
παῖς ἐμῇ, οὐνεκά σ' οὐ τι μετ' ἀμφιπόλοισι γυναιξὶν 300
ἦγεν ἐς ἡμέτερον, σὺ δ' ἄρα πρώτην ἰκέτευσας.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
' ἦρως, μή μοι τοῦνεκ' ἀμύμονα νείκεε κούρην·
ἣ μὲν γάρ μ' ἐκέλευε σὺν ἀμφιπόλοισιν ἔπεσθαι
ἀλλ' ἐγὼ οὐκ ἔθελον δείσας αἰσχυνόμενός τε, 305
μή πως καὶ σοὶ θυμὸς ἐπισκύσσαιτο ἰδόντι·
δύσζηλοι γάρ τ' εἰμὲν ἐπὶ χθονὶ φῦλ' ἀνθρώπων.'

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
' ξεῖν', οὐ μοι τοιοῦτον ἐνὶ στήθεσσι φίλον κῆρ,
μαψιδίως κεχολῶσθαι· ἀμείνω δ' αἴσιμα πάντα. 310
αἶ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,

301. ἐς ἡμέτερον] ἡμετέρον· Ἀττικὸν δὲ τὸ σχῆμα ὡς, ἐς διδασκάλου Schol. H. P. See on Od. 2. 55. 311-316.] τοὺς ἐξ Ἀρίσταρχος διστάζει Ὀμήρου εἶναι. εἰ δὲ καὶ Ὀμηρικοὶ, εἰκότως αὐτοὺς περιαιρεθῆναί φησι. πῶς γὰρ ἀγνοῶν τὸν ἄνδρα μνηστεύεται αὐτῷ τὴν θυγατέρα, καὶ οὐ προστρεπόμενος ἀλλὰ λιπαρῶν; Lehrs, Aristarch. p. 339, interprets εἰ καὶ Ὀμηρικοὶ as 'etiamsi nihil continent quod a consuetudine sermonis et antiquitatis Homericæ abhorreat.'

flashing surface of metal, or the gleam of fire showing through smoke.

297. ἀληθείην, 'as the truth;' predicative to ταῦτα.

301. σὺ δ' ἄρα πρώτην ἰκέτευσας. This clause really gives the reason why it was wrong in her not to think of bringing Odysseus; 'for it was to her first thou didst make thy supplication.' See on sup. 53, and cp. Il. 4. 60, 61.

305. Eustath. characterises, with charming simplicity, the account that Odysseus gives of himself and Nausicaa: καὶ ὅρα ὡς ψεύδεται φανερώς ὁ Ὀδυσσεύς. ὅπερ ἐν καιρῷ ποιήσειεν ἂν ὁ σοφός.

δείσας αἰσχυνόμενός τε. Notice the conjunction of aorist and present participles, the former denoting the sudden fear that came over him, and the latter the abiding condition of modesty; cp. Il. 1. 331 ταρβήσαντε καὶ αἰδομένω, 2. 374 ἀλοῦσά τε περθομένη τε. The second participle stands almost parenthetically here, as μὴ ἐπισκύσσαιτο follows directly after

δείσας. Düntz. supposes that ἐπισκύζεσθαι describes the exhibition of anger by the wrinkling of the brow, ἐπι-σκού-νιον, comparing σκυδ-μαίνειν, σκυ-θρός.

306. ἰδόντι takes up ἔπεσθαι, 'should you catch sight of me following her.'

307. δύσζηλοι (-ζέω), 'quick to anger,' 'touchy.' For the constructio ad sensum Nitzsch compares φύλα γυναικῶν . . σύμφοροι Hes. Theog. 593; where however there is a variant σύμφορα.

309. οὐ μοι τοιοῦτον . . κῆρ, μαψιδίως κεχολῶσθαι, cp. ἡμεῖς δ' οὐ νῦν τοιοῖοι ἀμυνέμεν Od. 2. 60, and note there. The infinitive explains τοιοῦτον.

310. ἀμείνω αἴσιμα πάντα, 'fair measure in all things is best;' cp. sup. 51 θαρσαλέος ἀνὴρ . . ἀμείνων . . τελέθει, Od. 17. 578 κακὸς δ' αἰδοῖος ἀλήτης = 'it will never do for a mendicant to be shy.' See also Soph. Antig. 1327 βράχιστα γὰρ κράτιστα τὰν ποσὶν κακά.

311. αἶ γὰρ . . ἐχέμεν. The most perfect parallel to this construction is

τοῖος ἐὼν οἶός ἐσσι, τά τε φρονέων ἅ τ' ἐγὼ περ,
 παῖδά τ' ἐμὴν ἐχέμεν καὶ ἐμὸς γαμβρὸς καλέεσθαι
 αὐθι μένων· οἶκον δέ κ' ἐγὼ καὶ κτήματα δοίην,
 εἴ κ' ἐθέλων γε μένοις· ἀέκοντα δέ σ' οὐ τις ἐρύξει 315
 Φαιήκων· μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο.
 πομπὴν δ' ἐς τόδ' ἐγὼ τεκμαίρομαι, ὅφρ' εὖ εἰδῆς,
 αὔριον ἔς· τῆμος δὲ σὺ μὲν δεδμημένος ὕπνω
 λέξεαι, οἱ δ' ἐλώωσι γαλήνην, ὅφρ' ἂν ἵκηαι

314. οἶκον δέ κ'] Hermann, Opusc. iv. 161 de partic. ἂν, maintains that instead of the common reading δέ τ' we must adopt δέ κ'. Bekker accepts the alteration, which has the further corroboration of a reading καὶ γὰρ in a MS. at Breslau, and La Roche and Nauck agree. 318. αὔριον ἔς] Most modern editors since Nitzsch concur in this punctuation. But the majority of MSS. divide the verse at αὔριον. So Schol. P. ἐς τῆμος δὲ, μέχρι τοῦτο; and Schol. P. T. ἐν ἐστί τὸ τῆμόσδε τὸ δὲ ἐς τόδε καὶ ἐς τῆμόσδε ταῦτόν δηλοῦσιν. So Eustath. 319. ἐλώωσι] Schol. P. gives both ἐλάσσουσι and ἐλάωσι.

Od. 24. 376 αἱ γὰρ Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων, | οἶος Νήρικον εἶλον. . τοῖος ἐὼν τοι χθιζὸς ἐν ἡμετέροισι δόμοισι, | τεύχε' ἔχων ὤμοισιν, ἐφειστάμεναι καὶ ἀμύνειν | ἄνδρας μνηστήρας. The *regular* construction in such passages is either that of a wish, Od. 4. 341 αἱ γὰρ . . τοῖος ἐὼν οἶός ποτ' . . ἐπαλαιοσεν ἀναστάς . . τοῖος ἐὼν μνηστήρσιν ἐμιλήσειεν Ὀδυσσεύς, or that of a prayer, as Il. 7. 179 Ζεῦ πάτερ, ἧ Αἴαντα λαχεῖν ἧ Τυδείος υἱόν. Our text, and the parallel, Od. 24. 376, mingle the two constructions; the wish becomes the prayer under the influence of vehement emotion. Bernhardt, Synt. 357, quite unreasonably ascribes the infinitive to the effect of τοῖος. A sort of similarity exists in Il. 19. 258 foll. ἴστω νῦν Ζεὺς . . μὴ μὲν ἐγὼ κούρῃ Βρισηίδι χεῖρ' ἐπενείκαι, which is a confusion between the form of an oath and the calling of Zeus to witness.

312. τά τε φρονέων, 'feeling as I feel,' i.e. 'coming to an agreement with me;' agreeing to stay as I should wish thee to do, instead of wishing as now to go home. Cp. Hdt. i. 60 τῶντὸ φρονήσαντες οἱ τε τοῦ Μεγακλέους στασιῶται καὶ οἱ τοῦ Λυκούργου.

314. οἶκον δέ κ'. This reading (see crit. note), though not an absolutely necessary correction, makes the construction much clearer. If it is still preferred to retain δέ τ', we must either regard δοίην as the independent optative

in apodosis (cp. κόμην ὀπάσαιμι φέρεσθαι Il. 23. 151), or as a continuation of the wish expressed, 'and O! that I might give thee a house.' Köchly, Dissert. de Od. i. p. 34, rejects the whole passage with great contempt: 'ipsi versus a lyticorum machinis alienissimi solitam compilatorum artem redolere videntur. . . Itaque non dubito quin aliquis—idem fortasse qui 6. 245 adscripsit—totum locum composuerit eo consilio ut quae Nausicaa, 6. 244, 277 sqq. de Ulixē sponso leviter iactavisset, patris auctoritate quasi confirmaret, memor simul eorum quae Menelaus, 15. 68 sqq. Telemacho respondet.' This is most arbitrary criticism.

316. μὴ τοῦτο, 'I pray this may not be the will of Zeus;' sc. that any of the Phaeacians should detain thee. Cp. Od. 17. 399 μὴ τοῦτο θεὸς τελέσειε.

317. ἐς τόδ', i.e. 'for a certain day, and that to-morrow.' ἐς τόδ' thus anticipates αὔριον ἔς. For the use of ἐς cp. the expression εἰς ὃ κε. αὔριον is properly the neuter of an adjective, used as χθιζόν Il. 19. 195, πρῶιον Il. 15. 470, νέον Od. i. 175, etc.

318. τῆμος δέ, 'and all the while;' sc. during the voyage. The period, of which τῆμος is a pronominal prolepsis, is described presently by the words ὅφρ' ἂν ἵκηαι. Or, perhaps, τῆμος may be rendered more simply, 'when the morrow comes.'

319. ἐλώωσι, cp. πόντον ἐλαύνοντες

πατρίδα σὴν καὶ δῶμα, καὶ εἴ πού τοι φίλον ἐστίν, 320
εἴ περ καὶ μάλα πολλὸν ἐκαστέρω ἔστ' Εὐβοίης,
τὴν περ τηλοτάτῳ φάσ' ἔμμεναι οἳ μιν ἴδοντο
λαῶν ἡμετέρων, ὅτε τε ξανθὸν Ῥαδάμανθυν
ἦγον ἐποψόμενον Τιτυδὸν, Γαίηιον υἱόν.

καὶ μὲν οἱ ἔνθ' ἦλθον, καὶ ἄτερ καμάτοιο τέλεσσαν 325
ἡματι τῷ αὐτῷ καὶ ἀπήνυσαν οἴκαδ' ὀπίσσω.
εἰδήσεις δὲ καὶ αὐτὸς ἐνὶ φρεσὶν ὅσσον ἄρισται
νῆες ἐμαὶ καὶ κοῦροι ἀναρρίπτειν ἄλα πηδῶ.'

ᾠς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεύς, 330
εὐχόμενος δ' ἄρα εἶπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

Ἰὼ πάτερ, αἶθ' ὅσα εἶπε τελευτήσειεν ἅπαντα
Ἀλκίνοος· τοῦ μὲν κεν ἐπὶ ζεῖδωρον ἄρουραν
ἄσβεστον κλέος εἴη, ἐγὼ δέ κε πατρίδ' ἰκοίμην.'

ᾠς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, 335
κέκλετο δ' Ἀρήτη λευκώλενος ἀμφιπόλοισι
δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ
πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,
χλαίνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἕσασθαι.

326. ἀπήνυσαν] A gloss in M. gives ἀπήγαγον, which appears also in the lemma of Schol. H. P. with interpretation in P. ἦγουν ἐγκατέκτισαν. 330. In Schol. E. two different readings are preserved in the latter half of this line, εἶπε πρὸς ὃν μεγαλήτορα θυμόν and ἰδὼν εἰς οὐρανὸν εὐρύν.

Il. 7. 6, 'they will row thee through the calm sea.'

323. Ῥαδάμανθος, Aeol. Βραδάμανθος, is represented to us, Od. 4. 564, as living in Elysium, while Tityos, son of Gaea, appears in Od. 11. 576 as suffering in Hades for his audacities committed in Phocis. There seems no clue to the early form of legend commemorated here. It is just possible to imagine that Scheria was not far from Elysium, so that the Phaeacian sailors were at hand to carry Rhadamanthus from thence on his visit to Tityos. But the object of the visit is equally obscure. Eustath. attempts a solution, saying, ὁ Ῥαδάμανθος ἐπὶ θεῶν τοῦ Τιτυοῦ ἐλθεῖν πλάττεται, ἥ διὰ θαῦμα τοῦ μεγέθους, ἥ καὶ ἵνα δίκαιος ὢν κατὰ τὴν ἱστορίαν σωφρονίσῃ αὐτόν.

324. Γαίηιον. With this use of the

adjective cp. Ποιάντιον υἱόν Od. 3. 190.

325. τέλεσσαν . . . ἀπήνυσαν. The meaning of the words is almost identical. Perhaps τελεῖν regards more the accomplishment of the journey, and ἀπανύειν the arrival at the destined goal, as the addition of οἴκαδε suggests.

326. ἡματι τῷ αὐτῷ, 'on that very day;' the expression being nearly identical with the Attic use of ὁ αὐτός.

328. πηδῶ, 'with the oar-blade;' cp πηδάλιον. Perhaps the word is connected with πηδᾶν, because the oar-blade seems to spring from the water at the end of the stroke; we may compare ἄλῃα χερσὶ παραπτομένα θρώσκει πλάτα Soph. O. C. 716.

332. ἐπὶ . . . ἄρουραν, 'would be spread throughout the world,' i.e. by the praise which Odysseus would accord him in his gratitude.

αἱ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι·
 αὐτὰρ ἐπεὶ στόρεσαν πυκινὸν λέχος ἐγκονέουσai, 340
 ὥτρυνον Ὀδυσῆα παριστάμεναι ἐπέεσσιν·
 “Ὀρσο κέων, ὦ ξεῖνε· πεποίηται δέ τοι εὐνή·
 ὥς φάν· τῷ δ' ἀσπαστὸν εἰσατο κοιμηθῆναι.
 ὥς ὁ μὲν ἔνθα καθεῦδε πολύτλας δῖος Ὀδυσσεὺς
 τρητοῖς ἐν λεχέεσσιν ὑπ' αἰθούσῃ ἐριδούπῳ· 345
 Ἀλκίνοος δ' ἄρα λέκτο μυχῶ δόμου ὑψηλοῖο,
 παρ δὲ γυνὴ δέσποινα λέχος πόρσυνε καὶ εὐνήν.

347. πόρσυνε] γρ. πόρσαινε ἐν ταῖς Ἀριστάρχου Schol. P.

340. στόρεσαν takes up the process described in the foregoing lines.

λέχος is the 'bedstead,' firmly framed together.

ἐγκονέουσai is found only in the fem.

particip., here and in Od. 23. 291; Il.

24. 648. ἀμφιέποντες is similarly used to describe the exertions of men, Od. 3. 118.

342. Ὀρσο, see on Od. 6. 255.

κέων, the shorter form only here.

ΟΔΥΣΣΕΙΑΣ Θ.

Οδυσσέως σύστασις πρὸς Φαίακας.

Ἦμος δ' ἠριγένεια φάνη ροδοδάκτυλος Ἥως,
 ὄρνυτ' ἄρ' ἐξ εὐνῆς ἱερὸν μένος Ἀλκινόοιο,
 ἂν δ' ἄρα διογενὴς ὦρτο πτολίπορθος Ὀδυσσεύς.
 τοῖσιν δ' ἠγεμόνευ' ἱερὸν μένος Ἀλκινόοιο
 Φαιήκων ἀγορήνδ', ἣ σφιν παρὰ νηυσὶ τέτυκτο. 5
 ἐλθόντες δὲ καθίζον ἐπὶ ξεστοῖσι λίθοισι
 πλησίον· ἣ δ' ἀνὰ ἄστνυ μετώχετο Παλλὰς Ἀθήνη,
 εἰδομένη κήρυκι δαΐφρονος Ἀλκινόοιο,
 νόστον Ὀδυσσῇ μεγαλήτορι μητιόωσα,
 καὶ ῥα ἐκάστω φωτὶ παρισταμένη φάτο μῦθον 10
 ' Δεῦτ' ἄγε, Φαιήκων ἠγήτορες ἡδὲ μέδοντες,
 εἰς ἀγορὴν ἰέναι, ὅφρα ξείνοιο πύθησθε,
 ὃς νέον Ἀλκινόοιο δαΐφρονος ἔκετο δῶμα
 πόντον ἐπιπλαγχθεῖς, δέμας ἀθανάτοισιν ὁμοῖος.'

9.] After this verse, Cod. Vindob. 56 inserts ἡ λαοὺς μὲν ἄνωγ' ἀγορήνδ' ἰέναι Φαιήκων.

3. πτολίπορθος (πτολιπόρθιος Od. 9. 504, 530). This epithet is in the Odyssey used only of Odysseus, Od. 16. 442; (Il. 2. 278), with special reference to the craft by which he enabled the Greeks to take Ilium. Elsewhere it is used in a more general sense as an epithet of Ares, Il. 20. 152; of Enyo, Il. 5. 333; of Achilles, Il. 15. 77; of Oileus, Il. 2. 728; of Otrynteus, Il. 20. 384. Cp. Od. 1. 2.

6. λίθοισι. Cp. Il. 18. 497 foll. λαοὶ δ' εἰν ἀγορῇ ἔσαν ἄθροοι .. οἱ δὲ γέροντες | εἶατ' ἐπὶ ξεστοῖσι λίθοις ἱερῶ ἐνὶ

κύκλῳ. The process of fixing these solid stone seats is described in Od. 6. 267.

7. πλησίον, 'near together.'

11. Δεῦτ' ἄγε. Notice the use of the formula ἄγε with the plural number, as in Od. 2. 212, 252, etc. Nitzsch compares εἰπέ μοι, τί φειδόμεσθα τῶν λίθων, ᾧ δημόται; Aristoph. Acharn. 319. We may take ἰέναι in the next line as the imperatival use of the infinitive.

12. ξείνοιο, 'about the stranger.' So Αἴαντος πυθέσθαι Il. 17. 102.

Ὡς εἰποῦς' ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 15
 καρπαλίμως δ' ἔμπληντο βροτῶν ἀγοραί τε καὶ ἔδραι
 ἀγρομένων· πολλοὶ δ' ἄρα θηήσαντο ἰδόντες
 υἱὸν Λαέρταο δαΐφρονα. τῷ δ' ἄρ' Ἀθήνη
 θεσπεσίην κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις,
 καί μιν μακρότερον καὶ πάσσονα θῆκεν ἰδέσθαι, 20
 ὥς κεν Φαιήκεσσι φίλος πάντεσσι γένοιτο
 δεινός τ' αἰδοῖός τε, καὶ ἐκτελέσειεν ἀέθλους
 πολλοὺς, τοὺς Φαίηκες ἐπειρήσαντ' Ὀδυσῆος.
 αὐτὰρ ἐπεὶ ῥ' ἤγερθεν ὀμηγερέες τ' ἐγένοντο,
 τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε· 25

15. καὶ θυμὸν ἐκάστου] Bekk. reads here, on the suggestion of Bentley, θυμὸν τε ἐκάστου, because of the initial *F* in ἐκάστος. 23. πολλούς] ἀθετεῖ Ζηνό-
 20. οὐ γὰρ πολλοὺς ἐτέλεσεν ἐν Φαιακίᾳ, ἀλλ' ἐδίσκευε μόνον Schol. H. Q.

15. Ameis remarks that this formula, though occurring ten times in the *Iliad*, is found only here in the *Odyssey*.

16. ἀγοραί. The plural here, as in ἔδραι, points to the different parts into which the place of assembly was divided. It seems better to take βροτῶν not as dependent on ἔμπληντο but as following ἀγοραί τε καὶ ἔδραι, as in ἀνδρῶν ἀγοράς *Od.* 2. 69, βροτῶν ἄστυα *Od.* 15. 492, and the common phrase ἔργ' ἀνθρώπων. βροτῶν could hardly stand pronominally for any particular men, such as Phaeacians. But see inf. 57.

17. ἀγρομένων. Is this form pres. or aor.? See Monro, *H. G.* § 34, who notes this participle as remarkable for dropping *ε*, if it is to be referred to the tense ἀγέροντο and ἀγέρεσθαι (so accented in MSS.). In the undoubted aor. ἔγρετο the form ἔγερ- never occurs. It is used absolutely = 'as men gathered,' or in dependence upon ἔμπληντο, compare μετὰ δὲ πρέπει ἀγρομένοισιν inf. 172.

21. ὥς κεν . . γένοιτο, i.e. *qua ratione fieret acceptus*; the use of the relative abverb with ἄν or κε suggesting not only the purpose, but the accomplishment of the result. Compare for the use of ὥς ἄν or κεν with the optative *Od.* 8. 239; 13. 402; 15. 538; 16. 297; 17. 165, 362; 19. 311; 23. 135; 24. 83; *Il.* 19. 331.

πάντεσσι will only include all the Phaeacians in the assembly.

22. ἐκτελέσειεν. It is difficult to

reconcile the plain meaning of the words with the actual facts subsequently recorded (see crit. note). Nitzsch states that Crates attempted to elicit a new sense from the words, interpreting ἐκτελ. ἀέθλους of the full *narration* by Odysseus of all his past troubles; and πειρᾶσθαι in the sense of 'questioning about;' cp. *Od.* 4. 119; 13. 336. But this forced rendering is disproved by *Od.* 21. 180 τόξου πειρώμεσθαι καὶ ἐκτελέωμεν ἀέθλον. Eustath. explains the line thus—τὸ δὲ ἐκτελέσειεν ἀέθλους πολλοὺς οὐ πρὸς ἐνέργειαν κείται ἀλλὰ κατὰ τὸ φύσει δύνασθαι. εἰ γὰρ καὶ μόνον ἐδίσκευσεν ὁ Ὀδυσσεύς, οὐχ ὑποδὺς καὶ ἐτέρους ἀέθλους, ἀλλ' ἐπεὶ ἐν οἷς αὐτὸς εὐδοκιμεῖν εἶπεν ἐν ἐκείνοις ἀπαγυρεύουσιν οἱ Φαίηκες, τρόπον τινὰ καὶ τούτους τοὺς πολλοὺς ἐξετέλεσεν ὧν οἱ Φαίηκες ὑπεξεχώρησαν αὐτῷ. For ἐκτελέσειεν does not imply that Odysseus was challenged to many contests; he was challenged only to the quoit-throwing; but the result of this one contest was his discharge in full for all the contests to which he might else have been challenged; and for *all* these the care of Athena qualified him. The use of the accusative τοὺς with πειρᾶσθαι resembles that of the cognate accusative, sc. πείραν πειρᾶσθαι, cp. *Od.* 4. 119 ἢ πρῶτ' ἐξερέοιτο ἕκαστά τε πειρήσαιτο. It is doubtful whether πειρᾶσθαι can take a direct accusative of the object. In *Il.* 18. 600 τροχὸν . . κεραμεὺς πειρήσεται αἶ κε θέησι, the accusative τροχόν is the

'Κέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 ξείνος ὄδ', οὐκ οἶδ' ὅς τις, ἀλώμενος ἵκετ' ἐμὸν δῶ,
 ἥε πρὸς ἡοίων ἦ ἐσπερίων ἀνθρώπων
 πομπὴν δ' ὀτρύνει, καὶ λίσσεται ἔμπεδον εἶναι. 30
 ἡμεῖς δ', ὥς τὸ πάρος περ, ἐποτρυνώμεθα πομπήν.
 οὐδὲ γὰρ οὐδέ τις ἄλλος, ὅτις κ' ἐμὰ δώμαθ' ἵκηται,
 ἐνθάδ' ὀδυρόμενος δηρὸν μένει εἵνεκα πομπῆς.
 ἀλλ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλλα δῖαν
 πρωτόπλοον, κούρω δὲ δύω καὶ πεντήκοντα 35
 κρινάσθων κατὰ δῆμον, ὅσοι πάρος εἰσὶν ἄριστοι.
 δησάμενοι δ' εὖ πάντες ἐπὶ κληῖσιν ἐρετμὰ
 ἔκβητ'. αὐτὰρ ἔπειτα θοὴν ἀλεγύνετε δαῖτα

35: κούρω] A few MSS. mistaking the voice of κρινάσθων wrote κούροι.

anticipated subject of the next clause; and in νῦν μὲν πειράται τάχα δ' ἵψεται νῆας Ἀχαιῶν Il. 2. 193, if the verse is genuine, the accusative may depend solely on ἵψεται.

29. ἡέ... ἦ. These two clauses serve as an expansion of ὅς τις, 'whoever he may be, whether he be come from the men of the East or,' etc. Compare οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα, | ἦ εὖ ἦε κακῶς νοστήσομεν Il. 2. 253, οὐκ ἂν γνοίης ποτέροισι μετείη, | ἦε μετὰ Τρώεσσιν ὀμιλέοι ἦ μετ' Ἀχαιοῖς Il. 5. 85. For this geographical use of πρὸς with the genitive cp. Od. 21. 347 ὅσοι νήσοισι [κοιρανέουσιν] πρὸς Ἥλιδος, 'off Elis.' On the sense of the words, cp. Schol. Q. οὕτως δὲ οἱ παλαιοὶ ἐμέριζον ἐς δύοσιν καὶ ἀνατολήν τὰ κοσμικά. οὐ γάρ τ' ἴδμεν ὕπη ζόφος οὐδ' ὕπη ἥως (Od. 10. 190).

30. ἔμπεδον εἶναι. That is, 'that it should be assured.' ἔμπεδος, of a boon which has been promised, has the same ambiguity which the English word 'certain' has, similarly used. The boon is prospectively certain, when it is promised; which is the application of 'certain' here: it is retrospectively certain, when the promise holds good still, or when the promise is fulfilled. But cp. Il. 2. 393 μισθὸς δὲ οἱ ἄρκιος ἔστω, and Buttm. Lexil. § 28.

31. πάρος, here as in inf. 36, and

Od. 4. 627, in its regular idiomatic use for wont or custom.

32. οὐδὲ γὰρ οὐδέ, see on Od. 3. 27. The second οὐδέ determines the negation to a particular part of the sentence, namely, ἄλλος τις.

35. πρωτόπλοον, 'for her first voyage.' The ship has never been to sea before.

κούρω. The use of the dual here is not idiomatic but irrational; it is of course due to the effect of δύω immediately following, as in inf. 48. In Il. 4. 453 we find ποταμοὶ ῥέοντες... συμβάλλετον ὕδωρ, but there such rivers only are specified as come down from two sides into a valley and thus are naturally parted into two groups. In Il. 9. 182, 192, 196 τῷ δὲ βάτην, etc., there is a loose use of the dual, as the personages alluded to are Ajax, Odysseus, Phoenix, and two heralds; yet even there it serves to mark off the two leading figures, Ajax and Odysseus, from the rest, cp. Od. 9. 90.

36. κρινάσθων. The Schol. P. interprets this passively ἐπιλεχθήτωσαν κατὰ γειτονίαν, but the voice is middle, and has an indefinite plural subject unexpressed, as χευάντων Od. 4. 214, where see note. Transl. 'Let people choose,' meaning 'let us choose.' Homer never uses the termination in -σθωσαν.

38. ἔκβητε, 'leave the ship again;' see Od. 4. 785, and Appendix I. § 9.

ἡμέτερόνδ' ἐλθόντες· ἐγὼ δ' εὖ πᾶσι παρέξω.
 κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ οἱ ἄλλοι 40
 σκηπτοῦχοι βασιλῆες ἐμὰ πρὸς δώματα καλὰ
 ἔρχεσθ', ὅφρα ξεῖνον ἐνὶ μεγάροισι φιλέωμεν·
 μηδέ τις ἀρνεῖσθω· καλέσασθε δὲ θεῖον ἀοιδόν,
 Δημόδοκον· τῷ γάρ ῥα θεὸς περὶ δῶκεν ἀοιδὴν
 τέρπειν, ὅππῃ θυμὸς ἐποτρύνῃσιν ἀεΐδειν.' 45

Ὡς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἔποντο
 σκηπτοῦχοι· κῆρυξ δὲ μετώχετο θεῖον ἀοιδόν.
 κούρω δὲ κρινθέντε δύω καὶ πεντήκοντα
 βήτην, ὥς ἐκέλευσ', ἐπὶ θῖν' ἀλὸς ἀτρυγέτοιο.
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν, 50
 νῆα μὲν οἱ γε μέλαιναν ἀλὸς βένθοσδε ἔρυσσαν,
 ἐν δ' ἰστόν τ' ἐτίθεντο καὶ ἰστία νηὶ μελαίνῃ,
 ἡρτύναντο δ' ἐρετμὰ τροποῖς ἐν δερματίνοισι,
 πάντα κατὰ μοῖραν· ἀνά θ' ἰστία λευκὰ πέτασσαν.
 ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὥρμισαν· αὐτὰρ ἔπειτα 55
 βάν ῥ' ἴμεν Ἀλκινόοιο δαΐφρονος ἐς μέγα δῶμα.
 πλῆντο δ' ἄρ' αἴθουσαι τε καὶ ἔρκεα καὶ δόμοι ἀνδρῶν

45. τέρπειν] Al. *τερπνὴν*. Eustath. quotes both readings. 49. ἐπὶ θῖν' ἀλὸς ἀτρυγέτοιο] γρ. *ἱερὸν μένος Ἀλκινόοιο* Schol. M. 55. ἐν νοτίῳ] See on Od. 4. 785 Ἀριστοφάνης *νοδίῳ* Schol. H. 'Haec sedes glossae Hesychianae ἐννοδίῳ, ἀγκυροβολίῳ. Nimirum pro ἐν νοτίῳ Aristophanes legebat ἐννοδίῳ, quod male alii divellebant' Buttm.

θοήν, a proleptic epithet meaning, 'which shall be soon ready;' cp. Od. 2. 257 *λύσεν δ' ἀγορὴν αἰψηρήν*. Perhaps our 'hasty meal' comes near enough.

40. οἱ ἄλλοι . . ἔρχεσθε, see Od. 1. 132.

44. τῷ γάρ ῥα, 'for he above all men hath from heaven the gift of minstrelsy, to please therewith, on whatever theme his spirit prompts him to sing.' Hence the name Demodocus = *populo acceptus*.

47. μετώχετο, 'went for,' like the common use of *μετέρχεσθαι*.

49. βήτην, here the irrational use of the dual is extended to the verb.

57. αἴθουσαι, the plural, because including both αἴθουσα αὐλῆς, and αἴθουσα

δώματος. ἔρκεα is used for the outdoor premises enclosed by the yard-wall, and so is nearly identical with αὐλή. In Od. 16. 341 *λίπε δ' ἔρκεα τε μεγαρόν τε* is equivalent to 'left the premises,' though the sentence has the form of a prothysteron. In Od. 20. 164 Eumaeus comes in with three swine, and, while he talked with Odysseus, *τοὺς μὲν ῥ' εἶασε καθ' ἔρκεα καλὰ νέμεσθαι*, sc. in the αὐλή. This is corroborated by Od. 20. 176, where Melanthius comes in later to the same place with his goats, *καὶ τὰς μὲν κατέδησεν ὑπ' αἰθούσῃ ἐριδούπῳ*. In Od. 21. 238 the women are bidden to close the doors, and not to come out *ἦν τις . . κτύπου ἐνδον ἀκούσῃ | ἀνδρῶν ἡμετέροισιν ἐν ἔρκεσιν*. δόμοι are the various

[ἀγρομένων πολλοὶ δ' ἄρ' ἔσαν νέοι ἡδὲ παλαιοί].
 τοῖσιν δ' Ἀλκίνοος δυοκαίδεκα μῆλ' ἰέρευσεν,
 ὀκτὼ δ' ἀργιόδοντας ὕας, δύο δ' εἰλίποδας βοῦς. 60
 τοὺς δέρον ἀμφί θ' ἔπον, τετύκοντό τε δαίτ' ἐρατεινὴν.
 Κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρίηρον ἀοιδὸν,
 τὸν πέρι μούσ' ἐφίλησε, δίδου δ' ἀγαθὸν τε κακὸν τε
 ὀφθαλμῶν μὲν ἄμερσε, δίδου δ' ἡδεῖαν ἀοιδὴν,
 τῷ δ' ἄρα Ποντόνοος θῆκε θρόνον ἀργυρόηλον. 65
 μέσσω δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας,
 κάδ δ' ἐκ πασσαλόφι κρέμασεν φόρμιγγα λίγεια
 αὐτοῦ ὑπὲρ κεφαλῆς καὶ ἐπέφραδε χερσὶν ἐλέσθαι

58.] 'Non habetur hic versus in Harl., et aliis nonnullis codd.; omissus ille fortasse tanquam supervacaneus, vel propter similes sup. 17; et Od. i. 395' Bothe. Neither the Scholl. nor Eustath. notice it. 67. κρέμασεν] 'Αριστοφάνης δῆσε φόρμιγγι Schol. H. 'Scripsisse videtur Aristophanes δῆσεν φόρμιγγα. Praemitti autem debebant huic scholio verba οὕτως αἱ 'Αριστάρχου, ad receptam (κρέμασεν) relata: sed ea seorsim leguntur ad repetitum hunc versum inf. 105' Buttm.

apartments of the house. The Schol. H. joined *δόμοι ἀνδρῶν*, interpreting the words by *οἱ ἀνδρῶνες*, but this is wrong.

61. ἀμφί θ' ἔπον. This expresses the 'preparation,' between the flaying of the animal and getting it ready for table. So ἀμφιέπειν κρέα Il. 11. 776, βοῦν Il. 18. 559.

62. ἐρίηρον. The prefix *ἐρι*, which some identify with *ἀρι*, perhaps from *ἀρ-εῖων*, merely strengthens the sense of the word. *ἐρίφηρος* is referred by Curtius to a root *var*, 'to choose;' compare also *ἦρα*, *ἐπι-ήρανος*. This form from the *o* declension occurs only here, and inf. 471, and Od. i. 346. We find *ἐρίηρος* in Il. 4. 266. It is common in the metaplastic form *ἐρίηρες* and *ἐρίηρας*. The epithet may be rendered 'worthy.'

64. ὀφθαλμῶν μὲν ἄμερσε. Curtius, p. 574, notices that for the Homeric *ἀμέρδεν*, Pindar writes *ἀμείρειν*, the two forms being referable to *ἀμερῖ-ω*. The root is *μερ*, 'to apportion.' Taking *expertem facere* as the original sense of *ἀμέρδεν*, we must, says Curtius, in those cases where, by itself, it means 'to blind,' refer it to a different root, sc. *μαρ*, 'to be bright,' and so we may compare it with *ἀμανροῦν*.

These words remind us of 'blind Thamyris and blind Maeonides,' and of our own poet who in these words parallels their lot with his own. The author of the Hymn to Apollo gives as the description of himself, *τυφλὸς ἀνὴρ*, *οἰκεῖ δὲ Χίῳ ἐνὶ παιπαλοέσση*, which line seems to be the foundation of the tradition of the blindness of Homer, in the first place; and, secondarily, of the tradition which takes the description of Demodocus in the text to be intended by the poet for himself.

68. αὐτοῦ, a pronominal adverb, particularised by *ὑπὲρ κεφαλῆς*. The use of *αὐτοῦ* followed by a closer epexegetis is very common, e.g. *αὐτοῦ τῷδ' ἐνὶ δήμῳ* Od. 2. 317, *αὐτοῦ παρ' ἐμοί* Od. 16. 74, *αὐτοῦ ἐπ' ἐσχατιῇ* Od. 10. 96, *αὐτοῦ μετ' ἀνδράσι* Od. 9. 96, *αὐτοῦ κατὰ δώματα* Od. 20. 159, *αὐτοῦ πρόσθε ποδῶν* Il. 16. 741, *αὐτοῦ προπάροιθε θυράων* Od. 16. 344, *αὐτοῦ ἐνθα* Il. 8. 207: see Aulin, de Epexegesi, p. 16.

ἐπέφραδε, 'signified to him [that he had put it there] so that he might reach it with his hands.' The action of *φράζω* (of which *ἐπέφραδε* is redupl. aor.) probably means here that he guided Demodocus' hand to the place where the harp was hanging; it does not necessarily imply that he *told* him

κῆρυξ· παρ δ' ἐτίθει κάνεον καλήν τε τράπεζαν,
 παρ δὲ δέπας οἴνοιο, πιεῖν ὅτε θυμὸς ἀνώγοι. 70
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 μοῦσ' ἄρ' αἰοιδὸν ἀνῆκεν ἀειδέμεναι κλέα ἀνδρῶν,
 οἴμης τῆς τότ' ἄρα κλέος οὐρανὸν εὐρὺν ἵκανε,
 νεῖκος Ὀδυσσῆος καὶ Πηλείδεω Ἀχιλῆος, 75

73. ἀνῆκεν] γράφεται ἐνῆκεν Schol. E. ἀνδρῶν] τὸ δὲ οἴμης, οἱ μὲν μετὰ τοῦ ἀνδρῶν συντάσσουσιν ἵνα ᾗ 'κλέα ἀνδρῶν οἴμης,' κάλλιον δὲ στίζειν εἰς τὸ ἀνδρῶν Eustath.

it was there; see Lehrs, Aristarch. p. 8 'φράζω nunquam est "dico" sed "indico." Cp. Apoll. Lex. ad πεφράδοι Il. 14. 335, πεφράδοι διασημάνειε, τοῦ Ἀριστάρχου σεσημειωμένου ὅτι τὸ φράσαι οὐδέποτε ἐπὶ τοῦ εἰπεῖν τάσσεται. Ubique, quod recte et subtiliter Aristarchus observavit, φράζειν significat indicare. Minime obstat Od. I. 273 (μῦθον πέφραδε πᾶσι), hoc dictum est fere ut ἔπος πάντεσσι πιφάσκων Il. 22. 131. Rectissime hymn. Ven. 128 coniunctum vocabulum cum synonymo δεικνύναι, αὐτὰρ ἐπεὶ δὴ δειξε καὶ ἔφρασε. Nee (inf. 142) αὐτὸς νῦν προκάλεσαι ἰὼν καὶ πέφραδε μῦθον, ubi annotatur οὔτε Ἀρίσταρχος οὔτε Ζηνόδοτος οὔτε Ἀριστοφάνης ἐπίστανται τοῦτον τὸν στίχον, vocabuli significatio absona visa, sed haud dubie aberat versus in melioribus MSS. Nam (ne de Aristophane dicam) Zenodotus certe ad vim vocis ne attenderat quidem.'

73. κλέα ἀνδρῶν. So in Il. 9. 186 foll. Achilles is found with his lyre, τῇ ὃ γε θυμὸν ἔτερπεν, ἀεῖδε δ' ἄρα κλέα ἀνδρῶν. These 'stories,' which were sung by the heroes themselves at the period represented by the Iliad, are in the Odyssey the property of the professional minstrel.

74. οἴμης, 'strain;' literally, 'way' of song. The word is always used of song, however independent it stands; cp. inf. 481 οἴμας μοῦσ' ἐδίδαξε. On its particular meaning see Mure, Lit. of Anc. Greece, vol. i. 170, note, 'With Homer αἰοιδῆ means all poetry or song, Epic or Lyric; ἔπη merely conversation or discourse. Later, ἔπη is the familiar phrase for every kind of recitative or Epic poetry; αἰοιδῆ or ᾠδῆ is limited to song in the stricter sense, or lyric performance. The longer, more con-

tinuous epic narrative, or Epopée, bears with Homer the title οἴμη.' The genitive οἴμης need not be accounted for by attraction. It is simpler to treat it as a partitive gen., 'from that tale the fame whereof.' So Nicanor ἀπὸ οἴμης ἐκείνης ἧς εὐρὺ τὸ κλέος ἦν.

75. νεῖκος is in apposition with κλέα. On this passage the Schol. H. Q. V. says, φασὶ τῷ Ἀγαμέμνονι χρωμένῳ περὶ τοῦ κατὰ τὸν πόλεμον τέλους ἀνελεῖν τὸν ἐν Δελφοῖς Ἀπόλλωνα τότε πορθήσειν τὸ Ἴλιον ὅταν οἱ ἄριστοι τῶν Ἑλλήνων στασιάσωσι καὶ δὴ παρὰ πότον διαλεχθέντων Ὀδυσσέως καὶ Ἀχιλλέως, τοῦ μὲν Ἀχιλλέως ἀνδρείαν ἐπαινοῦντος, τοῦ δὲ Ὀδυσσέως σύνεσιν, μετὰ τὴν Ἐκτορος ἀναίρεσιν ὃ μὲν βιάζεσθαι (sc. Troiam) παρῆναι (διὸ καὶ ἀνιρέθη) ὃ δὲ δόλῳ μετελθεῖν. καὶ Ἀγαμέμνονα ὡς τελομένου τοῦ λογίου χαρῆναι. Eustath. gives the same story, noticing that the event proved the wisdom of the advice of Odysseus, inasmuch as Troy was taken by subtilty, whereas Achilles fell in fight. But this explanation has nothing to corroborate it: and Nitzsch gives grounds for placing the incident before the time of the Iliad, when the Greeks first landed in Tenedos, and were keeping festival in prospect of success; cp. θεῶν ἐν δαιτὶ θαλείῃ 76. The most trustworthy evidence is that of the fragments of the Satyric drama of Sophocles, Ἀχαιοῶν σύλλογος or Σύνδειπνοι, referring to which Aristotle, Rhet. 2. 26, p. 382, says, εἴ τις φαίη, 'τὸ ἐπὶ δείπνον κληθῆναι τιμωτάτον' διὰ γὰρ τὸ μὴ κληθῆναι ὃ Ἀχιλλεὺς ἐμήνισε τοῖς Ἀχαιοῖς ἐν Τενέδῳ ὃ δ' ὡς ἀτιμαζόμενος ἐμήνισε' συνέβη δὲ τοῦτο ἐπὶ τοῦ μὴ κληθῆναι.' And Plutarch, Moral. p. 74 A ὃ παρὰ Σοφοκλεῖ τὸν Ἀχιλλέα παροξύνων Ὀδυσσεὺς οὐ

ὥς ποτε δηρίσαντο θεῶν ἐν δαιτὶ θαλείῃ
ἐκπάγλοις ἐπέεσσιν, ἄναξ δ' ἀνδρῶν Ἀγαμέμνων
χαῖρε νόφ, ὅτ' ἄριστοι Ἀχαιῶν δηριόωντο.

ὥς γάρ οἱ χρείων μυθήσατο Φοῖβος Ἀπόλλων

Πυθοῖ ἐν ἡγαθέῃ, ὅθ' ὑπέρβη λάινον οὐδὸν

80

χρησόμενος· τότε γάρ ῥα κυλίνδετο πῆματος ἀρχὴ

Τρωσί τε καὶ Δαναοῖσι Διὸς μεγάλου διὰ βουλᾶς.

Ταῦτ' ἄρ' αἰοιδὸς αἶειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς

πορφύρεον μέγα φᾶρος ἐλὼν χερσὶ στιβαρῇσι

κὰκ κεφαλῆς εἵρυσσε, κάλυψε δὲ καλὰ πρόσωπα·

85

αἶδετο γὰρ Φαίηκας ὑπ' ὀφρύσι δάκρυα λείβων.

ἦ τοι ὅτε λήξειεν αἰείδων θεῖος αἰοιδὸς,

78. ὅτ'] La Roche ὅ τ'. See critical note on Od. 5. 357. 81, 82.] ἐν ἐνίαις τῶν ἐκδόσεων οὐκ ἐφέροντο· διὸ ἀθετοῦνται Schol. H. This notice seems incomplete; no sufficient reason being given for a general ἀθέτησις of the lines.

φησιν ὀργίεσθαι διὰ τὸ δεῖπνον ἀλλὰ φησιν, Ἥδη τὰ Τροίας εἰσορῶν ἐδώλια Δέδοικας. It would seem also that after Hector's death there was no room for such an event. Nitzsch refers to the Aethiopis of Arctinus, as showing that Odysseus was then friendly to Achilles. May it not be further argued, that no quarrel of chiefs would have inspired any cheerful recollection of the oracle (78 foll.), after the discouraging experience of the μῆνις Ἀχιλλῆος? The oracle was given before the war, v. 81.

77. ἐκπάγλοις, i. e. which dismayed the bystanders by their fierceness, 'but Agamemnon rejoiced.'

78. νόφ, i. e. secretly.

79. χρείων, 'giving response,' as χρήσω δ' ἀνθρώποισι Διὸς νημερτέα βουλὴν h. Hom. Ap. 132.

80. Πυθῶ was the oldest name of the place in Phocis where Apollo's oracle was established. In h. Hom. Ap. 362 foll. the name was derived from πύθεσθαι because of the 'rotting' carcase of the Python which lay there, ἐνταυθοῖ νῦν πύθει ἐπὶ χθονὶ βωτιανέιρῃ. ἔξ οὗ νῦν Πυθῶ κικλήσκεται. Others derive it from πύθεσθαι, where the quantity of the vowel suggests a difficulty. Δελφοί was properly the name of the people; the word first occurs h. Hom. 28. 14 Δελφῶν ἐς πίονα δήμον. Voss (says Nitzsch) dates it from about B.C. 620.

O. Müller would explain λάινος οὐδός of a subterranean treasure-house, see the description of the building of the temple by Trophonius, h. Hom. Ap. 295 foll., from which Nitzsch dissents.

81. τότε, 'then;' namely, when Agamemnon consulted the oracle. The war with Troy was just beginning, the κακῶν τρικυμία was just rolling on (κυλίνδετο), soon to sweep so many lives away. The story appears in a different shape on the authority of Demetrius Phalereus (quoted by Schol. E. H. M. Q. R. on Od. 3. 267), Μενέλαος ἅμα τῷ Ὀδυσσεὶ ἐλθὼν ἐς Δελφοὺς τὸν θεὸν ἤρετο περὶ τῆς μελλούσης ἔσεσθαι ἐς Ἴλιον στρατείας.

85. κὰκ κεφαλῆς εἵρυσσε. The φᾶρος, a square piece of cloth, was put on so as to cover the left arm and shoulder. The right arm was bare, and a long corner hung down from the right shoulder. This corner Odysseus threw over from behind, and 'drew it down over his head.'

87. ὅτε λήξειεν, 'each time he stopped.' For this iterative force of the optative with ὅτε or a relative pronoun cp. Od. 11. 584 foll., 591 foll.; 12. 237-241; Il. 10. 489 foll. At every pause in the story Odysseus poured a thank-offering to the gods, in remembrance of their constant care of him.

δάκρυ' ὁμορξάμενος κεφαλῆς ἄπο φᾶρος ἔλεσκε,
καὶ δέπας ἀμφικύπελλον ἐλὼν σπείσασκε θεοῖσιν·
αὐτὰρ ὅτ' ἄψ ἄρχειτο καὶ ὀτρύνειαν αἰεΐδειν 90
Φαιήκων οἱ ἄριστοι, ἐπεὶ τέρποντ' ἐπέεσσιν,
ἄψ Ὀδυσσεὺς κατὰ κρᾶτα καλυψάμενος γοάσκειν.
ἐνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,
'Αλκίνοος δέ μιν οἶος ἐπεφράσατ' ἡδ' ἐνόησεν
ἦμενος ἄγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν. 95
αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα·

‘Κέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες·
ἦδη μὲν δαιτὸς κεκορήμεθ' ἄθυμον εἴσης
φόρμιγγός θ', ἣ δαιτὶ συνήγορός ἐστι θαλείη·
νῦν δ' ἐξέλθωμεν καὶ ἀέθλων πειρηθῶμεν 100
πάντων, ὥς χ' ὁ ξεῖνος ἐνίσπη οἷσι φίλοισιν,
οἴκαδε νοστήσας, ὅσσον περιγιγνόμεθ' ἄλλων
πύξ τε παλαιμοσύνη τε καὶ ἄλμασιν ἡδὲ πόδεσσιν.’

‘Ὡς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἔποντο.
καὶ δ' ἐκ πασσαλόφει κρέμασεν φόρμιγγα λίγειαν, 105
Δημοδόκου δ' ἔλε χεῖρα καὶ ἔξαγεν ἐκ μεγάροιο
κῆρυξ· ἦρχε δὲ τῷ αὐτὴν ὁδὸν ἣν περ οἱ ἄλλοι
Φαιήκων οἱ ἄριστοι, ἀέθλια θαυμανέοντες.

92. ἄψ] ὁ Ἀριστοφάνης αἶψ' Ὀδυσσεὺς γράφει Schol. H. 98. δαιτός] This is the reading of Aristarchus: others inverted the position of δαιτός and θυμὸν Schol. H. 99. θαλείη] Eustath. remarks that some wrote ἐταίρη for θαλείη. It seems more likely that ἐταίρη was a gloss upon συνήγορος from Od. 17. 271. 103. παλαιμοσύνη] Al. παλαιμοσύνη. οὕτω δίχα τοῦ σ γράφειν φασὶ τὸν Ἀρίσταρχον Eustath., who adduces the analogous form Παλαίμων. 105.] See on sup. 67. Here Schol. H. gives on κρέμασεν the words οὕτως αἱ Ἀριστάρχου.

99. συνήγορος = ‘linked with;’ cp. ἐν δέ τε φόρμιγξ | ἥπυει ἦν ἄρα δαιτὶ θεοὶ ποίησαν ἐταίρην Od. 17. 271.

107. ἦρχε . . ἄλλοι = ‘praeibat illi eam ipsam viam quam ceteri ibant.’ For αὐτός, signifying ‘the same,’ cp. Od. 10. 263 τὸν δ' ἄψ ἠνώγεα αὐτὴν ὁδὸν ἡγήσασθαι, 16. 138 αὐτὴν ὁδὸν . . ἔλθω, 11. 12. 225 ἐλευσόμεθ' αὐτὰ κέλευθα. Cp. Soph. Ant. 929 ἔτι τῶν αὐτῶν ἀνέμων αὐταὶ ψυχῆς ῥιπαὶ τήνδε γ' ἔχουσι, where however it is possible that αὐταὶ [? αὐταί] tacitly borrows the article from the preceding τῶν αὐτῶν.

108. ἀέθλια means here the ‘games,’ i. e. the tests of prowess. So in Od. 21. 4 the bow and axe-heads, by which the manhood of the suitors was to be tested, are called ἀέθλια καὶ φόνου ἀρχή, cp. 24. 169. In Od. 21. 117 the signification of the word is uncertain: Telemachus, in alluding to this trial of strength, speaks of himself as οἶός τ' ἦδη πατρὸς ἀέθλια κάλ' ἀνελέσθαι, where some render the words, ‘to lift up the tests,’ sc. the instruments of the trial—bow and axe-heads (cp. πελέκεας . . ἀναίρησεν Od. 21. 261); and others take

βὰν δ' ἵμεν εἰς ἀγορὴν, ἅμα δ' ἔσπετο πούλῳς ὄμιλος,
 μυρίοι· ἂν δ' ἴσταντο νέοι πολλοὶ τε καὶ ἔσθλοί. 110
 ὦρτο μὲν Ἀκρόνέωσ τε καὶ Ὠκύαλος καὶ Ἐλατρεὺς
 Ναυτεὺς τε Πρυμνεὺς τε καὶ Ἀγχίαλος καὶ Ἐρετμεὺς
 Ποντεὺς τε Πρωρεὺς τε, Θόων, Ἀναβησίνεωσ τε
 Ἀμφιάλός θ', υἱὸς Πολυνήου Τεκτονίδαο·
 ἂν δὲ καὶ Εὐρύαλος βροτολοιγῶ ἴσος Ἀρηϊ 115
 Ναυβολίδης, ὃς ἄριστος ἔην εἰδός τε δέμας τε
 πάντων Φαιήκων μετ' ἀμύμονα Λαοδάμαντα.

116. Ναυβολίδης] The common reading is *Ναυβολίδης θ'*, which La Roche rightly alters on the authority of Cod. Venet. 613; remarking, 'Solo patris nomine Homerus homines obscuros appellare non solet, sed tantum eos qui auditoribus aliunde erant noti, quales sunt Πηλείδης, Ἀτρεΐδης, Τυδείδης, Μενoitιάδης, alii, quod ad Naubolidem minime pertinet . . . in delendo θ' praeierunt me Bekk. 2. et Grashof.' Nauck adopts this reading.

them in the commoner sense of 'carrying off the prize;' cp. ἀέθλια ἴσ' ἀνελόντες Il. 23. 736. This is very likely the original meaning, as it is the usual one, of the word; cp. ἀέθλια ποσσὶν ἄροντο Il. 9. 124, ἀέθλια ἠνείκαντο ib. 127. And the apparent confusion between the contest and the prize is not peculiar to Homer, but we see it in such a common idiom as Ὀλύμπια νικᾶν. In Latin, too, 'certamen' bears a double meaning, i. e. generally of the contest, and occasionally of the prize, as, apparently, Ov. Met. 13. 129 'tanti certaminis heres:' so, too, 'palma' stands usually for the prize and sometimes for the winner, as 'iam tertia palma Diore's' Aen. 5. 339.

As we have *μηρία*, *μήρα* and *μηροί* with doubtful differences of signification, so we find ἀέθλιον, ἄεθλον [ἄθλον], and ἄεθλος [ἄθλος] with a like uncertainty. ἄεθλον in Od. 11. 548, and ἄεθλα often (as, e. g. Il. 23. 259) have the meaning of 'prize;' while in Od. 24. 89 ἄεθλα seems to stand for 'contest.' This double meaning is not found with ἄεθλοι [ἄθλοι], which uniformly signifies 'contest' or 'toil.' The gender of ἄθλων inf. 160 is still uncertain, for though the addition of οἶά τε there might seem to imply the neuter, yet such phrases as κτῆσιν ὕπασσεν | οἶά τε ᾧ οἰκῇ ἀναξ εὐθυμος ἔδωκεν (Od. 14. 63) show that οἶά τε may be used quite adverbially; cp. Od. 3. 73; 9. 128; 11.

536, so that ἄθλων may well be the genitive from ἄεθλος [ἄθλος]. The Schol. Harl. on Od. 4. 242 draws the distinction thus, ὁ ἄθλος ἀρσενικῶς μόνος ὁ ἀγών, τὸ ἄθλον δὲ καὶ τὸ ἐπινίκιον καὶ ὁ ἀγών. On the line inf. 160, see Lehrs, Aristarch. p. 149, note, who quotes, as a parallel, Il. 7. 238 βῶν | ἀζαλέην . . . τό μοι ἔστι with the interpretation ὅτι προτάξας τὸ θηλυκὸν οὐδέτερον (neuter) ἐπήνεγκε τό μοι ἔστι πρὸς τὸ σημαίνον, ὡς τὸ νεφέλη δέ μιν . . . τὸ μὲν οὐ ποτε (Od. 12. 74), showing that it is not to be supposed that Aristarchus confounded ἄεθλον and ἄεθλος. See the note generally for the post-Homeric use of the words. The etymology is extremely uncertain. Curtius considers the *a* as a mere prefix, ἄ-εθ-λον, and would refer the *εθ* to the same root as Lat. *vā(d)s*, as in *vadari*. Bergk, Rhein. Mus. 1864, p. 603, proposes to connect ἄεθλον (as if ἄερθλον) with αἰίρω.

111. Almost all Phaeacian names are taken from circumstances of seafaring life, with the exception of Alcinous, Arete, Laodamus, Polybus, and Rhexenor. Πρωρεὺς is properly the 'look-out man' who passes the word to the steerer; yet it probably has no such special significance here, but, like Ποντεὺς and Πρυμνεὺς, is derived at haphazard from sea-terms. The etymology of Ναυβολίδης would seem to be *βολίς*, a plummet for sounding.

ἂν δ' ἔσταν τρεῖς παῖδες ἀμύμονος Ἀλκινόοιο,
 Λαοδάμας θ' Ἀλῖός τε καὶ ἀντίθεος Κλυτόνῃος·
 οἱ δ' ἦ τοι πρῶτον μὲν ἐπειρήσαντο πόδεσσι. 120
 τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· οἱ δ' ἅμα πάντες
 καρπαλίμως ἐπέτοντο κονίοντες πεδίοιο.
 τῶν δὲ θέειν ὅχ' ἄριστος ἔην Κλυτόνῃος ἀμύμων·
 ὅσσον τ' ἐν νειῶ οὖρον πέλει ἡμιόνουιν,
 τόσσον ὑπεκπροθέων λαοὺς ἴκεθ', οἱ δ' ἐλίποντο. 125
 οἱ δὲ παλαιμοσύνης ἀλεγεινῆς πειρήσαντο·
 τῇ δ' αὖτ' Εὐρύαλος ἀπεκαίνυτο πάντας ἀρίστους.
 ἄλλατι δ' Ἀμφιάλος πάντων προφερέστατος ἦεν·
 δίσκῳ δ' αὖ πάντων πολὺ φέρτατος ἦεν Ἐλατρεὺς,
 πύξ δ' αὖ Λαοδάμας, ἀγαθὸς παῖς Ἀλκινόοιο. 130
 αὐτὰρ ἐπειδὴ πάντες ἐτέρφθησαν φρέν' ἀέθλοισι,
 τοῖς ἄρα Λαοδάμας μετέφη παῖς Ἀλκινόοιο·

‘ Δεῦτε, φίλοι, τὸν ξεῖνον ἐρώμεθα εἴ τιν' ἄεθλον

121. ἀπὸ νύσσης, ἀπὸ τῆς ἀφετηρίας
 Schol. B. Q. i. e. from the starting line;
 exactly equivalent to our word, ‘the
 scratch,’ cp. νύσσω. It seems impos-
 sible to take δρόμος of the ‘course;’ it
 rather is ‘the running was kept up at
 full speed.’ Cp. τῶν ἐπὶ ἴσα μάχῃ τέτατο
 Il. 12. 436, τέτατο κρατερῇ ὑσμίνῃ Il. 17.
 543, and especially Il. 23. 373 ἀλλ' ὅτε
 δὴ πύματον τέλεον δρόμον ὤκέες ἵπποι |
 ἀψ' ἔφ' ἁλὸς πολίης, τότε δὴ ἀρετὴ γε
 ἐκάστων | φαίνεται, ἄφαρ δ' ἵπποισι τάθη
 δρόμος, ὧκα δ' ἔπειτα | αἱ Φηρητιάδαο πο-
 δωκέες ἔκφερον ἵπποι, compared with ib.
 758 τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος,
 ὧκα δ' ἔπειτα | ἔκφερ' Οἰλιάδης.

122. πεδίοιο, local genitive, ‘over the
 plain.’ So we have πεδίοιο joined with
 such verbs as δῖεσθαι, ἰέναι, ἐπισεύεσθαι,
 ἔρχεσθαι, θέειν, ἀτύζεσθαι, διώκειν, ἔλκειν,
 etc.

124. ὅσσον . . ἡμιόνουιν. Parallel with
 this passage is Il. 10. 351 ἀλλ' ὅτε
 δὴ ῥ' ἀπὲν ὅσσον τ' ἐπὶ οὖρα πέλονται |
 ἡμιόνων· αἱ γάρ τε βοῶν προφερέστεραί
 εἰσιν | ἐλκόμεναι νειοῖο βαθείης πηκτὸν
 ἄροτρον, etc. From this it has been in-
 ferred that οὖρα ἡμιόνων signify the dis-
 tance by which mules are in advance of
 oxen at the end of a furrow, having
 begun abreast of them. But in Il. 23.

431 we have, as another measure of
 distance by which one competitor out-
 strips another, ὅσσα δὲ δίσκου οὖρα κα-
 τωμαδίοιο πέλονται, | ὅν τ' αἰζῆδος ἀφήκεν
 ἀνὴρ, i. e. ‘a quoit’s range.’ It is better,
 then, not to complicate the question
 with the relative difference in speed be-
 tween mules and oxen, but to follow
 the Schol. on Il. 10. 351 οὖρα τὰ ὄρια
 καὶ πέρατα τῆς αὐλακος ἦν τὸ ὀρικὸν
 ζεύγος τέμνει. ἄλλως ὅσον ἄροτριῶσα
 ἡμίονος ὑπὸ μίαν ὁρμὴν ὑπογράφειν δύ-
 νηται, ὅ ἐστι πλέθρον. This expression,
 ‘mules’ range in ploughing, finds an
 exact parallel in our measure of length
 ‘furlong,’ i. e. ‘furrow-long.’ Such
 popular measures of distance are ‘bow-
 shot,’ ‘stone’s-throw,’ etc., and some-
 what similar are the conventional uses
 of ell, cubit, hand, barleycorn, fathom,
 stone.

125. ὑπεκπροθέων, ‘slipping forward
 in advance.’ This is parallel to the use
 of ἐκφέρειν in Il. 23. 373, 758 quoted
 above.

λαοὺς ἴκετο, ‘reached the crowd of
 people,’ who were standing at the νύσσα
 to watch the runners coming back down
 the second lap of the δίαυλος.

127. ἀπεκαίνυτο. See on Od. 4.
 725.

οἶδέ τε καὶ δεδάηκε· φυήν γε μὲν οὐ κακός ἐστι,
 μηρούς τε κνήμας τε καὶ ἄμφω χεῖρας ὕπερθεν 135
 αὐχένα τε στιβαρὸν μέγα τε σθένος· οὐδέ τι ἥβης
 δεύεται, ἀλλὰ κακοῖσι συνέρρηκται πολέεσσιν.
 οὐ γὰρ ἐγὼ γέ τί φημι κακώτερον ἄλλο θαλάσσης
 ἄνδρα γε συγχεῦναι, εἰ καὶ μάλα καρτερὸς εἴη·

Τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε 140
 'Λαοδάμα, μάλα τοῦτο ἔπος κατὰ μοῖραν ἔειπες.
 αὐτὸς νῦν προκάλεσσαι ἰὼν καὶ πέφραδε μῦθον·'

Αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἀγαθὸς παῖς Ἀλκινόοιο,
 στῇ ῥ' ἐς μέσσον ἰὼν καὶ Ὀδυσσῆα προσέειπε·

'Δεῦρ' ἄγε καὶ σὺ, ξεῖνε πάτερ, πείρησαι ἀέθλων, 145
 εἴ τινά που δεδάηκας· ἔοικε δέ σ' ἶδμεν ἀέθλους.
 οὐ μὲν γὰρ μείζον κλέος ἀνέρος ὄφρα κ' ἔησιν,
 ἢ ὅ τι ποσσὶν τε ῥέξῃ καὶ χερσὶν ἐῆσιν.
 ἀλλ' ἄγε πείρησαι, σκέδασον δ' ἀπὸ κήδεα θυμοῦ·
 σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται, ἀλλὰ τοι ἤδη 150

142. αὐτὸς νῦν] See note on text, sup. 68. οὔτε Ἀρίσταρχος, οὔτε Ἀριστοφάνης, οὔτε Ζηνόδοτος ἐπίστανται τοῦτον τὸν στίχον Schol. H. οὗτος ὁ στίχος ἐν ταῖς Ἀρισταρχείαις οὐ φέρεται ibid. 144. στῇ] γρ. βῆ Schol. M.

134. οἶδέ τε καὶ δεδάηκε, so Od. 4. 493 ἶδμεναι οὐδὲ δαῖναι. If these words are not actual synonyms, the combination may mean, 'knows by having learned.' Ameis quotes Plaut. Trin. 850 'quem ego nescio neque novi.'

135. ὕπερθεν, a fixed quasi epithet of χεῖρες, as attached to the upper part of the trunk. Cp. Il. 5. 122 γυῖα δ' ἔθῃ-κεν ἔλαφρά, πόδας καὶ χεῖρας ὕπερθεν, Il. 13. 75 μαιμώωσι δ' ἔνερθε πόδες καὶ χεῖρες ὕπερθεν, Od. 12. 248; 22. 173, 406, and so, doubtless, Aesch. Ag. 1594 τὰ μὲν ποδῆρη καὶ χερῶν ἀκροὺς κτένας | ἔθρυπτ' ἄνωθεν, taking ἄνωθεν with κτένας χερῶν. Conversely we have μηροὶ | εὐφνέες κνήμαί τ' ἠδὲ σφυρὰ κάλ' ὑπένερθεν Il. 4. 146, κεφαλαί τε πρόσωπά τε νέρθε τε γούνα Od. 20. 352.

136. μέγα τε σθένος. Here μέγα is strictly an epitheton ornans—'his greatness of strength.' Some take this clause as if it were the summing up of the foregoing details, but it is simpler to couple it directly with φυήν, and to regard μηρούς τε . . στιβαρόν as an apposi-

tional epexegetis of φυήν. The athletic form of Odysseus is similarly described Od. 18. 67 φαῖνε δὲ μηρούς | καλοὺς τε μεγάλους τε, φάνεν δέ οἱ εὐρέες ὤμοι, | στήθεά τε στιβαροὶ τε βραχίονες.

In what follows, οὐδὲ . . δεύεται, the meaning is, 'he is not past the prime of life;' συνέρρηκται means 'he is broken down.'

139. συγχεῦναι, 'to unstring,' 'weaken,' is generally used of the mind, as Il. 9. 612 θυμὸν συγχ., Il. 13. 808 νόον. Here it is used of the body. Livius Andronicus, in his translation of this line, renders συγχεῦναι by 'macerare.'

142. πέφραδε μῦθον, 'make known thy will.' See crit. note.

146. ἔοικε='par est.' This is the primitive praise of γυμναστική. The common form of the infinitive is ἶδμεναι, but ἶδμεν occurs also inf. 213 and Il. 11. 719.

147. ὄφρα κ' ἔησιν, 'as long as he lives.' So ἦσαν Od. 2. 119, ἔοντος I. 289.

150. δέ is here the paratactical equi-

νηὺς τε κατείρυσται καὶ ἐπαρτέες εἰσὶν ἑταῖροι.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
'Λαοδάμα, τί με ταῦτα κελεύετε κερτομέοντες;
κήδεά μοι καὶ μᾶλλον ἐνὶ φρεσὶν ἢ περ ἄεθλοι,
ὅς πρὶν μὲν μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα, 155
νῦν δὲ μεθ' ὑμετέρῃ ἀγορῇ νόστοιο χατίζων
ἡμαι, λισσόμενος βασιλῆά τε πάντα τε δῆμον.'

Τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο νείκεσέ τ' ἄντην·
'οὐ γάρ σ' οὐδὲ, ξεῖνε, δαήμονι φωτὶ εἴσκω
ἄθλων, οἷά τε πολλὰ μετ' ἀνθρώποισι πέλονται, 160
ἀλλὰ τῷ ὅς θ' ἅμα νηὶ πολυκκληίδι θαμίζων,
ἄρχὸς ναυτᾶων οἷ τε πρηκτῆρες ἔασι,

158. νείκεσέ τ' ἄντην] γρ. φώνησέν τε Schol. M. 161. θ' ἅμα] γρ. θαμά Schol. H.

valent to γάρ. It introduces a reason for throwing off all care.

ὁδός, as πομπή elsewhere = 'the homeward voyage.'

154. καὶ μᾶλλον. This combination does not express any higher degree of precedence: καί is the emphatic addition often prefixed to adverbs of intensity, as καὶ μάλα καλόν Od. I. 318.

156. μεθ' ὑμετέρῃ ἀγορῇ, 'in the midst of your assembly.' The preposition with the dative generally is used with plurals, but here with a collective noun, as in μετ' ἀνδρῶν ἀριθμῷ Od. II. 449.

158. ἄντην, 'to the face.'

159. οὐ . . οὐδέ. See on Od. 3. 28. The repetition of οὐ points the force of the negative to the single word δαήμονι. In γάρ we have a sneering reference to the confession in l. 154.

160. ἄθλων, οἷά τε. See note on sup. 108.

161. Transl. 'But to such an one as plies with a many-benched ship, captain of a crew that are traders, and is either in charge of a freight or vigilant over a home-cargo of greedily gotten gains; no athlete's mould is thine.'

162-164. For πρηκτῆρες cp. Od. 3. 72 κατὰ πῆξιν. It is quite needless to adopt Cobet's conjecture πρητῆρες. In φόρτου τε . . καί the conjunctions are disjunctive. Compare for similar instances II. 15. 273 τὸν μὲν τ' ἡλίβατος πέτρῃ καὶ δάσκιος ὕλη εἰρύσατο, ib. 634

ἢ τοι δὲ μὲν πρώτῃσι καὶ ὑστατίῃσι βόεσσιν | αἶν ὁμοστικαί, and see Od. 2. 374. φόρτος is the freight which a merchant takes out with him, to exchange for the ὁδαῖα which he wishes to bring back: this meaning will be very appropriate to ὁδαῖα, which properly means that which is connected with, the object of, a voyage. Eustath. merely interprets the word by ἐφόδια, which would mean the necessities for the journey. The signification of home-cargo is further established by Od. 15. 415 foll., where the Phoenicians are represented as landing on the Syrian isle, with a rich cargo, μυρὶ ἄγοντες ἀθύρματα 416; they abide there a whole year 455, getting together a cargo, ὦνον ὁδαίων 445, till the ship was laden ἤχθετο 457. According to this rendering κερδέων θ' ἄρπ. makes the natural epexegetis to ὁδαίων, the profit gained by the home-cargo. On φόρτου μνήμων cp. Wolf, Proll. in Homer, § 89 'nullus usus scripti in rebus domesticis et mercatura;' with note, ibid. 'At Odys. θ. 163 in navi commemoratur φόρτον μνήμων. Jam conferat aliquis, si poterit, Romanos homines a memoria. Nos antiquum usum sequimur Odys. φ. 95. Neque curamus Eustathii explic., ὁ γραμματεὺς ἦτοι ἀποσημάντωρ διὰ γραμμάτων ἢ καὶ ἄλλως, λογιστῆς, ἐπιμελητῆς. Tametsi haec satis produnt veterum Interpp. sententiam. Ceterum riderent si hoc legerent institutores et propolae

φόρτου τε μνήμων καὶ ἐπίσκοπος ἦσιν ὁδαίων
κερδέων θ' ἀρπαλέων· οὐδ' ἀθλητῆρι ἔοικας.'

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς· 165
'ξείν', οὐ καλὸν ἔειπες· ἀτασθάλῳ ἀνδρὶ ἔοικας.
οὕτως οὐ πάντεσσι θεοὶ χαρίεντα διδοῦσιν
ἀνδράσιν, οὔτε φυὴν οὔτ' ἄρ' φρένας οὔτ' ἀγορητύν.
ἄλλος μὲν γὰρ εἶδος ἀκιδνότερος πέλει ἀνὴρ,
ἀλλὰ θεὸς μορφήν ἔπεισι στέφει, οἱ δέ τ' ἐς αὐτὸν 170

163. ἐπίσκοπος] Ἀριστοφάνης ἀντὶ τοῦ ἐπίσκοπος ἐπίστροφος Schol. E. Q. ἦσιν] ὑπάρχου Schol. E. γρ. εἶσι καὶ εἰσέρχῃ Schol. H. lege εἶσιν ὅ ἐστιν ἔρχεται Buttm. ἦσιν has the authority of Eustath. Cod. Harl., etc. and Herodian on Il. 10. 38. ὁδαίων] γρ. ἐταίρων Schol. P. 167.] Nauck calls attention to Il. 4. 320 ἀλλ' οὐ πως ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν. It would certainly improve the sense here to write ἅμα πάντα for πάντεσσι. 169. γάρ] With Bekk. instead of γάρ τ', the τε being added unnecessarily to lengthen the syllable γάρ.

nostri. Ex quo ordine ego ipse aliquando audiui mulierem quandam illiteratissimam nec cetera valentem ingenio, cum enumerationem faceret mercium, quas variis in oppidis conditas haberet, adeo longam ut fortasse cum μνήμονι Phoeniciae navis certare potuisset.' Nitzsch reminds us of the political meaning of μνήμων and its compounds, quoting Aristot. Pol. 7. 8. 7 καλοῦνται δὲ ἱερομνήμονες καὶ ἐπιστάται καὶ μνήμονες καὶ τούτοις ἄλλα ὀνόματα συνεγγύς. The Amphictyonic ἱερομνήμονες were those who 'had charge' of the religious ceremonies connected with the League. μεμνήσθαι is to keep in mind not necessarily a thing past, but sometimes a thing present; Il. 23. 361 παρὰ δὲ σκοπὸν εἶσεν . . ὥς μεμνέωτο δρόμου καὶ ἀληθείην ἀποείποι. According to Curtius, αἰσυνήτης, i. e. αἰσο-μνή-τη-s, contains the same root.

167. οὕτως, 'so true is it that;' like Lat. *adeo*, e. g. Liv. 27. 9. 1 'adeo ex parvis saepe magnarum momenta rerum pendent,' ib. 5. 38. 4 'adeo non fortuna modo sed ratio etiam cum barbaris stabat.' χαρίεντα is sometimes taken as a predicate, with each of the substantives in the following line, 'so true it is that the gods give not *in perfection* to all men, either form or mind or eloquence;' but a comparison of Il. 4. 320; 13. 729 foll., seems to settle the general meaning as equivalent to οὐ πάντα πάντεσσι χαρί-

εντα διδοῦσιν. Cp. Liv. 22. 51 'non omnia nimirum eidem dii dedere.'

170. μορφήν . . στέφει. Two doubts may arise about this construction: whether μορφήν is accusativus objecti, or a quasi-cognate accusative; and whether ἔπεισι is a remoter object or an instrumental. On the first point we are led to the conclusion that μορφήν is the quasi-cognate accusative, 'puts a crown of grace upon;' as if στέφει were equivalent to περιτίθῃσι. For, inf. 175, χάρις ἀμφιπεριστέφεται is the same construction converted into the passive; such too is the ordinary construction with στέφειν as in Il. 18. 205 ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε δῖα θεάων, and with similar words, e. g. inf. 569 ὅρος πόλει ἀμφικαλύψειν. As to the second point, it might seem doubtful if στέφει can govern a dative of the remote object, as Nitzsch gives it, 'puts grace upon his words,' and the alternative might suggest itself, 'puts grace upon him by means of his words;' yet this rendering if applied to 175 would be forced in the extreme; besides which, there is in ἔπεα *per se* no idea of grace or eloquence, and again, an unexpressed dativus commodi (οἱ) would be awkward. Therefore we must prefer to make ἔπεισι a dative of remoter object, but at the same time to regard στέφει as standing for περιστέφει, an abbreviation which would be softened by ἀμφιπεριστέφεται following. Cp. Od.

τερπόμενοι λεύσσουσιν, ὁ δ' ἀσφαλέως ἀγορεύει,
αἰδοῖ μελιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισιν,
ἐρχόμενον δ' ἀνὰ ἄστνυ θεὸν ὥς εἰσορώωσιν.
ἄλλος δ' αὖ εἶδος μὲν ἀλίγκιος ἀθανάτοισιν,
ἄλλ' οὐ οἱ χάρις ἀμφιπεριστέφεται ἐπέεσσιν,
ὥς καὶ σοὶ εἶδος μὲν ἀριπρεπὲς, οὐδέ κεν ἄλλως
οὐδὲ θεὸς τεύξειε, νόον δ' ἀποφώλιός ἐστι.
ῶρινάς μοι θυμὸν ἐνὶ στήθεσσι φίλοισιν

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175. ἀμφιπεριστέφεται]. Perhaps better written with ἀμφί separate, see Lehrs, Aristarch. 395.

10. 410 ὥς δ' ὅτ' ἂν ἄγραυλοι πόριες . . ἀμφιθέουσι μητέρας· ὥς ἐμὲ κείνοι . . δακνύοντες ἔχυντο, where ἔχυντο governs ἐμέ in virtue of ἀμφιθέουσι preceding. So again εἰπεῖν governs the accusative of a person addressed, as equivalent to προσεπεῖν, though no προσεπεῖν be near, e. g. II. 17. 651 καὶ τότ' ἄρ' Αἴας εἶπε βοὴν ἀγαθὸν Μενέλαον. Compare for the sense of our passage Od. 11. 367 σοὶ δ' ἐπι μὲν μορφή ἐπέων.

οἱ δὲ . . ἀγρομένοισιν. This is one of those sentences in which the clauses are divided and counterchanged: see on Od. 4. 192; so that οἱ δὲ τ' . . λείσσουσιν forms one clause with αἰδοῖ μελιχίῃ, and ὁ δ' ἀσφαλέως ἀγορεύει joins on with μετὰ δὲ πρέπει ἀγρομένοισιν. This interpretation, in which Nitzsch agrees, is satisfactorily borne out by the parallel passage in Hes. Theog. 81 ὄντινα τιμήσωσι Διὸς κοῦραι μέγαλοιο . . ὁ δ' ἀσφαλέως ἀγορεύων | αἰψά τε καὶ μέγα νεῖκος ἐπισταμένως κατέπαυσε . . ἐρχόμενον δ' ἀνὰ ἄστνυ θεὸν ὥς ἰλάσκονται | αἰδοῖ μελιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισιν. It is also required by the natural meaning of αἰδοῖ μελιχίῃ, which is, 'with submissive reverence;' for αἰδώς does not take the meaning of dignity; the nearest approach to which is found in h. Hom. Cer. 214 ἐπί τοι πρέπει ὄμμασιν αἰδώς | καὶ χάρις, ὥς εἰ πέρ τε θεμιστοπόλων βασιλῆων. The other way is to remove the comma after ἀγορεύει and to translate αἰδοῖ μελιχίῃ 'with winning modesty.'

171. Of ἀσφαλέως ἀγορεύει, 'his address goes surely on to its point,' we have Socrates' interpretation, Xen. Mem. 4. 6. 15, where, after mentioning

how Socrates' method (διὰ τῶν μάλιστα ὁμολογουμένων ἐπορεύετο νομίζων ταύτην τὴν ἀσφάλειαν εἶναι λόγου) carried persuasion with it, Xenophon adds, ἔφη δὲ καὶ Ὅμηρον τῷ Ὀδυσσεὶ ἀναθεῖναι τὸ ἀσφαλῆ ῥήτορα εἶναι, ὥς ἱκανὸν αὐτὸν ὄντα διὰ τῶν δοκούντων τοῖς ἀνθρώποις ἄγειν τοὺς λόγους. This ἀσφάλεια is something better than fluency; and the Homeric gauge of oratory was far too true to make fluency the highest meed of praise. Cp. II. 3. 213 foll.

176. ἄλλως . . τεύξειε, i. e. 'change it,' sc. for the better; if, that is, he had to produce another specimen. Cp. Od. 20. 211 νῦν δ' αἱ μὲν γίγνονται ἀθέσφατοι, οὐδέ κεν ἄλλως | ἀνδρὶ γ' ὑποσταχύοιτο βοῶν γένος εὐρυμετώπων, II. 14. 53 ἦ δὴ ταῦτά γ' ἐτοῖμα τετεύχεται, οὐδέ κεν ἄλλως | Ζεὺς ὑψιβρεμέτης αὐτὸς παρατεκνῆταιτο. So also, as a possible interpretation of Od. 11. 613 μὴ τεχνησάμενος μῆδ' ἄλλο τι τεχνήσαιτο, i. e. 'change the pattern.'

177. ἀποφώλιος. The derivation of this word is most uncertain; it is commonly compounded of ἀπὸ-ὄφελος, while others refer it to a root φα, 'to blow,' or to ἀπάφεισθαι, 'to cheat.' Autenrieth proposes to refer the latter part of the word to the same root as φύω and φώς, so as to mean, 'grown out of shape.'

178. ῶρινάς μοι θυμόν. The asyndeton is significant. Odysseus has been carried by his warmth to the extreme limits of the freedom which as a stranger he would wish to allow himself, and he hastens to excuse himself to the company. The asyndeton expresses his anxiety to make amends

εἰπὼν οὐ κατὰ κόσμον· ἐγὼ δ' οὐ νῆις ἀέθλων,
 ὥς σύ γε μυθεῖαι, ἀλλ' ἐν πρώτοισιν οἶω 180
 ἔμμεναι, ὅφρ' ἦβη τε πεποίθεα χερσὶ τ' ἐμῇσι.
 νῦν δ' ἔχομαι κακότητι καὶ ἄλγεσι· πολλὰ γὰρ ἔτλην,
 ἀνδρῶν τε πτολέμους ἀλεγεινὰ τε κύματα πείρων.
 ἀλλὰ καὶ ὥς κακὰ πολλὰ παθὼν πειρήσομ' ἀέθλων·
 θυμοδακῆς γὰρ μῦθος· ἐπώτρυνας δέ με εἰπών.' 185
 Ἡ ρὰ καὶ αὐτῷ φάρει ἀναΐξας λάβε δίσκον
 μείζονα καὶ πάχετον, στιβαρώτερον οὐκ ὀλίγον περ

182. ἔχομαι] The Etym. Mag. gives, with evident reference to this passage, ἄχομαι· τὸ λυπῶμαι· νῦν δ' ἄχομαι κακότητι, πλεονασμῷ τοῦ θ ἄχθομαι. Cp. Od. 18. 256; 19. 129.

and to resume the demeanour of courtesy.

179. νῆις, 'untrained,' as Il. 7. 198. In the next line μυθεῖαι describes the somewhat artificial and pompous manner in which the suggestion was expressed. 'I am not untrained in contests, as thy highflown imputation runs, but I trow I was for prowess among the first, when I was sure of my mettle and strength of hand.'

181. As πεποίθεα is pluperf. so ἔμμεναι must also be a past tense; cp. Il. 5. 638 ἀλλοῖόν τινά φασι βίην Ἡρακλεῖην | εἶναι . . ὅς ποτε δεῦρ' ἔλθων . . ἔξαλάπαξε πόλιν.

182. ἔχομαι. So ἔχεται κακότητι Od. 17. 318, κακοῖς ἔχει πολέεσσιν 18. 123, ἀχέεσσιν ἔχομαι 19. 168.

183. ἀνδρῶν . . πείρων. The participle belongs properly to κύματα, as in the phrase πέλαγος τάμνειν Od. 3. 175, and is extended by zeugma to πτολέμους, with which we should rather expect such a word as πολυπύων. The line occurs, Od. 13. 91, 264; Il. 24. 8.

186. αὐτῷ φάρει. For an interesting note on this idiomatic use of the *sociative dative* see Monro, H. G. § 144. Quoting such ordinary uses as ἵπποισι καὶ ἄρμασι πέμπε Od. 4. 8; τῇ γῇ δουλεῦσαι, *to be enslaved country and all*, Thuc. 1. 81, he shows that the addition of αὐτός, meaning 'without change,' 'just as they were before,' emphasises this *sociative* sense. Other instances are found in Od. 14. 77 αὐτοῖς ὀβελοῖσιν, 20. 219 αὐτῇσι βόεσσιν, 21.

54 αὐτῷ γωρυτῷ, Il. 8. 290 αὐτοῖσιν ὄχεσφιν, 9. 542 αὐτῇσιν ῥίξῃσι καὶ αὐτοῖς ἄνθεσι, 8. 24 αὐτῇ γαίῃ αὐτῇ τε θαλάσση, 20. 482 αὐτῇ πῆληκι. Sometimes the preposition σύν is added as well, as αὐτῇ σὺν φόρμιγγι Il. 9. 194; cp. also Il. 14. 498; Od. 13. 118.

In αὐτοβοεῖ, αὐτοχειρή, etc., we see traces of the same construction.

187. πάχετον. In Od. 23. 191 we have θάμνος . . πάχετος δ' ἦν ἡύτε κίων, where the Schol. suggests that πάχετος is the accusative of a neuter noun, 'in thickness,' on the strength of which Bothe would write πάχετος here. But on the present passage the Schol. and Et. Mag. consider πάχετον as a syncope form of παχύτερον, thus assimilating the word to μείζονα. It is better to regard it however as of the positive degree, a collateral form of παχύς, analogous in formation to περιμήκετος. The difficulty which this interpretation leaves is the presence of an adjective in the positive degree between two comparatives. μείζονα however is not co-ordinate with στιβαρώτερον, to which alone ἡ οἶφ belongs; it simply means, 'greater' than those among which it lay; μέγιστον was not necessary because the others were of uniform size. The δίσκος (δικεῖν, 'to throw') seems generally, as here, to have been made of stone; the σόλος (cp. Il. 23. 826) of iron, brass, or wood: but the descriptions of the two instruments do not harmonise. See Nitzsch, ad loc. The Phaeacians had already thrown their δίσκοι, and Elatreus had won.

ἢ οἷφ Φαίηκες ἐδίσκεον ἀλλήλοισι.

τόν ρα περιστρέψας ἦκε στιβαρῆς ἀπὸ χειρὸς,
βόμβησεν δὲ λίθος· κατὰ δ' ἔπτηξαν ποτὶ γαίῃ

190

Φαίηκες δολιχέρητμοι, ναυσίκλυτοι ἄνδρες,
λᾶος ὑπὸ ρίπῃς· ὁ δ' ὑπέρπτατο σήματα πάντων
ρίμφα θέων ἀπὸ χειρός· ἔθηκε δὲ τέρματ' Ἀθήνη
ἀνδρὶ δέμας ἐικυῖα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

· Καί κ' ἀλαός ττοι, ξεῖνε, διακρίνειε τὸ σῆμα
ἀμφαφύων· ἐπεὶ οὗ τι μεμιγμένον ἐστὶν ὁμίλῳ,
ἀλλὰ πολὺ πρῶτον· σὺ δὲ θάρσει τόνδε γ' ἄεθλον·
οὗ τις Φαιήκων τόδε γ' ἵξεται οὐδ' ὑπερήσει·

195

· Ὡς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεύς,
χαίρων οὐνεχ' ἐταῖρον ἐννέα λεῦσσ' ἐν ἀγῶνι.

200

192. σήματα] τινὲς δὲ βήματα Schol. V. πάντων] Al. πάντα. See Schol. on Il. 23. 843 μετενήνεκται δὲ ἐκ τῆς Ὀδυσσεΐας, καὶ ἐκεῖ εὐλόγως ἐστὶν 'ὑπέρβαλε σήματα πάντων' πλείονες γὰρ δισκεύουσι. The reading of Codd. Vindd. 133. 56 gives πάντων as the reading here too, for which reason Ameis and La Roche receive it into the text. 198. τόδε γ'] τόδε γ' ἵξεται Ἀρίσταρχος Schol. M. Al. τόν γ' or τόνδ'. 200. ἐννέα] τὸν προσηνῆ· ὁ δὲ Ζώϊλος [? Zenodotus] . . . ὡς ὄνομα ὑπέλαβεν Schol. A. on Il. 17. 204.

189. περιστρέψας, 'with one whirl.' Cp. Il. 19. 130 ὡς εἰπὼν ἔρριπεν ἀπ' οὐρανοῦ ἀστερόεντος | χειρὶ περιστρέψας.

191. There is an intentional sarcasm in the high-sounding epithets applied to the Phaeacians in contrast with their abject terror at the whiz of the quoit. Cp. for a similar case of irony, Il. 5. 862 τόσον ἔβραχ' Ἄρης, αὐτος πολέμοιο.

192. σήματα, 'marks,' were, very likely, pegs stuck in the ground to mark the distance at which each quoit fell, the quoit itself being taken up.

193. ἔθηκε is interpreted by Il. 23. 358 σήμηνε δὲ τέρματ' Ἀχιλλεύς.

τέρματα are the various distances at which each quoit falls, so that the σήματα register the τέρματα.

195. καί κ' ἀλαός . . διακρίνειε, 'even a blind man could distinguish.' So Od. 6. 300 καὶ ἂν πάς ἡγήσαιο.

196. The meaning of ὁμίλῳ is the mass of marks that showed where the other quoits had fallen, and as the Phaeacians were fairly matched against one another, the marks were tolerably close together.

197. θάρσει τόνδε γ' ἄεθλον, 'be of good heart as to this trial of strength at any rate:' ἄεθλον is an accusative of reference with θάρσει, as μή μοι θανάτῳ γε παραύδα Od. 11. 488.

198. τόδε γε. Adopting the reading of Aristarchus (see crit. note) we may suppose τόδε to refer back to σῆμα, or, more likely, to be a neuter, referring generally to λίθον or δίσκον or whatever was thrown. So νεφέλη δέ μιν ἀμφιβεβήκει . . τὸ μὲν οὐ ποτ' ἔρωει Od. 12. 75. If τόν γ' or τόνδ' be read, the reference to λίθον or δίσκον is of course clear.

ὑπερήσει, 'throw beyond it.'

200. ἐννέα, always used of close friends. Cp. Il. 17. 204 τοῦ δὲ ἐταῖρον ἔπεφνε ἐννέα τε κρατερόν τε. Benfey supposes the word to have been originally ἐννηῆς and so to be connected with ἀπηνῆς. Curtius is inclined to support Düntzer in referring it to root *aF* seen in αἰώ, 'to understand' or 'listen to,' others again would derive it from root *aF*, 'to blow' or 'breathe' as if the meaning of the epithet came from the metaphor of a favourable wind.

καὶ τότε κουφότερον μετεφώνεε Φαιήκεσσι·

‘Τοῦτον νῦν ἀφίκεσθε, νέοι· τάχα δ’ ὕστερον ἄλλον
ἦσιν ἢ τοσσοῦτον οἶομαι ἢ ἔτι μᾶσσον.

τῶν δ’ ἄλλων ὅτινα κραδίη θυμός τε κελεύει,
δεῦρ’ ἄγε πειρηθῆτω, ἐπεὶ μ’ ἐχολώσατε λήην, 205

ἢ πῦξ ἢ ἐπάλῃ ἢ καὶ ποσὶν, οὗ τι μεγαίρω,
πάντων Φαιήκων πλήν γ’ αὐτοῦ Λαοδάμαντος.
ξείνος γάρ μοι ὅδ’ ἐστί· τίς ἂν φιλέοντι μάχοιτο;

ἄφρων δὴ κείνός γε καὶ οὐτιδανὸς πέλει ἀνὴρ,
ὅς τις ξεινοδόκῳ ἔριδα προφέρηται ἀέθλων 210

δήμῳ ἐν ἀλλοδαπῷ· ἔο δ’ αὐτοῦ πάντα κολούει.

τῶν δ’ ἄλλων οὗ πέρ τιν’ ἀναίνομαι οὐδ’ ἀθερίζω,
ἀλλ’ ἐθέλω ἴδμεν καὶ πειρηθῆμεναι ἄντην.

202. Τοῦτον νῦν ἀφίκεσθε] γρ. δὲ καὶ ἐφίκεσθε Eustath. This implies a reading τούτου. Cp. Schol. E. τοῦδε τοῦ δίσκου πρῶτον ἐφικέσθω τις, as Buttm. gives it.

That the word means ‘kind’ or ‘true’ admits of no doubt.

ἐν ἀγῶνι, ‘in the lists;’ so inf. 260 καλὸν δ’ εὗρναν ἀγῶνα. ἀγών, like ἀγορά, means primarily nothing more than ‘assembly,’ from ἄγω, compare λῦτο δ’ ἀγών Il. 24. 1, and see Lehrs, Aristarch. p. 149 ‘Ἀγών usurpatur pro ἀγυρί, συναγωγῇ, Il. 8. 298 θεῶν ἀγών, coll. 16. 500; 18. 376 θεῶν ἀγών. De νεῶν ἀγών cp. Il. 16. 239, 500.’

201. κουφότερον, ‘more gaily;’ hitherto his countenance had worn an anxious look, cp. sup. 149, now he challenges them to beat him in a second throw.

202. τάχα δ’ ὕστερον, here τάχα is ‘presently,’ and ὕστερον is not equivalent to δεύτερον, nor is it an adjective joined with ἄλλον, but an adverb expressing a point of time: it goes however closely with ἄλλον, cp. 9. 351 καὶ ὕστερον ἄλλος ἵκοιτο | ἀνθρώπων.

203. τοσσοῦτον, ‘as far,’ neuter adverb, parallel with μᾶσσον = ‘further still.’

204. τῶν δ’ ἄλλων refers proleptically to an exception first mentioned in v. 207 πλήν γ’ αὐτοῦ Λαοδάμαντος. The words τῶν ἄλλων here are repeated there in the phrase πάντων Φαιήκων. Of the five (Od. 6. 62) sons of Alcinous, three (8. 118), probably the unmarried ones, were aspirants in these games;

Odysseus declines ‘only Laodamas,’ emphasizing the ‘only’ by αὐτοῦ. Laodamas stood prominently before him as having (sup. 145) on the part of the Phaeacians delivered the challenge. If then guestship were a good reason for not entering the lists even with Laodamas, who was the challenger, it would be understood to bar the other two.

206. ἢ καὶ ποσὶν, the reason for the qualifying addition of καὶ before ποσὶν is given inf. 230.

208. τίς ἂν . . μάχοιτο; ‘Who would care to strive with his entertainer?’ For a similar tone of question introduced by the optative with ἂν see Od. 4. 443.

209. οὐτιδανός = ‘good for nothing,’ ‘profitless,’ whether to others or to one’s own self. Here in the latter sense, as explained by the words (211) ἔο δ’ αὐτοῦ πάντα κολούει, ‘he cuts short all his own welfare.’

210. With ἔριδα ἀέθλων compare ἔριδος ἀγών Soph. Aj. 1163.

211. κολούει (κόλος, ‘docked,’ ‘shortened’) is further connected with κυλλός and, perhaps, according to Curt. with κείρω.

212. ἀθερίζω is connected etymologically with θερ-απεύω, θρη-σκος.

213. ἴδμεν, see on sup. 146. ‘But

πάντα γὰρ οὐ κακός εἰμι, μετ' ἀνδράσιν ὅσσοι ἄεθλοι.
 εὖ μὲν τόξον οἶδα εὖξοον ἀμφαφάσθαι 215
 πρῶτός κ' ἀνδρα βάλοιμι διστεύσας ἐν ὁμίλῳ
 ἀνδρῶν δυσμενέων, εἰ καὶ μάλα πολλοὶ ἐταῖροι
 ἄγχι παρασταῖεν καὶ τοξαζοῖατο φωτῶν.
 οἷος δὴ με Φιλοκτήτης ἀπεκαίνυτο τόξῳ
 δήμῳ ἐνὶ Τρώων, ὅτε τοξαζοίμεθ' Ἀχαιοί. 220
 τῶν δ' ἄλλων ἐμέ φημι πολὺ προφερέστερον εἶναι,
 ὅσσοι νῦν βροτοὶ εἰσιν ἐπὶ χθονὶ σῖτον ἔδοντες.
 ἀνδράσι δὲ προτέροισιν ἐριζέμεν οὐκ ἐθελήσω,
 οὐθ' Ἡρακλῇι οὐτ' Εὐρύτῳ Οἰχαλιῇι,
 οἷ ῥα καὶ ἀθανάτοισιν ἐρίζεσκον περὶ τόξων. 225

I am ready to make his acquaintance, and to match myself against him.' The unexpressed object to ἴδμεν is found in τῶν ἄλλων *τινα*, sup. καὶ λέγειν, γνῶσει τάχα.

214. πάντα, 'thoroughly well skilled am I;,' οὐ κακός is a litotes to express positive excellence.

216. Rapidity and accuracy in shooting are what Odysseus claims for himself. For, though he was surrounded by comrades, all of them engaged in shooting at the enemy, he would be the *first* (πρῶτος) to pick off his man, singling him out in the midst of a *close throng*.

ἐν ὁμίλῳ. Cp. Eustath. τὸ δὲ, εἰ καὶ μάλα πολλοὶ ἐταῖροι, καὶ ταχυτοξότην τὸν Ὀδυσσεά εἶναι δηλοῖ, ὅς εἰ καὶ πάντῃ πολλοὶ περὶ αὐτὸν εἰσιν, ἀλλὰ πρῶτος αὐτὸς βαλεῖ τὸν δυσμενῆ.

218. τοξαζοῖατο is used with personal gen. as Od. 22. 27. Cp. Soph. Aj. 154 τῶν γὰρ μεγάλων ψυχῶν *ἰεῖς*.

219. The bow, as Nitzsch observes, was used by Philoctetes as his battle-arm, whereas Odysseus used it only in contests of skill, or exceptionally in the fight, so that Philoctetes might well be expected to surpass him. Cp. Il. 2. 719.

222. σῖτον ἔδοντες, 'men,' as distinguished from gods, who feed on ambrosia, and from wild beasts, and perhaps from ogres and the like who are uncivilized and plant no corn. Compare ἀρούρης καρπὸν ἔδουσι Il. 6. 143, ὃς θνητὸς τ' εἶη καὶ ἔδοι Δημή-

τερος ἀκτὴν Il. 13. 322. Cp. Od. 9. 191.

223. οὐκ ἐθελήσω, 'I would not care.'

225. ἐρίζεσκον only means 'matched themselves;' which interpretation can alone suit (223) προτέροισιν ἐριζέμεν. And of the two men mentioned Eurytus alone actually contended with immortals. Nitzsch notices that, according to Homer (cp. Od. 11. 606), Heracles is represented with the bow. The club and the lion's skin were first assigned to him by Peisander of Rhodes (Ol. 33); or by Stesichorus, somewhat later. See Amphitryon's praise of the advantages of archery in battle, Eurip. Herc. Fur. 190 foll.

The bow of Eurytus descended through his son Iphitus to Odysseus, in whose hands its fame did not suffer. Thus Odysseus stands in the same relation to Eurytus as Philoctetes to Heracles. This part of the story is rehearsed in Od. 21. 13. The epithet Οἰχαλιῇι refers to Oechalia, a Thessalian town on the Peneus. There were several towns of the same name, in Euboea, in Aetolia, and in Messenia, which all laid claim to Eurytus as their countryman. But the claim lies only between the Thessalian and Messenian town in the present passage; see Il. 2. 596, 730. The form of the story in Od. 21. 14 foll. seems to suggest a preference for the Messenian locality.

περὶ τόξων, 'about archery.' So ἐρίζειν περὶ ἵψης Il. 12. 423, ἐρίζειν περὶ μύθων Il. 15. 284.

τῷ ῥα καὶ αἰψ' ἔθανεν μέγας Εὐρυτος, οὐδ' ἐπὶ γῆρας
 ἵκετ' ἐνὶ μεγάροισι· χολωσάμενος γὰρ Ἀπόλλων
 ἔκτανεν, οὐνεκά μιν προκαλίζετο τοξάζεσθαι.
 δουρὶ δ' ἀκοντίζω ὅσον οὐκ ἄλλος τις οἰστῶ.
 οἷοισιν δαΐδοικα ποσὶν μή τις με παρέλθῃ 230
 Φαιήκων· λίην γὰρ ἀεικελίως ἔδαμάσθην
 κύμασιν ἐν πολλοῖς, ἐπεὶ οὐ κομιδὴ κατὰ νῆα
 ἦεν ἐπηετανός· τῷ μοι φίλα γυῖα λέλυνται.
 Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
 Ἀλκίνοος δέ μιν οἶος ἀμειβόμενος προσέειπε, 235
 'Ξεῖν', ἐπεὶ οὐκ ἀχάριστα μεθ' ἡμῖν ταῦτ' ἀγορεύεις,
 ἀλλ' ἐθέλεις ἀρετὴν σὴν φαινέμεν, ἥ τοι ὀπηδεῖ,
 χωόμενος ὅτι σ' οὗτος ἀνὴρ ἐν ἀγῶνι παραστὰς

232, 233.] Bekk. omits the words between ἐπεὶ οὐ and ἐπηετανός.

226. αἰψ' ἔθανεν, cp. Il 6. 130 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς κρατερὸς Λυκόοργος | δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριξεν.

229. ἀκοντίζω extended to οἰστῶ forms a zeugma.

ὅσον οὐκ, i. e. 'farther than.'

230. οἷοισιν used adverbially = 'only.' ποσὶν is here used for 'racing,' as τόξων (225) for archery.

232. κομιδὴ, 'I had not sufficient provision on shipboard.' But perhaps κομιδὴ means more generally 'comfort,' including supply of food under it; cp. Il. 8. 186; 23. 411, where κομιδὴ is used of the feeding and tending of horses, Od. 14. 124, where it is used of men, and Od. 24. 245, where it signifies the 'care' taken of a garden. We might then translate, 'I had no constant comfort on shipboard.' Odysseus is referring to the period preceding his actual shipwreck, during which time want of food and comfort had so reduced him, that when he had to swim for his life, he was all the more 'sorely spent in many waters.' But seeing that the ship was properly provisioned before starting, Od. 5. 265 foll., there seems to be something wrong here. Perhaps he means that his shipwreck had shortened his enjoyment of the good things on board, and had consigned him to the tender mercies of the κύματα πολλά.

The Schol. E. Q. T. has a strange note on the passage—εἰπὼν κύμασιν ἠνίκατο τὴν ναυαγίαν· προσθεὶς δὲ τὸ 'ἐπεὶ οὐ κομιδὴ κατὰ νῆα' τὴν τῆς θεοχολωσίας ἐκάλυψε βλάβην. But this fact he had betrayed—if he ever meant to conceal it—already, Od. 7. 270.

236. ἐπεὶ is answered by 'no grammatical apodosis (cp. Od. 3. 103), but the virtual apodosis begins inf. 241 ἀλλ' ἄγε.

237. ἀλλ' ἐθέλεις, 'but art willing to let us see thy prowess which keep thee company.' Two clauses depend with equal closeness upon ἐθέλεις, the one giving a reason, χωόμενος... νείκεσεν, and the other a consequence (not a purpose) ὥς ἂν, κ.τ.λ., 'in such manner that no one would think slightly of thee;' for the willingness had already passed into act, and the specimen of prowess there given was not to be gainsaid. Somewhat similar is Il. 14. 91 μῦθον δὲν οὐ κεν ἀνὴρ γε διὰ στόμα πάμπαν ἄγοιτο | ὅς τις ἐπίσταιτο κ.τ.λ. Others, as Bothe, would render ὥς ἂν... ὄνοιτο, 'quemadmodum nemo virtutem tuam vituperaverit qui,' etc., making the words describe the method of the chiding (νείκεσεν). So apparently Eustath. μέμψεται μὲν γὰρ τις ἴσως τὸν Ὀδυσσεά καθὰ καὶ ὁ Λαοδάμας· οὐ μὴν φρενῆρης ἐκείνος ἀνὴρ ὅποιος καὶ ὁ φρεσὶν ἄρτια βάζων.

νείκεσεν, ὥς ἂν σὴν ἀρετὴν βροτὸς οὐ τις ὄνοιτο
 240 ὅς τις ἐπίσταιτο ἧσι φρεσὶν ἄρτια βάζειν.
 ἀλλ' ἄγε νῦν ἐμέθεν ξυνίει ἔπος, ὅφρα καὶ ἄλλω
 εἵπῃς ἡρώων, ὅτε κεν σοῖς ἐν μεγάροισι
 δαινύῃ παρὰ σῇ τ' ἀλόχῳ καὶ σοῖσι τέκεσσιν,
 ἡμετέρης ἀρετῆς μεμνημένος, οἶα καὶ ἡμῖν
 245 Ζεὺς ἐπὶ ἔργα τίθησι διαμπερὲς ἐξέτι πατρῶν.
 οὐ γὰρ πυγμάχοι εἰμὲν ἀμύμονες οὐδὲ παλαισταί,
 ἀλλὰ ποσὶ κραιπνῶς θέομεν καὶ νηυσὶν ἄριστοι,

240. ἐπίσταιτο]. Schol. V. gives in lemma ἐπισταίη, probably a later reading *metri gratia*. 241. ἄλλω]. γρ. ἄλλοις Schol. P.

240. ἄρτια βάζειν, 'to speak with sound judgment.' ἄρτιος is equivalent to *sanus*, and hence is either 'sound' as here, or 'sincere' as in Od. 19. 248 ὅτι οἱ φρεσὶν ἄρτια ᾔδῃ. The final vowel of ἐπίσταιτο is lengthened in arsis before the digamma.

243. δαινύῃ. In Od. 19. 328 we find δαινύῃ. Ameis suggests δαινύει, which Monro, H. G. § 18 accepts; preferring in Od. 19. 328, to read δαινύε'.

244. οἶα .. πατρῶν, 'what prowess Zeus bestoweth on us, from our fathers' times right on.' This use of ἐπί with the dative may be illustrated by Od. 13. 60 γῆρας .. καὶ θάνατος τά τ' ἐπ' ἀνθρώποισι πέλονται, 8. 554 ἐπὶ πᾶσι τίθενται .. τοκῆς [ὄνομα]. But most apposite to the sense is Od. 14. 227 αὐτὰρ ἐμοὶ τὰ φίλ' ἔσκε τά που θεὸς ἐν φρεσὶ θῆκεν, | ἄλλος γάρ τ' ἄλλοισιν ἀνὴρ ἐπιτέρπεται ἔργοις. Nitzsch considers that the idea which the following description is intended to convey is that of a people devoted to peace. So the Schol. τὸν εἰρηνικὸν βίον δηλοῖ διὰ τούτων τὸν τῶν Φαιάκων. But there is a certain colour of luxury in it all, which was a common theme of the Sophists. Heracleides of Pontus is quoted by Schol. H. Q. on Od. 13. 119, as giving a very severe estimate of the character of the Phaeacians, whose one quality, according to him, was an absorbing selfishness, συνειδότας γὰρ ἑαυτοῖς φιληδονίαν καὶ ἀπολαυστικὸν τρόπον, καὶ δεδιότας μὴ τις αὐτοὺς ἄλλος ἐπελθὼν ἐκβάλῃ ἀπὸ τῆς χώρας, δύο ταῦτα ὑποκρίνασθαι, φιλοξενίαν τε πρὸς τοὺς παρόντας ταχεῖαν τε ἀπόπεμψιν πρὸς τοὺς

ἐλθόντας κ. τ. λ. We have of course a reflection of this feeling in Horace's 'pinguis Phaeaxque' Ep. 1. 15. 24; and (ib. 2. 28-31) 'Alcinoique | in cute curanda plus aequo operata iuventus, | cui pulcrum fuit in medios dormire dies, et | ad strepitum citharae cessatum ducere curam.' Bothe, in defending the genuineness of the passage which has been called in question, gives a very sensible view of the conditions of Phaeacian life: 'terram illi beatam incolentes, tutique ab hostium incursionibus, nihil habent quod serio agant praeter rem nauticam, eamque ipsam facillimam. Igitur tempus epulis continuis transigunt, citharoedos requirunt, saltatione delectantur; denique molli vestitu gaudent, balneisque et somno vel, si mavis, amoris operam dant. Tales profecto describere Phaeaces debuit poeta si modo sibi constare voluit, cum praesertim famam de illis acceptam antiquissimam referat, neque eos exemplar nobis virtutis ac temperantiae exponat Apage igitur Catones qui luxum senioris temporis hisce verbis commendari 'putant.'

247. ἄριστοι, supply εἰμὲν from the preceding line. Here the omission of the substantive verb occurs in a clause coupled to a preceding one containing a finite verb. Cp. Od. 7. 89 σταθμοὶ δ' ἀργύρεοι ἐν χαλκῇ ἔστασαν οὐδ' ἄρ' ἀργύρεον δ' ἐφ' [= ἐπὶ] ὑπερθύριον, 20. 208 τέθνηκε καὶ εἰν' Αἴδαο δόμοισι, Il. 16. 768 αἶ τε πρὸς ἀλλήλας ἔβαλον τανυήκεας ὄζους | ἥχῃ θεσπεσίῃ, πάταγος δέ τε ἀγνυμενάων, 17. 688 πῆμα θεὸς Δαναοῖσι

αἰεὶ δ' ἡμῖν δαῖς τε φίλη κίθαρίς τε χοροὶ τε
 εἵματα τ' ἐξημοιβὰ λοετρά τε θερμὰ καὶ εὐναί.
 ἀλλ' ἄγε, Φαιήκων βητάρμονες ὅσσοι ἄριστοι, 250
 παῖσατε, ὥς χ' ὁ ξεῖνος ἐνίσπη οἷσι φίλοισιν,
 οἴκαδε νοστήσας, ὅσσον περιγιγνόμεθ' ἄλλων
 ναυτιλίῃ καὶ ποσσὶ καὶ ὀρχηστυῖ καὶ ἀοιδῇ.
 Δημοδόκῳ δέ τις αἶψα κιὼν φόρμιγγα λίγειαν
 οἰσέτω, ἣ που κεῖται ἐν ἡμετέροισι δόμοισιν.' 255
 Ὡς ἔφατ' Ἀλκίνοος θεοείκελος, ὦρτο δὲ κῆρυξ
 οἷσων φόρμιγγα γλαφυρὴν δόμου ἐκ βασιλῆος.
 αἰσυμνήται δὲ κριτοὶ ἐννέα πάντες ἀνέστην
 δῆμιοι, οἳ κατ' ἀγῶνας ἐν πρήσσεσκον ἕκαστα,

251. παῖσατε] ἐντελῶς διὰ τὸ μέτρον. Ἀττικῶς δὲ ἀντὶ τοῦ παῖσατε Schol. Q. Ζηνόδοτος παῖσατον εἶπεν, οὐ κακῶς Schol. H. Q. The lemma of E. has also παῖσατε. La Roche quotes from Cram. An. Ox. 4. 419, 8 to the effect that παῖζω is the regular future of παίζω.

κυλινδεῖ | νίκη δὲ Τρώων. For the omission of εἰμί cp. Il. 20. 434; 21. 108, 482; Od. 18. 64; of ἐσσί Il. 2. 201; 8. 423; Od. 4. 206; 18. 126; of εἰμέν, Il. 8. 205; 9. 225; Od. 2. 60; 6. 203; of ἐστέ, Il. 1. 335; 7. 281; Od. 10. 463; of ἦν, Il. 1. 404; 3. 214; Od. 7. 87, 90; 12. 235; of ἦσαν, Il. 2. 217; 4. 90; 11. 692; of ἦ, Il. 1. 547; 5. 481; Od. 15. 394; of ἔσται, Il. 18. 278.

249. ἐξημοιβά, 'changes of raiment.' The force of ἐξ implies that they are worn successively. Cp. ἐπημοιβοὶ χιτῶνες Od. 14. 513.

εὐναί need mean nothing more than plenty of sleep in warm and comfortable beds; though the notion of φιλότης καὶ εὐνή may be included; cp. also Od. 11. 249. Eustath. seems to lean to this, saying, *δηλοῖ γὰρ οὐχ ἀπλῶς κοίτας, ἀλλὰ καὶ τι πλέον, εἰ χρή σεμνῶς φράσαι τὸ σεμνόν* [? τὸ ἄσεμνον].

250. βητάρμονες. παρὰ τὸ ἐν ἁρμογίᾳ βαίνειν Schol. B.

251. παῖσατε, from παίζω, as Od. 6. 106; 23. 147. There was a v.l. παῖσατε, see crit. note, and Schol. V. interprets παῖσατε by πλήξατε, as if referring it to παῖω. This dance of the Phaeacians was figured on the throne of the Amyclaeon Apollo by Bathycles of Magnesia, whose date is placed by

Thiersch in Ol. 29, and by Sillig, with greater probability, in Ol. 40. Compare καὶ Φαιάκων χορὸς ἐστὶν ἐπὶ τῷ θρόνῳ καὶ ἄδων ὁ Δημοδόκος Pausan. 3. 18. 7. Even the later of the two dates assigned would be evidence that the Homeric poems were popularly known before the Peisistratidean recension, and that the Odyssey then contained the episode of the Phaeacians.

258. αἰσυμνήται, not exactly 'umpires,' but regulators of games, 'masters of the lists.' They were δῆμιοι, public officers, not servants attached to the king's household: distinguished from other public officers (such as the *public κήρυκες*, called in Od. 19. 135 *δημοεργοί*, cp. Od. 1. 109) by the designation οἳ κατ' ἕκαστα, where the tense πρήσσεσκον shows that their regular duties, and not only what they did on this particular occasion, are meant. The Schol. derives the word from αἴσιον and νέμειν, Curtius, with greater probability, gives αἰσο-μνή-τη-s, from αἶσα and root μνα, 'one who thinks about, or attends to, the rights of the competitors.' The ν is in accordance with Aeolic usage; compare ὄνομα and ὄνυμα. Döderl. seeks to connect the latter part of the word with ὑμνεῖν. On the αἰσυμνητεία or αἰρετή τυραννίς of the Aeolians, Ionians, and Mityleneans, see Aristot. Pol. 3. 10.

λείηναν δὲ χορὸν, καλὸν δ' εὖρυναν ἀγῶνα. 260
 κῆρυξ δ' ἐγγύθεν ἦλθε φέρων φόρμιγγα λίγεια
 Δημοδόκῳ· ὁ δ' ἔπειτα κί' ἐς μέσον· ἀμφὶ δὲ κοῦροι
 πρωθῆβαι ἴσταντο, δαήμονες ὀρχηθμοῖο,
 πέπληγον δὲ χορὸν θεῖον ποσίν. αὐτὰρ Ὀδυσσεὺς
 μαρμαρυγὰς θηεῖτο ποδῶν, θαύμαζε δὲ θυμῷ. 265

Αὐτὰρ ὁ φορμίζων ἀνεβάλλετο καλὸν ἀεΐδειν
 ἀμφ' Ἀρεος φιλότῆτος ἐυστεφάνου τ' Ἀφροδίτης,

260. χορός here is the ground on which they danced, as again in 264; ἀγών, the ring of spectators, as already in 200, 238. It is called καλός either from its commodious size, or from its diversified and animated look.

264. πέπληγον. Cp. Virg. Aen. 6. 644 'pars pedibus plaudunt choreas.'

267. As to the question of the genuineness of this Lay of the Net of Hephaestus, repugnance to the low morality of the Lay would influence ancient critics and scholiasts to reject it as an interpolation. Yet we may infer that Aristarchus, Rhianus, and Herodian accepted it, from their having commented on it, as we know by their interpretations and readings of 288, 299, 307, 352, and 355, while no mention has been made of their rejecting it. And Apion, as we know from the reference in the Schol. on Aristoph. Pax 788, maintained it πρὸς τοὺς ἀθετοῦντας. (He was contemporary with Tiberius and Claudius.) Ancient criticism then on the whole acknowledges the genuineness of the Lay. In the next place it cannot be denied that, the theme once taken for granted, the manner in which the tale is told is worthy of Homer. As Mr. Gladstone says, 'The general character of the colouring, diction, and incident is Homeric enough.' And (as he argues at length) the low morality of the tale is owing to the fact that the heroes of it are gods and not men. Indelicacy in Homer is reserved for legends of the gods, in agreement with 'the tendency which the Pagan religion already powerfully showed, to become itself the primitive corrupter of morality, or, to speak perhaps more accurately, to afford the medium through which the forces of evil and the downward inclination

would principally act for the purpose of depraving it.' In support of this, 'in the Iliad there appear to be but two passages which can fairly be termed indelicate. One is the account of the proceeding of Juno, with the accompanying speech of Jupiter, Il. 14. 312-328 and 346-353. . . The other passage is that which in a few words contains the sensual advice given by Thetis, as a mother, to her son Achilles, in his grief, by way of comfort, Il. 24. 130. . . Homer would have put no such language as this into the mouth of one of his matrons.' In addition, the affinity of the lay to Homeric mythology is strengthened by the 'undesigned coincidence,' that it gives point to the otherwise unexplained trait mentioned Il. 21. 416 τὸν δ' [Ἄρηα] ἄγε χειρὸς ἐλοῦσα Διὸς θυγάτηρ Ἀφροδίτη. Lastly, the lay fits perfectly into the place in which it stands. It occasions no interruption nor discord. It is appreciably in harmony with Phaeacian light-heartedness. The more serious contests have already been relieved by the skilled grace of the dancers, and the minstrel who sang the grave lay of Odysseus' variance with Achilles must tune his lyre to a merrier theme. And whereas thrice that day his art comes into requisition, of his serious lays—the first and last—we are satisfied merely to be told the subject; but in that vein which is most characteristic of the Phaeacians, we crave and we are gratified with an actual specimen of his minstrelsy. What is to be said on the other side? It is true, in the first place, that the minstrel has been fetched for the purpose of playing to the dancers; just as in the χορός on the shield of Achilles, Il. 18. 590-606 μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς | φορμίζων, Od. 1. 421 οἱ δ' εἰς ὀρχηστὴν τε καὶ ἱμερό.

ὥς τὰ πρῶτα μίγησαν ἐν Ἡφαίστοιο δόμοισι
 λάθρη· πολλὰ δ' ἔδωκε, λέχος δ' ἥσχυνε καὶ εὐνὴν
 Ἡφαίστοιο ἀνακτος· ἄφαρ δέ οἱ ἄγγελος ἦλθεν 270
 Ἥλιος, ὃ σφ' ἐνόησε μιγαζομένους φιλότῃτι.
 Ἡφαιστος δ' ὥς οὖν θυμαλγέα μῦθον ἄκουσε,
 βῆ ρ' ἵμεν ἐς χαλκεῶνα, κακὰ φρεσὶ βυσσοδομεύων,

268. Ἡφαίστοιο δόμοισι] Ἡφαίστοιο ἀνακτος Schol. H. 271. Ἥλιος] ἄπαξ δὲ εἴρηται Ἥλιος· Ἥελιος γὰρ αἰεὶ φησιν Ἰακῶς Schol. H. ἐνταῦθα τρισυλλάβως λέγει τὸν θεόν Schol. P. V. Nauck suggests Ἥελιος, ὃ νόησε.

ἔσαν αἰοιδὴν | τρεφάμενοι τέρποντο, Hes. Scut. Herc. 280–282 οἱ δ' ὑπὸ φορμίγγων ἀναγον χορὸν ἱμερόεντα. | ἐνθεν δ' αὖθ' ἑτέρωθε νέοι κῶμαζον ὑπ' αὐλοῦ, | τοίγε μὲν αὖ παίζοντες ὑπ' ὀρχηθμῶ καὶ αἰοιδῇ κ. τ. λ.; and this lay is a voluntary and superadded contribution to the hilarity of the day. It is true also that as to the mythology, 'there is something rather more marked in the personal agency of the Sun than the poems elsewhere present; and undoubtedly Apollo is made to assume a tone wholly singular and unsupported by what is told of him in the rest of the poems (335). It is true too that Odysseus, in inviting Demodocus to his third lay, passes over all this in silence, whilst he alludes to the first and previous one (489);—for the reason, no doubt, that the first was kindred in subject to the one which he wished to elicit. This is all that can be said against the lay, and it is not much. Arguments from verbal peculiarities can be raised here; but so they can upon any book of the Odyssey, and they have no real weight: such are (267) the rarity of ἀμφί with the genitive; the similarity of the beginning to the opening of the Hymn to Dionysus: the title Ἥλιος (271) for the sun, appearing elsewhere in the form Ἥελιος: the use of the uncommon word μιγάζεσθαι, and lastly, the designation of the gods (325, 335) as δωτήρες ἐσών (cp. Il. 24. 528). When all has been said we must submit to be ruled by the consideration that the lay as a whole, and in the place in which it stands, is neither unworthy of Homer nor unlike him. (Several of the above remarks have been taken from Gladstone, Homer and the Homeric Age, vol. 2. pp. 461–464, and Welcker's Kleine Schriften, vol. 2. p. 32.)

ἀμφί only here and in Il. 16. 825 joined with the genitive; but compare τοῦ δ' ἀμφιτρομέω Od. 4. 820.

Ἄφροδίτῃ. Cp. Schol. H. Q. T. ὅλως δὲ Ὅμηρος οὐκ οἶδεν Ἡφαιστον Ἄφροδίτῃ συνοικεῖν, Χάριτι δὲ αὐτὸν συμβιούντα· Δημόδοκος δὲ τῇ ἰδίᾳ μυθοποιῶ. This Charis (Il. 18. 382) is by Hesiod (Theog. 945) called Aglaia; and we must frankly acknowledge the existence of separate myths about the partner of Hephaestus. This difference is one upon which the Chorizontes establish an argument as to the long period which separates the composition of the Odyssey from that of the Iliad. But Nitzsch remarks, very pertinently, that the same idea lies at the bottom of both forms of the legend, viz. the union of a goddess of grace with the god who was the representative of the highest development of art.

269. πολλὰ δ' ἔδωκε. Schol. B. strangely anticipates the story by rendering this, ὃ Ἄρης μοιχάγρια ἔδωκε πολλά. The reference is rather to the presents given by Ares to Aphrodite to win her consent.

270. ἄφαρ. With this word begins the direct narration of the story; the preceding clauses are under the government of ὥς.

271. Ἥλιος. The same form occurs in Hymn. 31. 1. Curtius, comparing the Cretan form of the word, viz. ἀβέλιος, with the Laconian ἀβάρ, i. e. ἀφως or αὖως, proposes to refer ἀφέλιος to root us, 'burn.' From αὖως comes Lat. 'ausosa' (aurora), and the Roman gentile name 'Auselius' (Aurelius), on which Paul. Diac. says, Epit. 23 'Aureliam familiam ex Sabinis oriundam a Sole dictam putant, quod ei publice a populo Romano datus sit locus in quo sacra facerent Soli qui ex hoc Auseli dicebantur.'

ἐν δ' ἔθετ' ἀκμοθέτῳ μέγαν ἄκμονα, κόπτε δὲ δεσμούς
 ἀρρήκτους ἀλύτους, ὅφρ' ἔμπεδον αὖθι μένοιεν. 275
 αὐτὰρ ἐπεὶ δὴ τεῦξε δόλον κεχολωμένος Ἄρει,
 βῆ ρ' ἵμεν ἐς θάλαμον, ὅθι οἱ φίλα δέμνι' ἔκειτο,
 ἀμφὶ δ' ἄρ' ἐρμῖσιν χέε δέσματα κύκλῳ ἀπάντη·
 πολλὰ δὲ καὶ καθύπερθε μελαθρόφιν ἐξεκέχυντο,
 ἥγυ' ἀράχνια λεπτὰ, τὰ γ' οὐ κέ τις οὐδὲ ἴδοιτο, 280
 οὐδὲ θεῶν μακάρων· περὶ γὰρ δολόεντα τέτυκτο.
 αὐτὰρ ἐπεὶ δὴ πάντα δόλον περὶ δέμνια χεῦεν
 εἷσατ' ἵμεν ἐς Λῆμνον, ἐκτίμενον πτολίεθρον,
 ἣ οἱ γαιάων πολὺ φιλτάτη ἔσκεν ἀπασέων.
 οὐδ' ἀλαοσκοπιὴν εἶχε χρυσήνιος Ἄρης, 285

284. ἔσκεν] The MSS. and lemm. of Schol. E. H. P. Q. vary between ἐστίν and ἔσκεν. In Schol. H. P. Q. we read γράφεται ἐπλετο πασέων. 285. ἀλαοσκοπιήν] So

275. αὖθι μένοιεν, 'might bide where they were,' sc. Ares and Aphrodite; unless we make δεσμοί the subject of μένοιεν.

276. δόλον, 'snare' or 'trap:' applied in this sense to the wooden horse, inf. 494; to bait for fishes, Od. 12. 252, and to a mouse-trap, Batrach. 116.

278. ἐρμῖσιν (ἔρμα), properly 'supports,' here = 'bed-posts.'

χέε, 'dropped,' and inf. ἐξεκέχυντο, expressgraphically the subtle and pliable nature of the net. The verb χέω suggests the same set of ideas as the adjective ὑγρός, as in Pind. Pyth. 1. 9 ἀετὸς . . ὑγρὸν νῶτον αἰωρεῖ.

279. καθύπερθε μελαθρόφιν, the second and more explicit word is the epexegetis of the first. A similar form of epexegetis is found in Od. 4. 348 οὐκ ἂν ἐγὼ γε | ἄλλα παρέξ εἵποιμι παρακλιδόν, Il. 2. 668 τριχθὰ . . ὤκηθεν καταφυλαδόν. μέλαθρον is the roof-beam or rafter, as Schol. T. κυρίως τὸ μέσον τῆς στέγης ξύλον τὸ ὑπατον. He derives it from μέλας because it became blackened by the smoke. See on Od. 11. 278.

280. τὰ . . ἴδοιτο, for this particular repetition of the negative, Nitzsch compares Ar. Ach. 1079 οὐ δεινὰ μὴ 'ξεῖναί με μῆδ' ἐορτάσαι; But οὐδέ here = *nequidem*, the chains could not so much as be seen.

281. Join περὶ . . δολόεντα, 'exceeding cunning.'

282. πάντα, probably adverbial, 'completely;' as sup. 214.

283. εἷσατ' ἵμεν, 'made show of going.' So Ovid, on the same subject, A. A. 2. 579 'fingit iter Lemnon.' Lemnos was the island where Hephaestus alighted after his fall from heaven, Il. 1. 590, where he was received by the Sintians, called inf. 294 ἀγριόφωνοι. They were originally (Strabo 12. 3. 20) a Thracian people, and were called in later times Σαπαῖοι. From Il. 14. 230, 281 we infer that Λῆμνος was the name of the city as well as of the island, and that it belonged to the Thoas of Argonautic fame. In the Schol. to Apoll. Rhod. 1. 604 Lemnos is called δίπολις, referring to the towns Myrina and Hephaestia. The soil of Lemnos is thoroughly volcanic, and there was a burning-mountain in it called Moschylos. The Sintians, as their connection with Hephaestus would suggest, seem to have been smiths by trade; and there was an import of metals to the island, Il. 7. 467 νῆες δ' ἐκ Λήμνοιο παρέστασαν οἶνον ἄγουσαι . . ἔνθεν ἄρ' οἰνίζοντο κάρη κομόωντες Ἀχαιοί, | ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἰθωνι σιδήρῳ.

285. ἀλαοσκοπιήν, 'kept no blind man's watch.' So Düntzer, 'non caecis

ὥς ἶδεν Ἥφαιστον κλυτοτέχνην νόσφι κίοντα·
 βῆ δ' ἵμεναι πρὸς δῶμα περικλυτοῦ Ἥφαιστοιο,
 ἰσχανόων φιλότῃτος ἐυστεφάνου Κυθερείης.
 ἡ δὲ νέον παρὰ πατρὸς ἐρισθενέος Κρονίωνος
 ἐρχομένη κατ' ἄρ' ἕζεθ'. ὁ δ' εἴσω δώματος ἦει, 290
 ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 ' Δεῦρο, φίλῃ, λέκτρονδε τραπείομεν εὐνηθέντε·
 οὐ γὰρ ἔθ' Ἥφαιστος μεταδήμιος, ἀλλὰ που ἦδη
 οἴχεται ἐς Λῆμνον μετὰ Σίντιας ἀγριοφώνους.
 ' Ὡς φάτο, τῇ δ' ἀσπαστὸν εἰείσατο κοιμηθῆναι. 295
 τὼ δ' ἐς δέμνια βάντε κατέδραθον· ἀμφὶ δὲ δεσμοὶ
 τεχνήεντες ἔχυντο πολύφρονος Ἥφαιστοιο,
 οὐδέ τι κινῆσαι μελέων ἦν οὐδ' ἀναεῖραι.
 καὶ τότε δὴ γίγνωσκον, ὅτ' οὐκέτι φυκτὰ πέλοντο.

most MSS. La Roche gives ἀλαὸς σκοπὴν as the reading of Aristarchus. ἀλαὸν σκοπὴν seems to have been the reading of Zenodotus. Nauck proposes ἄλιον σκοπὴν. 288. ἰσχανόων] A reading ἰχανόων is quoted in Et. Mag. p. 478. 46, etc. Κυθερείης] γρ. Ἀφροδίτης Schol. P. 292. φίλῃ] Al. γύναι. εὐνηθέντε] The MSS. vary between the dual and plural. La Roche gives the decision in favour of the former. 294. ἀγριοφώνους] 'Huc Porsonus Apollonii et Hesychii ἀκριτοφώνους referebat' Bekk. 299. πέλοντο] 'Ριανὸς πέλοι[το] γράφει Schol. H.

oculis vidit.' The words contain an oxymoron, the attributive part of the compound contradicting the other part. But Ahrens (Philol. 27. 255) would make ἀλαὸς here another form of ἀλέος (ἀλφός) = 'vain,' connected with ἀλύω, so that ἀλαοσκοπὴ would mean 'a fruitless watch.' The phrase occurs only here in the Odyssey, but is found in Il. 10. 515; 13. 10; 14. 135.

χρυσήνιος. The horses of Ares are called χρυσάμπυκες Il. 5. 358.

288. ἰσχανόων, 'eager for;' lit. 'clinging to.' So Il. 23. 300 μέγα δρόμον ἰσχανώσαν.

292. τραπείομεν. The 2nd aor. subjunct. pass. of τέρπω. The change from ταρπ- to τραπ- being the same as from καρδία to κραδία. For the termination see note on ἐπιβείομεν Od. 6. 262. This was the interpretation of Schol. H., Apoll. Lex. and Hesych, according to which λέκτρονδε is to be joined with εὐνηθέντε, uniformly with Il. 3. 441 ἀλλ' ἄγε δὴ φιλότῃτι τραπείομεν εὐνη-

θέντε. The phrase λέκτρονδε εὐνηθέντε is then equivalent in construction to θῶκόνδε καθίζανον Od. 5. 3. But some commentators, referring τραπείομεν to τρέπω, joined it directly to λέκτρονδε. Bekker, with Ameis, puts a colon after λέκτρονδε, taking it in close connection with δεῦρο. Ameis compares Musaeus 248 δεῦρό μοι εἰς φιλότῃτα.

294. Σίντιας, see sup. 283.

ἀγριοφώνος is equivalent to βαρβαρόφωνος Il. 2. 867.

299. ὅτ' οὐκέτι φυκτὰ πέλοντο, 'when there was no more chance of escape.' Cp. ἐπεὶ οὐκέτ' ἀνεκτὰ πέλονται Od. 20. 223. The emphasis thrown on τότε δὴ seems to declare for the reading ὅτ[ε], but many modern editors prefer ὅ τε, i. e. ὅτι τε, comparing Od. 3. 166; 12. 295.

With φυκτὰ in the sense of an abstract noun = 'escape' cp. ἴσα = 'equality,' Od. 2. 203, ἄριστα = 'success,' Od. 3. 129. The reading (see crit. note) πέλοιτο for πέλοντο perhaps

ἀγχίμολον δέ σφ' ἦλθε περικλυτὸς ἀμφιγυήεις, 300
 αὐτὶς ὑποστρέψας, πρὶν Λήμνου γαῖαν ἰκέσθαι·
 Ἥελιος γάρ οἱ σκοπιῇν ἔχεν εἶπέ τε μῦθον.
 [βῆ δ' ἵμεναι πρὸς δῶμα, φίλον τετιημένος ἦτορ·]
 ἔστη δ' ἐν προθύροισι, χόλος δέ μιν ἄγριος ἦρει·
 σμερδαλέον δ' ἐβόησε, γέγωνέ τε πᾶσι θεοῖσι· 305
 'Ζεῦ πάτερ ἡδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,
 δεῦθ', ἵνα ἔργα γελαστὰ καὶ οὐκ ἐπιεικτὰ ἴδῃσθε,
 ὥς ἐμὲ χολὸν ἐόντα Διὸς θυγάτηρ Ἀφροδίτη
 αἰὲν ἀτιμάζει, φιλέει δ' αἰδήλον Ἄρηα,
 οὔνεχ' ὁ μὲν καλὸς τε καὶ ἀρτίπος, αὐτὰρ ἐγὼ γε 310
 ἠπεδανὸς γενόμην· ἀτὰρ οὔ τι μοι αἴτιος ἄλλος,

303.] Omitted in most MSS, and evidently borrowed from Od. 2. 298. 307. γε-
 λαστά] The reading of the MSS. and of Aristarchus and Herodian. ἔργ' ἀγέλαστα
 Apoll. Lex.; Et. Mag. 224. 47; Eustath. which Nauck follows. 310. ἀρτίπος]
 γρ. ἄλκιμος Schol. P.

shows that ὅ τε for ὅτι was known to the Scholl.

300. ἀμφιγυήεις. This epithet is commonly rendered 'lame of both feet,' from γυῖός, γυῖω. Hephaestus was lame from his birth, Il. 18. 397; cp. κυλλοποδῖαν ib. 371, and χωλεύων ὑπὸ δὲ κνήμαι βῶντο ἀραιαί ib. 411. But, inasmuch as the word is generally found in connection with κλυτός, or περικλυτός, or κλυτοτέχνης, it has been proposed to attach the sense to it of *ambidexter*, i. e. having a strong effective arm on either side, 'Hephaestus of the two stout arms,' in which case it will be referred to γυῖον.

305. γέγωνε, imperf. tense; cp. Il. 14. 469; 24. 703. See Monro, H. G. § 27.

307. ἔργα γελαστὰ (see crit. note), 'deeds of mockery;' or, perhaps, 'deeds to raise your laughter,' as inf. 326. But this is hardly the tone of indignation which we should expect, nor does it so well suit οὐκ ἐπιεικτὰ, which means 'unyielding,' and so 'hard,' 'cruel,' like σχέτλιος. Cp. μένος οὐκ ἐπιεικτόν Il. 5. 892, σθένος 8. 32, πένθος 16. 549.

309. αἰδήλος is generally taken as meaning in Homer 'annihilating,' 'making unseen,' ἀφανίζων, distinct from the later signification, 'unseen,' 'invisible' (ἀ-ιδεῖν). It is used as an

epithet of fire Il. 2. 455; of ἔργα Il. 5. 872 (with v. l. καρτερὰ ἔργα); of Athena, as a term of abuse applied to her by Ares, Il. 5. 880; of Ares himself, here and Il. 5. 897; of Melanthius, Od. 22. 165; and of ὄμιλος μνηστήρων Od. 16. 29; on most of which passages the Scholl. interpret by ἀδηλοποιός. Savelsberg (Zeitschr. für Gymn. 1865) regards αἰδήλος as a compound of αἰ or ἀτι (Skt. *ati*), an intensive prefix, and δαίειν, δέ-δῃα, so that the meaning would be 'fiercely burning.' The form αἰ for ἀτι is found, according to Savelsberg, in αἰ-ζήλος, αἰζήος. Düntzer, on the present passage, connects the latter part of the compound with δηλέομαι. Others attempt to combine in the word two meanings derivable from α-ιδεῖν, making the Homeric signification to be 'that on which one cannot look,' because it is too horrible; and 'that on which one cannot look,' because it is 'invisible,' the common meaning in later authors.

310. ἀρτίπος. With the termination cp. ἀελλόπος Il. 8. 409. It is noticeable that in the composition ο is dropped, as the word is equivalent to ἀρτίος τοὺς πόδας. See Monro, H. G. 124 b.

311. ἠπεδανός, 'weakly;' a word of uncertain derivation.

ἀλλὰ τοκῆε δύω, τὼ μὴ γείνασθαι ὄφελλον.
 ἀλλ' ὄψεσθ', ἵνα τῷ γε καθεύδεται ἐν φιλότῃτι,
 εἰς ἐμὰ δέμνια βάντες· ἐγὼ δ' ὀρόων ἀκάχημαι.
 οὐ μὲν σφεας ἔτ' ἔολπα μίνυνθά γε κειέμεν οὔτω, 315
 καὶ μάλα περ φιλέοντε· τάχ' οὐκ ἐθελήσεται ἄμφω
 εὔδειν· ἀλλὰ σφωε δόλος καὶ δεσμὸς ἐρύξει,
 εἰς ὃ κέ μοι μάλα πάντα πατήρ ἀποδώσει ἔεδνα,
 ὅσσα οἱ ἐγγυάλιξα κυνώπιδος εἵνεκα κούρης,
 οὔνεκά οἱ καλὴ θυγάτηρ, ἀτὰρ οὐκ ἐχέθυμος.' 320
 Ὡς ἔφαθ', οἱ δ' ἀγέροντο θεοὶ ποτὶ χαλκοβατὲς δῶ·
 ἦλθε Ποσειδάων γαιήοχος, ἦλθ' ἐριούνης
 Ἑρμείας, ἦλθεν δὲ ἄναξ ἐκάεργος Ἀπόλλων.
 θηλύτεραι δὲ θεαὶ μένον αἰδοῖ οἴκοι ἐκάστη.
 ἔσταν δ' ἐν προθύροισι θεοὶ, δωτῆρες ἑάων 325

312. γείνασθαι] τὸ γενέσθαι [?], διὰ τὸ ᾧ Schol. H. Al. γίνεσθαι. 318. ἀπο-
 δώσει] So most MSS, but a few read ἀποδῶσιν with Schol. A. on Il. i. 129, which
 La Roche and Nauck adopt. 325. ἑάων] Apparently a gen. plur. neut. from
 εὔς, but subject to a variable breathing, as ἐῆος (for which Zenodotus wrote ἐοῖο).
 Buttm. thinks that the rough breathing is a corruption from the smooth, but Lehrs
 reserves the smooth breathing for those forms in which *υ* follows *ε*, according to
 the rule given (lex de spir. ad Ammon.) τὸ ἐ πρὸ τοῦ ὀ, ἦ, δασύνεται, πρὸ τοῦ ὕ ψι-

312. τῷ . . ὄφελλον = 'qui utinam me nunquam genuissent.'

313. He says that when they find out how they have been entrapped, they will not care to lie there one moment longer (μίνυνθά γε), in spite of their mutual fondness; before long (τάχα) they will have no fancy for lying abed and asleep, and would be glad to get away, ἀλλὰ σφωε, etc.

317. σφωέ, dual acc., see note on Od. 4. 62.

318. ἀποδώσει. The balance of MSS. authority is in favour of ἀποδώσει, but it should be noted that εἰς ὃ κε naturally is followed in Homer by the subjunctive, as in Il. 2. 332; 5. 466, etc. In Il. 3. 409 εἰς ὃ κε . . ποιήσεται, and Il. 21. 133 εἰς ὃ | κε . . τίσετε, the verbs are probably not futures of the indicative but the regular short forms of aorist subjunctive.

320. ἐχέθυμος is generally taken as the equivalent of ἐχέφρων Od. 4. 111, etc., meaning 'prudent.' But it is against Homeric usage to make θυμός

expressive of the 'moral sense,' the constant meaning of it being 'heart,' or 'affections.' Therefore ἐχέθυμος may be taken as = 'having warm feeling;' and so οὐκ . . ἐχέθυμος will be 'heartless.' Were it not for the use of the compound ἐχέφρων, we should prefer to render ἐχέθυμος 'quae cupiditatem cohibet,' agreeably with the interpretation of Schol. B. κρατοῦσα ὀρέξεως καὶ ἐπιθυμίας. And perhaps the later compounds ἐχενής Aesch. Ag. 149, and ἐχέμυθος may serve to confirm this meaning.

322. ἐριούνης (ἐρι-ὀνίνημι) is only used in this form here and in Il. 20. 34. The usual word is ἐριούνιος.

323. ἐκάεργος is generally taken as equivalent to ἐκηβόλος, 'working,' i.e. shooting 'from afar.' Others compare it with the Lat. *averruncus*, from ἐκάς and εἴργειν.

324. θηλύτεραι, see on Od. 11. 386.

αἰδοῖ = 'out of shame.'

325. ἑάων (see crit. note) seems to be gen. plur. from εὔς, *Ionice* ἥς, with

ἄσβεστος δ' ἄρ' ἐνῶρτο γέλωσ μακάρεσσι θεοῖσι
τέχνας εἰσορόωσι πολύφρονος Ἑφαιστοιο.
ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·

‘Οὐκ ἀρετᾶ κακὰ ἔργα· κιχάνει τοι βραδὺς ὥκυν,
ὥς καὶ νῦν Ἑφαιστος ἐὼν βραδὺς εἶλεν Ἀρηα
ὠκύτατόν περ ἐόντα θεῶν οἱ Ὀλυμπον ἔχουσι
χωλὸς ἐὼν, τέχνησιν τὸ καὶ μοιχάγρ' ὀφέλλει.’

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
Ἑρμῆν δὲ προσέειπεν ἄναξ, Διὸς υἱὸς, Ἀπόλλων·

‘Ἑρμεία, Διὸς υἱέ, διάκτορε, δῶτορ ἑάων,
ἦ ρά κεν ἐν δεσμοῖς ἐθέλοις κρατεροῖσι πιεσθεῖς
εὕδειν ἐν λέκτροισι παρὰ χρυσέῃ Ἀφροδίτῃ;’

Τὸν δ' ἡμείβετ' ἔπειτα διάκτορος ἀργεῖφόντης·
‘αἶ γὰρ τοῦτο γένοιτο, ἄναξ ἑκατηβόλ' Ἀπολλων·

δεσμοὶ μὲν τρὶς τόσσοι ἀπείρονες ἀμφὶς ἔχοιεν,
ὕμεῖς δ' εἰσορόωτε θεοὶ πᾶσαί τε θέαιναι,
αὐτὰρ ἐγὼν εὕδοιμι παρὰ χρυσέῃ Ἀφροδίτῃ.’

Ὡς ἔφατ', ἐν δὲ γέλωσ ὥρτ' ἀθανάτοισι θεοῖσιν.
οὐδὲ Ποσειδάωνα γέλωσ ἔχε, λίσσετο δ' αἰεὶ

λοῦται. So Ebeling, Lex. Hom. s. v. La Roche H. T. 234 gives the passage somewhat differently, but sums up thus, ‘die beste Ueberlieferung schreibt ἔηος und ἑάων.’ 333–342.] ἐν ἐνίοις ἀντιγράφοις οὐ φέρονται Schol. H. The grounds given are διὰ τὸ ἀπρέπειαν ἐμφαίνειν. Schol. Vind. 56 adds ἐν ἐνίοις ἀθετοῦνται.

variable breathing. We should expect the word to come from a neuter plural τὰ ἑά, the gender seeming settled by Il. 24. 528 πίθοι .. δῶρων οἷα δίδωσι κακῶν, ἄλλοι δὲ ἑάων. But ἑά would give a gen. ἐῶν. Döderl. prefers to make it a feminine gen. in the usual form of the 1st declension, supplying δόσεων from δωτήρες. Here translate, ‘givers of blessings.’

328. ἰδὼν, aorist, ‘with a glance at.’ This line occurs in Il. 2. 271; Od. 10. 37, etc.

πλησίον must be taken substantively.

329. ἀρετᾶ, ‘prosper,’ cp. Od. 19. 114.

332. τό, ‘wherefore.’ So in Il. 3. 176; 7. 239; 12. 9; 17. 404.

339. αἶ γὰρ τοῦτο. Not only γένοιτο,

but ἔχοιεν, εἰσορόωτε, and εὕδοιμι are all governed by αἶ γάρ.

τοῦτο γένοιτο expresses in advance, and in skeleton as it were, what is developed in the succeeding clause. In this particular case, τοῦτο γένοιτο chiefly points onwards to ἐγὼν .. εὕδοιμι. The previous words δεσμοὶ .. θέαιναι being undesirable circumstances, which would not properly be wished for by themselves, but only for the sake of ἐγὼν εὕδοιμι.

340. The words δεσμοὶ μὲν are answered by αὐτὰρ ἐγὼν.

344. οὐδὲ Ποσειδάωνα. Here οὐδέ has the force of its separate constituents οὐ δέ or ἀλλ' οὐ. Analogous to this are Il. 5. 138 λέοντα .. ὃν ρά τε ποιμήν | χραύσῃ μὲν τ' .. οὐδὲ δαμάσῃ, and 24. 25 ἄλλοις μὲν πᾶσιν ἐήνδανεν, οὐδέ ποτ'

“*Ἥφαιστον κλυτοεργὸν ὅπως λύσειεν Ἄρηα·*
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

‘*Λῦσον· ἐγὼ δέ τοι αὐτὸν ὑπίσχομαι, ὥς σὺ κελεύεις,*
τίσειν αἴσιμα πάντα μετ’ ἀθανάτοισι θεοῖσι·’

Τὸν δ’ αὖτε προσέειπε περικλυτὸς ἀμφιγυήεις·
 ‘*μή με, Ποσειδάων γαίηοχε, ταῦτα κέλενε·*
δειλαί τοι δειλῶν γε καὶ ἐγγύαι ἐγγυάασθαι.

πῶς ἂν ἐγὼ σε δέοιμι μετ’ ἀθανάτοισι θεοῖσιν,
εἴ κεν Ἄρης οἴχοιτο χρέος καὶ δεσμὸν ἀλύξας;’

Τὸν δ’ αὖτε προσέειπε Ποσειδάων ἐνοσίχθων·
 ‘*Ἥφαιστ’, εἴ περ γάρ κεν Ἄρης χρεῖος ὑπαλύξας*
οἴχηται φεύγων, αὐτὸς τοι ἐγὼ τάδε τίσω·

Τὸν δ’ ἡμείβετ’ ἔπειτα περικλυτὸς ἀμφιγυήεις·
 ‘*οὐκ ἔστ’ οὐδὲ ἔοικε τεδὸν ἔπος ἀρνήσασθαι·*

352. δέοιμι] The interpretation *εὐρίσκοιμι* of Schol. V. points to a reading *δήοιμι*, which implies the omission of *σε*, or the insertion of it between *πῶς* and *ἂν*. In Schol. H. M. Q. T. V. we find *ὁ δὲ Ἀρίσταρχος πῶς ἂν εὐθύνοιμι [γράφει]*, for which we must substitute *πῶς ἂν σ’ εὐθύνοιμι*, or suppose, with La Roche, that *εὐθύνοιμι* is not the reading but the explanation of Aristarchus. It should be noticed that H. and M. omit [*γράφει*]. The lemma of E. gives *πῶς ἂν ἐγὼ σε, φέριστε, μετ’ ἀθανάτοισι δέοιμι*; 353. δεσμὸν] ‘Porsonus de H. ad vers. 353, “Schol. χρέως et χρεῖως. Ἀρίσταρχος δὲ δασμὸν γρ. sc. pro δεσμὸν”’ Buttm. Here Q. reads *δεσμὸν*. La Roche remarks that probably this Schol. refers neither to 353 nor 355, but to 359, giving *δεσμὸν* as the Aristarchean reading for the v. l. *δεσμῶν*.

Ἥρη, in which passage however it is in correlation with *μέν*. Poseidon is represented as the most venerable of the gods of Olympus, next to Zeus; he was besides uncle to Ares.

347. αὐτὸν . . τίσειν, ‘that he himself shall pay all just requital in public presence of all the gods.’

351. δειλαί. Nitzsch maintains that in Homer *δειλός* must signify ‘poor’ and ‘weak,’ and so follows one interpretation of the Schol. *αἱ πρὸς τοὺς δειλοὺς καὶ ἀσθενεῖς ἐγγύαι δειλαὶ καὶ αὐταὶ καὶ μηδὲν δυνάμεναι, ὥς μὴ δυνάμενων τῶν τοιούτων ἐπεξελεῖν ἀδικήματα δι’ ἀσθένειαν*. This makes *δειλῶν* refer to Hephaestus. ‘Even the surety that a weak man gets is but a weak security to hold in hand,’ this with direct reference to the next line *πῶς σε δέοιμι*; but the combination of *δειλός* with *οὐτιδανός* in Il. i. 293 suggests that we may give the meaning of

‘sorry,’ ‘wretched’ to *δειλός*, and then follow the alternative interpretation of the Schol. *αἱ ὑπὲρ τῶν δειλῶν καὶ κακῶν ἐγγύαι καὶ αὐταὶ κακαὶ εἰσι, τὴν πίστιν ὑπὲρ τῶν τοιούτων μηδενὸς τηρεῖν δυνάμενον*. Translate then, ‘Even surety for a sorry fellow is a sorry thing to hold in hand.’ Cp. Eustath. *ἐγγυᾶ μὲν ὁ διδοὺς ἐγγυᾶται δ’ ὁ λαμβάνων*. So Hephaestus asks, ‘If Ares, who is a slippery fellow, refuse to pay, what is the good of your promise? I cannot put you in chains till the debt is paid.’ Poseidon answers, ‘In case of Ares not choosing to pay, I will pay myself.’ *δέοιμι* means really ‘put thee in chains,’ and must not be diluted to some such meaning as ‘keep a hold on thee.’ Apoll. and Hesych. give *δεσμεύοιμι* (see crit. note).

353. χρέος ‘engagement.’ So *μοι-χάγρια* sup. 332.

358. οὐκ . . ἔοικε, ‘non licet neque decet.’

ᾠς εἰπὼν δεσμὸν ἀνίει μένος Ἥφαιστοιο.

τὼ δ' ἐπεὶ ἐκ δεσμοῖο λύθεν, κρατεροῦ περ ἐόντος, 360

αὐτίκ' ἀναΐξαντε ὁ μὲν Θρήκηνδε βεβήκει,

ἢ δ' ἄρα Κύπρον ἵκανε φιλομμειδῆς Ἀφροδίτη,
ἐς Πάφον· ἔνθα δέ οἱ τέμενος βωμός τε θυήεις.

ἔνθα δέ μιν χάριτες λούσαν καὶ χρίσαν ἐλαίῳ
ἄμβρότῳ, οἷα θεοὺς ἐπενήνοθεν αἰὲν ἐόντας, 365

ἄμφι δὲ εἵματα ἔσσαν ἐπήρατα, θαῦμα ἰδέσθαι.

Ταῦτ' ἄρ' αἰοιδὸς ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς
τέρπετ' ἐνὶ φρεσὶν ἧσιν ἀκούων ἡδὲ καὶ ἄλλοι
Φαίηκες δολιχέρητμοι, ναυσίκλυτοι ἄνδρες.

Ἀλκίνοος δ' Ἄλιον καὶ Λαοδάμαντα κέλευσε 370
μουνάξ ὀρχήσασθαι, ἐπεὶ σφισιν οὗ τις ἔριζεν.

οἱ δ' ἐπεὶ οὖν σφαῖραν καλὴν μετὰ χερσὶν ἔλοντο,
πορφυρέην, τήν σφιν Πόλυβος ποίησε δαΐφρων,
τὴν ἕτερος ρίπτασκε ποτὶ νέφεα σκιάοντα

361. ἀναΐξαντε ὁ μὲν . . ἢ δ' ἄρα. For this construction of a nominative participle followed by a distribution of the subject cp. Od. 19. 230 ὡς οἱ χρύσειοι ἐόντες ὁ μὲν λάε νεβρὸν ἀπάγχων, | αὐτὰρ ὁ ἐκφυγέειν μεμαῶς ἥσπαιρε πόδεσσι, 24. 483 ὄρκια πιστὰ ταμόντες ὁ μὲν . . ἡμεῖς δ' αὖ, Il. 12. 400 τὸν δ' Αἴας καὶ Τεῦκρος ὁμαρτήσαντ', ὁ μὲν . . Αἴας δέ. Similar are Il. 3. 211; 10. 224. An analogous construction without the participle is found Od. 7. 129 ἐν δὲ δύνω κρῆναι, ἢ μὲν . . ἢ δ' ἐτέρωθεν, cp. Od. 12. 73.

362. φιλομμειδῆς. The doubling of μ represents the absorption of σ, as the original form of the word is φιλοσμειδῆς from Skt. roots *smi*, as in *smi-ta-m*, 'a smile.' In Hes. Theog. 200 the form φιλομμηδέα (ὅτι μηδέων ἐξεφάνθη) is given, but the line is rightly rejected by Gaisford.

363. ἐς Πάφον. Cp. Virg. Aen. 1. 419.

365. ἐπενήνοθεν. La Roche, Hom. Stud. 68. 16, adopts the results of Buttmann's criticism, Lexil. 130 foll. which refers ἐνήνοθε to a theme ἐνθω or ἐνέθω, with the meaning 'is laid upon.' Curtius, G. E. p. 226, refers both ἀνή-νοθε and ἐνή-νοθε to the same

root (? *ath*) as ἀνθο-*s*. Ameis, ad loc., derives ἐπ-εν-ήνοθε, with its sister compounds κατ-εν-ήνοθε and παρ-εν-ήνοθε (the latter an Alexandrine form), from an obsolete ἀν-έθω belonging to a root *αν*, 'to shine.' Translate, '[such divine splendors] as deck (or 'as cover') the everliving gods.' οἷα is not used merely adverbially, but takes up generally the idea suggested by the emphatic epithet ἄμβρότῳ. Others take οἷα as equivalent to 'in such manner as' (cp. Od. 9. 128; 11. 364), and make ἐλαιον the subject to ἐπενήνοθε, 'it is shed over' the gods.

372. σφαῖραν. A good deal of information about the ball-play of the ancients is collected in Athen. 1. 25, and more in Pollux, Onomast. 9. 7. The game here described, where the ball is tossed up and caught before the leapers reach the ground, was called ἡ οὐρανία. Eustath. ad loc.

374. τὴν ἕτερος. Here begins the apodosis to ἐπεὶ οὖν. The antithesis to ἕτερος is ὁ δέ.

ρίπτασκε has an anomalous α for ε: compare κρύπτασκε Il. 8. 272, ἀνασείασκε h. Ap. 403, ροίζασκε (al. ροίζεσκε) Hesiod. Theog. 835; cp. Il. 15. 23.

ιδνωθείς ὀπίσω· ὁ δ' ἀπὸ χθονὸς ὑψόσ' ἀερθεὶς 375
 ῥηιδίως μεθέλεσκε, πάρος ποσὶν οὐδας ἰκέσθαι.
 αὐτὰρ ἐπεὶ δὴ σφαίρῃ ἀν' ἰθὺν πειρήσαντο,
 ὠρχείσθην δὴ ἔπειτα ποτὶ χθονὶ πουλυβοτείρῃ
 ταρφέ' ἀμειβομένω· κοῦροι δ' ἐπελήκεον ἄλλοι
 ἔστεῳτες κατ' ἀγῶνα, πολλὺς δ' ὑπὸ κόμπος ὀρώρει. 380
 δὴ τότε ἄρ' Ἀλκίνοον προσεφώνεε δῖος Ὀδυσσεύς·
 ' Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
 ἡμὲν ἀπείλησας βητάρμονας εἶναι ἀρίστους,
 ἡδ' ἄρ' ἐτοῖμα τέτυκτο· σέβας μ' ἔχει εἰσορόωντα.'
 'Ὡς φάτο, γήθησεν δ' ἱερὸν μένος Ἀλκινόοιο, 385
 αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα·
 'Κέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες·

377. ἀν' ἰθύν] οἱ παλαιοὶ ὡς ἐν μέρος λόγου λαμβάνουσι [sc. ἀνιθύν as an adverb] Eustath. 380. ἔστεῳτες] The reading of Aristarch. See La Roche, H. T. 272. Al. ἔσταότες. κόμπος] γρ. δοῦπος Schol. P.

375. ἀερθεὶς. The player who was about to catch the ball leaped up (ἀέρθη) to meet it in the air. Eustath. ἀναπηδήσας καὶ ἔτι μετέωρος ὦν μετελάμβανε.

377. ἀν' ἰθύν. Both Eustath. and the Scholl. seem to have doubted whether to write ἀνιθύν as an adverb, or two words as in the text. In Od. 4. 434 πᾶσαν ἐπ' ἰθύν must mean 'for every enterprise;' and many commentators assign the meaning of ὀρμή to ἰθύς in the present passage, comparing the phrase ἀν' ἰθύν with ἀνὰ κράτος, ἀνὰ τάχος, and rendering 'with might and main.' But after the description of the special kind of ball-play where the ball was thrown into the air, it seems more natural to take ἀν' ἰθύν as meaning 'straight upwards;' and the translation fits in very well with the passage generally quoted as corroborating the other interpretation, viz. Il. 21. 303 πρὸς ῥόον αἰσσοῦντος ἀν' ἰθύν, which is at least as likely to be 'adverso flumine,' 'up stream,' as 'vigorously' or 'eagerly.'

379. ταρφέ' ἀμειβομένω, 'with frequent change,' sc. from side to side. This introduces a new feature in the ball-play. The ball was no longer only thrown up and caught, but the players began dancing, and as they

danced, the ball flew from one to the other, all in time to the music. When Nausicaa plays ball with her maidens, throwing it from one to the other, the amusement is described as μολπή Od. 6. 101, ἀμείβεσθαι is used in a similar sense of a voltigeur leaping from the back of one horse to another, ἀνὴρ ἵπποισι κελητίζειν εὖ εἰδώς.. ὁ δ' ἔμπεδον ἀσφαλὲς αἰεὶ | θρώσκων ἄλλοτ' ἐπ' ἄλλον ἀμείβεται. The adj. ταρφέες does not occur in the sing. in Homer, but ταρφύς is found in Aesch. S. c. T. 535.

ἐπελήκεον, an imperf. from ἐπιληκέω, the present in ω formed through λέληκα from root λακ-εῖν, which Curtius connects with Lat. 'loqui.' Here it is rightly interpreted by Schol. T. as ἐπεκρότουν, 'beat time,' lit. 'made a noise in accompaniment:' that the noise was made with the feet is inferred from the words πολλὺς δ' ὑπὸ κόμπος ὀρώρει.

383. ἀπείλησας, Schol. ἐκαυχῆσω, cp. Il. 23. 872. ἀπειλαί is used in a similar sense, Il. 14. 479; 20. 83.

384. ἡδ' ἄρ' ἐτοῖμα τέτυκτο, 'and lo! thy words are fulfilled.' ἐτοῖμος is from the same root as ἐτεός and εἶναι. Cp. Il. 14. 53 ἥ δὴ ταῦτά γ' ἐτοῖμα τετεύχεται. With the tense τέτυκτο compare ἔπλετο Od. 1. 225, and inf. 571.

ὁ ξεῖνος μάλα μοι δοκείει πεπνυμένος εἶναι.

ἀλλ' ἄγε οἱ δώμεν ξεινήιον, ὥς ἐπιεικές.

δώδεκα γὰρ κατὰ δῆμον ἀριπρεπέες βασιλῆες 390

ἄρχοι κραίνουσι, τρισκαιδέκατος δ' ἐγὼ αὐτός·

τῶν οἱ ἕκαστος φᾶρος εὐπλυνὲς ἡδὲ χιτῶνα

καὶ χρυσοῖο τάλαντον ἐνείκατε τιμήεντος.

αἶψα δὲ πάντα φέρωμεν ἀολλέα, ὅφρ' ἐνὶ χερσὶ

ξεῖνος ἔχων ἐπὶ δόρπον ἴη χαίρων ἐνὶ θυμῷ. 395

Εὐρύαλος δέ ἐ αὐτὸν ἀρεσσάσθω ἐπέεσσι

καὶ δώρῳ, ἐπεὶ οὐ τι ἔπος κατὰ μοῖραν ἔειπεν·

“Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἡδ' ἐκέλευον,

δῶρα δ' ἄρ' οἰσέμεναι πρόεσαν κήρυκα ἕκαστος.

τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε· 400

“Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,

τοιγὰρ ἐγὼ τὸν ξεῖνον ἀρέσσομαι, ὥς σὺ κελεύεις.

δώσω οἱ τόδ' ἄορ παγχάλκεον, ᾧ ἔπι κώπη

ἀργυρέη, κολεὸν δὲ νεοπρίστου ἐλέφαντος

394. ἀολλέα] ἀθρόα Schol. V. Al. ἀολλέες, probably to avoid hiatus. 404. κο-
λεόν] Schol. H. and lemma of V. give κολεός [? κολεός].

390. δώδεκα γάρ. Schol. E. Q. δῆλον δὲ ἐκ τούτων ὅτι ἀριστοκρατία τίς ἐστίν, ἐξέχει δ' ἐν αὐτοῖς ὁ Ἀλκίνοος. In Od. I. 394 there are said to be πολλοὶ βασιλῆες in Ithaca; the word signifying, as here, dependent princes. Others compare the constitution of Phaeacia with the twelve districts under the central authority of one king, as established by Theseus at Athens.

393. τάλαντον. Only here in the singular. The word signifies some definite amount 'weighed out,' and we may suppose it to have been not very large, as in Il. 23. 269 two talents of gold represent the *fourth* prize in a horse race.

396. ἐ αὐτόν. This refers to Odysseus; the combined form of the reflexive pronoun ἐαυτοῦ is unknown to Homer. The emphasis is on αὐτόν, meaning fully, 'him in his personal feelings,' while the full meaning of ἀρεσσάσθω is 'get him to be reconciled to himself,' the last words representing the force of the middle voice. Düntzer, followed

by Nauck, would read αὐτός here, which gives a good meaning but is not necessary.

397. οὐ τι ἔπος, literally, 'he spoke no right word;' virtually equivalent to, 'the word he spoke was by no means right.' Similarly, Od. 14. 509 οὐδέ τί πω παρὰ μοῖραν ἔπος νηκερδὲς ἔειπες. No doubt the phrase in Hdt. 5. 50 οὐδένα λόγον εὐεπία λέγεις is imitated from the Homeric expression.

398. οἱ δ' .. ἐκέλευον, i.e. the chieftains to whom the proposal was made, as the next line shows, not the whole assembled company. Similarly where the same line occurs, Od. 7. 226, ἐκέλευον means 'gave their voices for it;' κελεύειν may be used either in reference to what is to be carried out by others, or (as here) to what is to be carried out by joint action. The form is varied in Il. 4. 380 οἱ δ' ἔθελον δόμεναι καὶ ἐπήνεον ὡς ἐκέλευον.

404. κολεόν, subject to ἀμφιδεδί-
νεται. Cp. Il. 23. 560 θώρηκα... ᾧ
περί χεῦμα φαεινοῦ κασσιτέροιο | ἀμφι-

ἀμφιδεδίνηται· πολέος δέ οἱ ἄξιον ἔσται·

405

‘Ὡς εἰπὼν ἐν χερσὶ τίθει ξίφος ἀργυρόηλον,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

‘Χαῖρε, πάτερ ὦ ξεῖνε· ἔπος δ’ εἴ πέρ τι βέβακται
δεινὸν, ἄφαρ τὸ φέροιεν ἀναρπάξασαι ἄελλαι.

σοὶ δὲ θεοὶ ἄλοχόν τ’ ἰδέειν καὶ πατρίδ’ ἰκέσθαι

410

δοῖεν, ἐπεὶ δὴ δηθὰ φίλων ἄπο πῆματα πάσχεις·

Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

‘καὶ σὺ, φίλος, μάλα χαῖρε, θεοὶ δέ τοι ὄλβια δοῖεν,

δεδίνηται, Il. II. 30 *περὶ κουλεὸν ἦεν ἀργύρεον*, and sup. 175 *χάρις ἀμφιπερι-στέφεται ἐπέεσσι*. ἀμφιδεδίνηται, ‘encloses it;’ cp. Od. 19. 56 *δινωτὴν ἐλέφαντι*, of a chair, where the meaning is somewhat different, referring to the rounded legs.

νεοπρίστου ἐλέφαντος. Homer is acquainted with ivory, but not with the elephant that produces it. Cp. Pausanias I. 4 *ἐλέφαντα γὰρ* (sc. ivory) *ὅσα μὲν ἐς ἔργα καὶ ἀνδρῶν χρεῖας, εἰσὶν ἐκ παλαιοῦ δῆλοι πάντες εἰδότες· αὐτὰ δὲ τὰ θηρία, πρὶν ἢ διαβῆναι Μακεδόνας ἐπὶ τὴν Ἀσίαν, οὐδὲ ἐωράκεσαν ἀρχήν, πλὴν Ἰνδῶν τε αὐτῶν καὶ Λιβύων καὶ ὅσοι πλησιόχωροι τούτοις*. *δηλοῖ δὲ καὶ Ὅμηρος, ὃς βασιλεῦσι κλῖνας μὲν καὶ οἰκίας τοῖς εὐδαιμονεστέροις αὐτῶν ἐλέφαντι ἐποίησε κεκοσμημένας, θηρίου δὲ ἐλέφαντος μνήμην οὐδεμίαν ἐποίησατο*. *θεασάμενος δὲ καὶ πεπυσμένος ἐμνημόνευσεν ἂν πολὺ γε πρότερον, ἐμοὶ δοκεῖν, ἢ Πυγμαίων τε ἀνδρῶν καὶ γεράνων μάχης*.

The names for ivory and the elephant do not seem to be common to Sanskrit and Greek. Solomon’s fleet is recorded to have gone to Ophir (perhaps at the mouth of the Indus), and to have brought back among other treasures ivory, the name for which appears in Hebrew as *shen habbim*, the latter word being probably copied from the Sanskrit *ibha*. See Max Müller, *Lect. on Languages*, vol. i. chap. 5. Ivory is described in Homer as in use for chamber-decoration, Od. 4. 73; as material for a scabbard (as in the present passage); for a key, Od. 21. 7; for the ornamentation of reins, Il. 5. 583; of a couch, Od. 19. 55; of a bedstead, Od. 23. 200; of the head-gear of a horse, dyed or painted red, Il. 4. 141. It is not necessary to suppose,

with some commentators, that the Greeks could only have had access to fossil ivory: it is far more likely that the Phoenician traders brought it into Greek ports from the East; unless indeed we find it difficult to suppose that they could have brought such monstrous teeth for sale, without spreading the story about the huge beast that carried them.

405. *πολέος . . ἔσται*. This is sometimes taken to mean simply ‘he shall find it a thing of price;’ which is likely enough, as men in those days did not hesitate to estimate presents by their actual value. Or, perhaps, Euryalus means to say that the gift will amply make up for the affront: thus *ἄξιον* is not prospective but retrospective, meaning not ‘shall be worth much to him,’ potentially or actually; but ‘shall compensate him for much,’ for much injury sustained, and so, for the injury sustained from me, be it small or great.

408. *πάτερ ὦ ξεῖνε*. With this arrangement of words cp. *ἔρεβος ὦ φαειννότατον* Soph. Aj. 395, *Μυκηνίδες ὦ φίλοι* Eur. Or. 1246, and even Plato, *Euthyd.* 271 C. *θαυμασί’ ὦ Κρίτων*, where, however, Stallb. reads *θαυμασία, ὦ Κρίτων*. Cp. also Od. 4. 20.

409. *φέροιεν . . ἄελλαι*. Cp. Hor. Od. I. 26. 1 ‘*Tristitiam et metus | tradam protervis in mare Creticum | portare ventis*,’ Apoll. Rhod. I. 1334 *ἄλλ’ ἀνέμοισι | δώομεν ἀμπλακίην*, Theocr. 22. 167 *ἴσκον τοίαδε πολλά· τὰ δ’ εἰς ὕγρὸν ὥχετο κύμα | πνοιῇ ἔχουσ’ ἀνέμοιο*.

410. Cp. sup. 243. When did Alcinous first find out that Odysseus had a wife? In Od. 7. 312 his great desire was to give him Nausicaa to wife.

μηδέ τί τοι ξίφεός γε ποθὴ μετόπισθε γένοιτο
τούτου, ὃ δὴ μοι δῶκας, ἀρεσσάμενος ἐπέεσσιν.'

415

Ἡ ῥα καὶ ἀμφ' ὤμοισι θέτο ξίφος ἀργυρόηλον.

δύσετό τ' ἡέλιος, καὶ τῷ κλυτὰ δῶρα παρήεν·

καὶ τὰ γ' ἐς Ἀλκινόοιο φέρον κήρυκες ἀγαυοί·

δεξάμενοι δ' ἄρα παῖδες ἀμύμονος Ἀλκινόοιο

μητρὶ παρ' αἰδοίῃ ἔθεσαν περικαλλέα δῶρα.

420

τοῖσιν δ' ἡγεμόνευ' ἱερὸν μένος Ἀλκινόοιο,

ἐλθόντες δὲ καθίζον ἐν ὑψηλοῖσι θρόνοισι.

δὴ ῥα τότε Ἀρήτην προσέφη μένος Ἀλκινόοιο·

Ἐδεῦρο, γύναι, φέρε χηλὸν ἀριπρεπέ', ἢ τις ἀρίστη·

ἐν δ' αὐτῇ θῆς φᾶρος ἐνπλυνὲς ἡδὲ χιτῶνα.

425

ἀμφὶ δέ οἱ πυρὶ χαλκὸν ἰήνατε, θέρμετε δ' ὕδωρ,

ὄφρα λοεσσάμενός τε ἰδὼν τ' εὖ κείμενα πάντα

δῶρα, τὰ οἱ Φαίηκες ἀμύμονες ἐνθάδ' ἔνεικαν,

δαιτί τε τέρπηται καὶ αἰοιδῆς ὕμνον ἀκούων.

425. ἐν δ' αὐτῇ] Bekk. (Hom. Blätt. 273) seems justified in reading here, as in 441, αὐτῇ for αὐτῇ. The Schol. B. Q. gives καὶ αὐτῇ δὲ πρόσφερε τὸ φᾶρος, pointing thereby a contrast between the action of the queen on her part, and that of the chieftains. Fäsi, Nauck, and Hentze-Ameis adopt Bekker's reading, but La Roche retains αὐτῇ in the first passage. 429. ὕμνον] Bothe, followed by Nauck, needlessly reads οἶμον, because ὕμνον is ἁπαξ εἶρ.

417. This means that by sunset all his presents had come in. The day which is described here as closing in is the one which begins with the opening line of the present book. But after this the absorbing interest of Odysseus' stories keeps all the household and guests up till the time given in Od. 13. 17.

With παρήεν cp. Il. i. 213 καὶ ποτὲ τοι τρὶς τόσσα παρέσσειται ἀγλαὰ δῶρα.

421. τοῖσιν δέ. This makes a contrast to the group of the heralds, Arete and her sons; while they were busy with the stowage of the presents, Alcinous led the way for the others (i.e. for Odysseus and the Phaeacian chieftains) to seats of honour in the house.

425. If αὐτῇ be read (see crit. note) the meaning will be—besides the gifts of others do thou put in as thine own gift, etc. So inf. 441.

426. ἀμφὶ . . ἰήνατε. The Schol. B.

joins ἀμφὶ οἱ, interpreting it ἔνεκα αὐτοῦ, 'for him,' which is impossible. Nitzsch joins ἀμφὶ with ἰήνατε, which will not apply to v. 434. It can only go with πυρὶ, meaning 'warm for him a cauldron over the fire,' ἀμφὶ referring specially to the legs of the tripod which bestride the fire. Cp. the imitation in Soph. Aj. 1404 τοῖ δ' ὑψίβατον τρίποδ' ἀμφίπυρον . . θέσθε. Here the τρίπους is stand and cauldron in one, see 437.

429. ὕμνος. This word occurs only here in the Odyssey, and nowhere in the Iliad. Curtius regards it as equivalent to ὑφῆμος from ὑφ, as in ὑφάω, with which he might have compared the Hesiodic ῥάπτειν αἰοιδῆν. E. Burnouf, Litt. Grecque, vol. i. p. 41, remarks, 'Quand les populations aryennes quittèrent tour à tour le centre asiatique, elles emportèrent avec elles les antiques usages qui furent communs à tous les peuples de cette

καί οἱ ἐγὼ τόδ' ἄλειςον ἐμὸν περικαλλὲς ὀπάσσω, 430
 χρύσειον, ὅφρ' ἐμέθεν μεμνημένος ἤματα πάντα
 σπένδῃ ἐνὶ μεγάρῳ Δίί τ' ἄλλοισίν τε θεοῖσιν.'

Ὡς ἔφατ', Ἀρήτη δὲ μετὰ δμῶῃσιν ἔειπεν
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν ὅττι τάχιστα.
 αἱ δὲ λοετροχόον τρίποδ' ἵστασαν ἐν πυρὶ κηλέῳ, 435
 ἐν δ' ἄρ' ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἐλοῦσαι.
 γάστρην μὲν τρίποδος πῦρ ἄμφεπε, θέρμετο δ' ὕδωρ.
 τόφρα δ' ἄρ' Ἀρήτη ξείνῳ περικαλλέα χηλὸν
 ἐξέφερεν θαλάμοιο, τίθει δ' ἐνὶ κάλλιμα δῶρα,
 ἐσθῆτα χρυσόν τε, τά οἱ Φαίηκες ἔδωκαν 440
 ἐν δ' αὐτὴ φᾶρος θῆκεν καλὸν τε χιτῶνα,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα

Ἀὐτὸς νῦν ἴδε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἵηλον,
 μή τίς τοι καθ' ὁδὸν δηλήσεται, ὅππότε ἂν αὐτε

race : il en est un qui se retrouve à l'origine de toutes leurs traditions ; c'est celui de sacrifier dans le feu, et d'accompagner par un chant cette cérémonie sacrée. Ce chant, mesuré et rythmé, c'est l'hymne, ὕμνος, mot qui en grec n'a pas de signification étymologique, mais qui, sous sa forme sanscrite *sumna*, signifie la bonne ou la belle pensée, c'est à dire, l'expression de la pensée par excellence. La présence de ce mot dans la langue grecque la plus ancienne preuve que les Aryas de l'Oxus composaient des hymnes avant le départ des migrations qui peuplèrent la Grèce comme de celles qui conquièrent l'Indus et le Gange.'

For the conjunction of δαιτὶ . . ἀκούων see Eustath. ἦν γὰρ εἰπεῖν δαιτί τε τέρπηται καὶ αἰοιδῇ· ὁ δὲ ποιητὴς καινότερον κατὰ περίφρασιν ἐσχημάτισεν.

435. λοετροχόον, 'for filling the bath.'

436. ἐν δέ . . ὑπὸ δέ, both adverbial = 'within' and 'below.'

441. See on sup. 425.

443. ἴδε πῶμα, 'look to the lid.' In a similar sense εἶ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω Il. 2. 384; and, as an exact parallel, Theocr. 15. 2 ὅρη διφρον, Εὐνόα, αὐτᾷ. Cp. Cic. ad Att.

5. 1 'antecesserat Statius, ut prandium nobis videret.'

δεσμόν. The famous knot of Gordius, which Alexander cut with his sword, is always spoken of by Plutarch as δεσμός (Vit. Alex. 18). Düntzer quotes Herodot. 3. 123, referring to the securing of λάρνακες with a knot (καταδήσας). The fastening of a wine-jar seems to have been by means of a string (κρήδεμνον Od. 3. 392).

αὐτός is emphatic in the line: Arete leaves him to do the tying for himself.

444. δηλήσεται, sc. the contents of the box: 'should spoil them for thee.'

ὅππότε ἂν αὐτε. There seems no reason why αὐτε should not here signify 'by and by,' the meaning coming out of the antithesis to the present circumstances that αὐτε naturally suggests. Cp. εἴ περ ἂν αὐτε φεβώμεθα Il. 5. 232, ὅτ' ἂν αὐτε νεώμεθα 7. 335, εἰ δέ κεν αὐτε θεοὶ δώωσι 9. 135. But most modern commentators have preferred to render αὐτε 'again,' and to import into the passage a new meaning from this interpretation. See Lex. Homeric. Ebeling. s. v. where αὐτε is here interpreted by 'rursus,' 'denuo,' 'ut dormivisti cum ab Aeoli insula navigares. Videtur enim recte Köchly (De Odys.

εὔδησθα γλυκὺν ὕπνον ἰὼν ἐν νηὶ μελαίνῃ. 445

Αὐτὰρ ἐπεὶ τό γ' ἄκουσε πολύτλας δῖος Ὀδυσσεὺς,
αὐτίκ' ἐπήρτυε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἵηλε
ποικίλον, ὃν ποτέ μιν δέδαε φρεσὶ πότνια Κίρκη,
αὐτόδιον δ' ἄρα μιν ταμίη λούσασθαι ἀνώγει
ἔς ῥ' ἀσάμινθον βάνθ'. ὁ δ' ἄρ' ἀσπασίως ἴδε θυμῷ 450
θερμὰ λοέτρ', ἐπεὶ οὗ τι κομιζόμενός γε θάμιζεν,
ἐπεὶ δὴ λίπε δῶμα Καλυψοῦς ἠυκόμοιο·

τόφρα δέ οἱ κομιδὴ γε θεῷ ὥς ἔμπεδος ἦεν.
τὸν δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρίσαν ἐλαίῳ,
ἀμφὶ δέ μιν χλαῖναν καλὴν βάλλον ἡδὲ χιτῶνα, 455
ἔκ ῥ' ἀσαμίνθου βὰς ἄνδρας μέτα οἶνοποτῆρας
ἦι· Ναυσικάα δὲ θεῶν ἄπο κάλλος ἔχουσα
στῇ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
θαύμαζεν δ' Ὀδυσῆα ἐν ὀφθαλμοῖσιν ὀρώσα,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα· 460

‘Χαῖρε, ξεῖν’, ἵνα καὶ ποτ' ἐὼν ἐν πατρίδι γαίῃ

Carm. i. 31) statuisset haec transposita esse atque post apologos legenda esse, scire igitur Areten quae nos Od. io. 31 demum legimus; cf. W. Ribbeck, neue Jahrb. 91. 311. Etiam Antonium (Rhein. Mus. 19. 440) offenderat quod haec Aeoli utrem respicere videntur. But it is far simpler to take it of the contrast between *then* and *now*—the sort of thought we mean to express when we say ‘this time to-morrow we shall be crossing the sea.’

448. δέδαε, the factitive reduplicated aorist, like *κεκαδεῖν*, *λελαθεῖν*, ‘made him learn it in his mind.’ What she taught him was the particular complicated (*ποικίλον*) knot in which to tie the fastening.

449. αὐτόδιον, ‘straightway,’ like the Lat. ‘e vestigio.’ Observe that in compound the initial aspirate of *ὁδός* is dropped. Cp. *ἀντήλιος*, *Κράτιππος*, *ἀπηλιώτης*, etc. This may possibly be due to Aeolic origin.

451. οὗ τι . . θάμιζεν, ‘he was not wont to be so cared for;’ this is a *litotes*. *θαμίζειν* is commonly used with an accessory participle in Greek; as Plat. Rep. 328 A ὦ Σώκρατες, οὐδὲ θαμίζεις ἡμῖν

καταβαίνων εἰς τὸν Πειραιᾶ, but also absolutely, as Soph. O. C. 672 *ἀηδὼν . . θαμίζουσα μάλιστα*.

452. ἐπεὶ δὴ = *ex quo*. See Od. 4. 13.

453. τόφρα δέ, ‘but all that time,’ sc. the whole period of his sojourn with Calypso.

θεῷ ὥς. This accords with the style in which Calypso had treated him. She had promised *θήσειν ἀθάνατον καὶ ἀγήρων ἡματα πάντα*. For the idea of the uninterrupted comfort which the gods were supposed to enjoy cp. the phrase Od. 6. 309 *τῷ ὃ γε οἶνοποτάζει ἐφήμενος ἀθάνατος ὥς*. This reference to the promise of Calypso is made by Schol. B.

The sense of *ἔμπεδος* is ‘constant,’ as we say, ‘regular;’ cp. Isai. 33. 16 ‘Bread shall be given him, his water shall be *sure*.’

461. Χαῖρε, ξεῖν’, ἵνα, ‘may it be well with thee, stranger, in order that,’ etc. She wishes him well for his own sake, but the wish is quickened by affection (Od. 6. 240), which now takes the form of a hope that she may live in his memory as his benefactress. The trait

μνήσῃ ἐμεῦ, ὅτι μοι πρώτη ζῳάγρι' ὀφέλλεις.'

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

‘Ναυσικάα, θύγατερ μεγαλήτορος Ἀλκινόοιο,
οὔτω νῦν Ζεὺς θείῃ, ἐρίγδουπος πόσις Ἥρης, 465

οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἦμαρ ἰδέσθαι·

τῷ κέν τοι καὶ κεῖθι θεῷ ὥς εὐχετοφύμην

αἰεὶ ἤματα πάντα· σὺ γάρ μ' ἐβίωσας, κούρη.'

Ἥ ῥα καὶ ἐς θρόνον ἵξε παρ' Ἀλκίνοον βασιλῆα.

οἱ δ' ἤδη μοίρας τ' ἔνεμον κερῶντό τε οἶνον. 470

κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρίηρον ἀοιδόν,

Δημόδοκον λαοῖσι τετιμένον· εἶσε δ' ἄρ' αὐτὸν

μέσσω δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας.

δὴ τότε κήρυκα προσέφη πολύμητις Ὀδυσσεύς,
νώτου ἀποπροταμών, ἐπὶ δὲ πλεῖον ἐλέλειπτο, 475

ἀργιόδοντος ὕος, θαλερὴ δ' ἦν ἀμφὶς ἀλοιφή·

‘Κῆρυξ, τῇ δὴ, τοῦτο πόρε κρέας, ὄφρα φάγησι,

verifies in one particular way a favourite saying of the later Greeks, e. g. Arist. Eth. Nic. 9. 7 τοὺς εὐεργετήσαντας βούλεσθαι εἶναι τοὺς παθόντας ὡς κομιουμένους τὰς χάριτας.

462. ζῳάγρια, as Nitzsch reminds us, bears quite a different sense in the Iliad, as Il. 18. 407, where it signifies the price paid to a conqueror for sparing the life of a defeated foeman; here it is the debt of gratitude for having saved life by timely intervention. But ‘the price of life’ will express both meanings.

465. οὔτω means, ‘even as thou wishest,’ referring to v. 461: the infinitives ἐλθέμεναι (sc. ἐμέ) and ἰδέσθαι form an epexegetis to this.

467. τῷ, ‘in that case;’ sc. should I succeed in returning home.

καὶ κεῖθι, ‘even there;’ an exact answer to the words of Nausicaa, sup. 461 καὶ ποτ' ἐὼν ἐν πατρίδι γαίῃ.

468. ἐβίωσας, ‘didst give me my life:’ more graphic than the Schol. εἰς τὸν βίον εἰσῆγαγες, though with nearly the same meaning. In the Greek of Plato we find both ἀναβιώσασθαι and ἀναβιώσκεσθαι with a transitive force.

472. λαοῖσι τετιμένον. The words

probably stand as an interpretation of the name Demo-docus.

475. νώτου, which had been served to him as a mark of honour. This line and the next are instances of interlaced clauses, since ἀργιόδοντος ὕος connects itself with νώτου ἀποπροταμών, and again θαλερὴ δ' . . ἀλοιφή with ἐπὶ δὲ πλεῖον ἐλέλειπτο. Odysseus cuts off from the chine a portion first for Demodocus: ‘howbeit the portion remaining upon’ the chine, after cutting that off ‘was still larger, and on either side of the chine was rich fat.’ The words ἐπὶ . . ἐλέλειπτο are intended to show the excellence of the chine in the way of size; and θαλερὴ . . ἀλοιφή in the way of fatness. It is not intended to satisfy us that Odysseus still had enough supper left for himself.

477. τῇ. See on Od. 5. 346. Here again the clauses are interlaced, for καὶ μιν προσπτύξομαι connects itself with ὄφρα φάγησι, ὄφρα governing προσπτύξομαι as well. Odysseus, in saying, ‘that I may do homage to him, though sad at heart,’ alludes chiefly to the tears which had been drawn from him by the first lay of Demodocus (84), and perhaps also partly to the anxiety

Δημοδόκῳ, καί μιν προσπτύξομαι, ἀχνύμενός περ.
 πᾶσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν ἀοιδοὶ
 τιμῆς ἔμμοροί εἰσι καὶ αἰδοῦς, οὔνεκ' ἄρα σφέας
 οἶμας μοῦσ' ἐδίδαξε, φίλησε δὲ φύλον ἀοιδῶν.'

480

ὦς ἄρ' ἔφη, κῆρυξ δὲ φέρων ἐν χερσὶν ἔθηκεν
 ἥρῳ Δημοδόκῳ· ὁ δ' ἐδέξατο, χαῖρε δὲ θυμῷ.
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἴαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 δὴ τότε Δημόδοκον προσέφη πολύμητις Ὀδυσσεύς.

485

Ἐμμόδοκ', ἔσοχα δὴ σε βροτῶν αἰνίζομ' ἀπάντων·
 ἢ σέ γε μοῦσ' ἐδίδαξε, Διὸς παῖς, ἢ σέ γ' Ἀπόλλων.
 λίην γὰρ κατὰ κόσμον Ἀχαιῶν οἶτον ἀεΐδεις,
 ὅσσοι ἔρξαν τ' ἔπαθόν τε καὶ ὅσσοι ἐμόγησαν Ἀχαιοὶ,
 ὥς τε που ἢ αὐτὸς παρεὼν ἢ ἄλλου ἀκούσας.
 ἀλλ' ἄγε δὴ μετάβηθι καὶ ἵππου κόσμον ἄεισον

490

491. ἢ αὐτός] γράφεται καί, ἢ αὐτός, ἀντὶ τοῦ καθά Schol. H.

which his deferred departure was causing him, for Alcinous had promised that he should go that very day (7. 317).

488. ἢ σέ γε . . Ἀπόλλων. Cp. Hes. Theog. 94 ἐκ γὰρ Μουσῶν καὶ ἐκὼν βόλου Ἀπόλλωνος | ἄνδρες ἀοιδοὶ ἔασιν ἐπὶ χθόνα καὶ κιθαρισταί, and the same statement in the Hymns. In Il. i. 603 Apollo is described as playing on the lyre and the Muses as singing; but here it is not the music we have to consider. The minstrel was *par excellence* the historian of early times; and thus he is indebted to Apollo, the god of prophecy (who would know the past as well as the present or the future), for his ability to tell about the wooden horse, ὥς τέ που ἢ αὐτὸς παρεὼν ἢ ἄλλου ἀκούσας. The Muses too, according to Hesiod and the Hymns, were the daughters of Mnemosyne; and the etymology of their very name seems to point in the same direction. See on Od. i. i. Nägelsbach, taking the same view (Hom. Theol. p. 114), reminds us how Calchas, under the inspiration of Apollo, knew the past as well as the future, and how the same is said of the Aeschylean Cassandra, Ag. 1196 foll.

489. οἶτον, 'the woe,' or 'fate,' is

generally referred to οἶσω, on the analogy that connects *fors* with *fero*, while others derive it from the interjection οἶ. The next line is a description of this οἶτος. Bekker, without MSS. authority, rejects v. 490, and Düntzer both regards ἔρξαν, as followed by ἔπαθον and ἐμόγησαν, suspicious, and objects to the repetition in Ἀχαιοί.

491. With ἄλλου supply παρεόντος out of παρεὼν preceding.

492. μετάβηθι, 'pass over:' i.e. 'change the theme.' The theme from which he is to change must be interpreted, from the lines immediately preceding, to be not the Lay of Ares and Aphrodite, but the first (75), namely the νεῖκος Ὀδυσσῆος. The one would relate to the beginning, the other to the end, of the ten years' siege. The subjects here mentioned would be included within the range of the later Μικρὰ Ἰλιάς, from which according to Aristot. de Poet. the following tragedies were composed:—Ὀπλῶν κρίσις, Φιλοκτήτης, Νεοπτόλεμος, Εὐρύπυλος, Πτωχεΐα, Λάκαιναι, Ἰλίου πέρσις, Ἀπόλλους, Σίνων, Τρωάδες.

ἵππου κόσμον means literally the 'preparation' or 'outfit' of the horse; i.e. the 'stratagem.' The mechanist

δουρατέου, τὸν Ἐπειὸς ἐποίησεν σὺν Ἀθήνῃ,
 οὐν ποτ' ἐς ἀκρόπολιν δόλον ἤγαγε δῖος Ὀδυσσεύς,
 ἀνδρῶν ἐμπλήσας οἷ ῥ' Ἴλιον ἐξαλάπαξαν. 495

αἶ κεν δὴ μοι ταῦτα κατὰ μοῖραν καταλέξης,
 αὐτίκ' ἐγὼ πᾶσιν μυθήσομαι ἀνθρώποισιν
 ὥς ἄρα τοι πρόφρων θεὸς ὥπασε θέσπιν ἀοιδήν.'

Ὡς φάθ', ὁ δ' ὀρμηθεὶς θεοῦ ἤρχετο, φαίνει δ' ἀοιδήν,
 ἔνθεν ἔλὼν ὥς οἱ μὲν εὐσσέλμων ἐπὶ νηῶν 500

βάντες ἀπέπλειον, πῦρ ἐν κλισίῃσι βαλόντες,

Ἀργεῖοι, τοὶ δ' ἤδη ἀγακλυτὸν ἀμφ' Ὀδυσῆα
 εἶατ' ἐνὶ Τρώων ἀγορῇ κεκαλυμμένοι ἵππῳ·

αὐτοὶ γάρ μιν Τρῶες ἐς ἀκρόπολιν ἐρύσαντο.

ὥς ὁ μὲν ἐστήκει, τοὶ δ' ἄκριτα πόλλ' ἀγόρευον 505

494. δόλον] Ἀρίσταρχος καὶ Ἀριστοφάνης, δόλῳ, φασὶν Schol. H. 497. αὐτίκ' ἐγὼ πᾶσιν] γρ. αὐτίκα καὶ πᾶσιν Schol. H.

was assisted by Athena, as the goddess of handicraft, cp. Il. 15. 411 τέκτονος . . ὅς ῥά τε πάσης | εὖ εἰδὴ σοφίης ὑποθη-
 μούνησιν Ἀθήνης. In the present pas-
 sage σὺν is 'with help of.' Odysseus
 is said to have led (ἤγαγε) the horse
 into the citadel, because the stratagem
 was his which caused the Trojans to
 lead it in. So Athena says, Od. 22.
 230 σὴ δ' ἤλω βουλῇ Πριάμου πόλιν.

494. ἤγαγε. Schol. T. διὰ τούτου
 καὶ πτολίπορθος ὁ Ὀδυσσεύς· τὸ μὲν γὰρ
 κατασκευάσμα Ἐπειοῦ καὶ Ἀθηνᾶς ἦν, τὰ
 δὲ ἐγχειρήματα Ὀδυσσεύς. Köchly, Diss.
 2. 19, speaks of the phrase ἐς ἀκρόπολιν
 ἤγαγε, as 'pessime ex v. 504 detortum,'
 and ἀνδρῶν ἐμπλήσας as 'paene ridicu-
 lum, si quidem 9. 209, 212; 18. 45 me-
 mineris.'

495. Ἴλιον. See on this word Oscar
 Meyer, Quaestt. Hom. Bonn 1868, who
 connects *Ἴλιον* with Skt. *vīlu*, 'a for-
 tress;' signifying in the Vedas 'arcem
 caelestem, nubibus circumdatam:' so
 that, according to him, the story of the
 war at Troy is but one of many ways of
 describing the great sun-myth, and the
 struggle of the powers of light with
 those of darkness.

499. ὀρμηθεὶς θεοῦ, 'stirred by the
 god.' Cp. inf. 539 ὥρορε. The Schol.
 gives an alternative interpretation, ἐκ
 θεοῦ ἐμπνευσθεὶς· ἢ ἀπὸ θεοῦ τὴν ὀρμὴν
 ποιησάμενος· ἔθος γὰρ ἦν αὐτοῖς ἀπὸ θεοῦ

προοιμαῖζεσθαι. The second rendering,
 though spoiled by the explanatory clause,
 really expresses the ablatival force of
 the gen. Literally the words mean
 'starting from (the inspiration of) the
 god.'

φαίνει δ' ἀοιδήν. With this phrase
 compare ἔπος πιφάνσκειν Od. 22. 131.
 φημί and φαίνω are both from the same
 root.

500. ἔνθεν ἔλων. 'Having taken it
 up at that point [which tells] how.' Cp.
 Plat. Rep. 489 Εἰ ἀκούσωμεν δὴ καὶ λέ-
 γωμεν ἐντεῦθεν ἀναμνησθέντες. See also
 on Od. 1. 10 s. v. ἀμόθεν.

501. ἀπέπλειον, 'they were sailing
 away,' but only went as far as Tenedos.
 κλισίῃσι, of which the material was
 wood, Il. 24. 450, etc. Canvas tents
 were a later invention.

502. τοὶ δέ, 'while those others (an-
 tithesis to οἱ μέν), in company with
 Odysseus, were by this time seated.'
 Odysseus is not only the contriver but
 the leading man of the plot.

503. ἀγορῇ, as the next line shows, is
 not the market-place, but the 'assembly.'

505. ἄκριτα. This epithet, as applied
 to words, from its radical meaning of
 'without separation,' may signify either
 'endless' (as Il. 2. 796), or, secondly,
 'without decision,' or, thirdly, 'indis-
 criminate;' and this either of one person
 saying contradictory things, or of many

ἤμενοι ἀμφ' αὐτόν· τρίχα δέ σφισιν ἦνδανε βουλή,
 ἥε διαπλῆξαι κοῖλον δόρυ νηλεί χαλκῷ,
 ἥ κατὰ πετράων βαλέειν ἐρύσαντας ἐπ' ἄκρης,
 ἥ ἑάαν μέγ' ἄγαλμα θεῶν θελκτήριον εἶναι,
 τῇ περ δὴ καὶ ἔπειτα τελευτήσεσθαι ἔμελλεν· 510
 αἶσα γὰρ ἦν ἀπολέσθαι, ἐπὴν πόλις ἀμφικαλύψῃ
 δουράτεον μέγαν ἵππον, ὅθ' εἶατο πάντες ἄριστοι
 Ἀργείων Τρώεσσι φόνον καὶ κῆρα φέροντες.
 ἦειδεν δ' ὥς ἄστνυ διέπραθον νῆες Ἀχαιῶν
 ἱππόθεν ἐκχύμενοι, κοῖλον λόχον ἐκπρολιπόντες. 515
 ἄλλον δ' ἄλλη ἄειδε πόλιν κεραϊζέμεν αἰπὴν,
 αὐτὰρ Ὀδυσσῆα προτὶ δώματα Διηφόβοιο
 βήμεναι, ἥνύτ' Ἀρηα, σὺν ἀντιθέῳ Μενελάῳ.
 κείθι δὴ αἰνότατον πόλεμον φάτο τολμήσαντα
 νικῆσαι καὶ ἔπειτα διὰ μεγάθυμον Ἀθήνην. 520

506. ἤμενοι ἀμφ' αὐτόν] So Schol. P. Lemma of H. gives ἄγχ' αὐτοῦ. 507. δια-
 πλῆξαι] The reading of Aristarchus, Schol. H. Al. [? Zenodotus] διατμήξαι.
 Eustath. quotes both readings.

persons contradicting each other. Virgil's description of this very debate—
 Aen. 2. 39 'Scinditur incertum studia
 in contraria vulgus'—unites two of
 these meanings; *incertum* expressing
 the 'want of decision,' and *studia con-*
traria the 'different views.' ἄκριτα
 corresponds rather to the last;—the
 contradiction between the views of dif-
 ferent speakers.

506. αὐτόν, sc. τὸν ἵππον.

ἦνδανε, 'was finding favour.' Only one
 of the three was ultimately decided on.

σφισιν .. ἐρύσαντας. See on Od. 10.
 565.

507. κοῖλον δόρυ. Virg. Aen. 2. 260
 'cavum robur.'

508. ἐπ' ἄκρης. The Acropolis of
 Ilium (Pergamos) presented a rocky
 escarpment on the side of the Sca-
 mander (Menderé). ἐπ' ἄκρης is rightly
 interpreted by Schol. B. ἐπὶ κρημνῶν,
 the highest point of the ridge now called
 Bunarbaschi. Join ἐρύσαντας ἐπ' ἄκρης
 and cp. Od. 3. 171.

509. ἥ .. εἶναι, 'or to let it stand as
 a grand offering, so as to be a propitia-
 tion of the gods.' Düntzer quotes from
 the epitome of Arctinus, οἱ δὲ ἱερὸν

αὐτὸν ἔφασαν δεῖν τῇ Ἀθηνᾷ ἀνατεθῆ-
 ναι.

510. τῇ περ. Cp. Il. 8. 415 ὧδε γὰρ
 ἠπείλησε Κρόνου πάϊς ἥ τελέει περ, Il. 9.
 310 ἥ περ δὴ φρονέω καὶ ὥς τετελεσμένον
 ἔσται. These passages show that τῇ
 περ may be taken quite adverbially,
 without any grammatical reference to
 βουλή. Transl. 'The very way in which
 things were fated in the end to be ac-
 complished.'

ἔμελλεν is used almost as an imper-
 sonal: and probably ἀπολέσθαι in the
 same way; sc. 'that ruin should come;'
 otherwise we may supply αὐτοῖς for a
 subject.

511. ἀμφικαλύψῃ. So δόμος ἀμφε-
 κάλυψε Od. 4. 618. The mood, where
 the optative might be expected, repro-
 duces, as far as possible, the actual
 wording of the oracle.

512. ὅθ', i. e. ὅθι, 'wherein.'

520. νικῆσαι καὶ ἔπειτα, 'did after
 all conquer.' καὶ ἔπειτα serving to re-
 sume αἰνότατον πόλεμον τολμήσαντα,
 and not being a hyperbaton for ἔπειτα
 καὶ νικῆσαι.

διὰ .. Ἀθήνην. This preposition
 is never used in Homer with the

Ταῦτ' ἄρ' αἰοιδὸς ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς
 τήκετο, δάκρυ δ' ἔδευεν ὑπὸ βλεφάροισι παρειάς.
 ὥς δὲ γυνὴ κλαίῃσι φίλον πόσιν ἀμφιπεσοῦσα,
 ὅς τε ἐῆς πρόσθεν πόλιος λαῶν τε πέσῃσιν,
 ἄστει καὶ τεκέεσσιν ἀμύνων νηλεὲς ἦμαρ· 525
 ἡ μὲν τὸν θνήσκοντα καὶ ἀσπαίροντα ἰδοῦσα
 ἀμφ' αὐτῷ χυμένη λίγα κωκύει· οἱ δέ τ' ὀπίσθε
 κόπτοντες δούρεσσι μετάφρενον ἡδὲ καὶ ὦμους
 εἵρερον εἰσανάγουσι, πόνον τ' ἐχέμεν καὶ οἰζύν·
 τῆς δ' ἐλεεινοτάτῳ ἄχεϊ φθινύθουσι παρειαί· 530
 ὥς Ὀδυσσεὺς ἐλεεινὸν ὑπ' ὀφρύσι δάκρυον εἶβεν.
 ἔνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,
 Ἀλκίνοος δέ μιν οἶος ἐπεφράσατ' ἡδ' ἐνόησεν,
 ἥμενος ἄγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν.
 αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα· 535
 'Κέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες,

524. πρόσθεν πόλιος] γρ. προπόροιθε Schol. H. This reading leaves πόλιος as a dissyllable. 525. ἄστει καὶ τεκέεσσιν] Καλλίστρατος, ἄστει καὶ ὥρεσσιν Schol. P. Cp. Il. 5. 486. 526. ἀσπαίροντα ἰδοῦσα] γρ. καὶ ἀσπαίροντ' ἐσιδοῦσα Schol. P.

genitive, to express cause or agency. But it is commonly used with the accusative, as in Il. 1. 73; 10. 497; 15. 41, 71; Od. 8. 82; 11. 276, 282, 437; 13. 121; 19. 154, 523. These places do not show the later distinction between *by means of* and *by reason of*. Schol. T. rationalizes on this line, interpreting δι' Ἀθήνην as διὰ τὴν οἰκείαν φρόνησιν καὶ πανουργίαν.

523. ἀμφιπεσοῦσα should be joined with πόσιν, as parallel to ἀμφ' αὐτῷ χυμένη, where however the dative is used, as ἀμφὶ δέ οἱ θάνατος χύτο Il. 13. 544; but ἀμφιχέειν may be used with accusative of the object, as θείη δέ μιν ἀμφέχυντ' ὀμφή Il. 2. 41, ἀμφὶ δέ μιν θάνατος χύτο Il. 16. 414.

526. τόν, 'him;' not to be joined closely with the participle as in Attic Greek.

527. οἱ δέ, sc. the enemy.

529. εἵρερον, 'slavery,' is connected with εἶρω, from root σερ, whence σειρά, and is to be compared with Lat. *servus* from *sero* (*serui*). The word does not

occur elsewhere in Homer, though the idea exists in the Iliad, with respect (for instance) to the daughter of Chryses, Il. 1. 29; but the circumstances described here suggest customs more barbarous than we find in Homer; so that the passage is not free from suspicion. With the construction compare εἰσφορεύουσιν ὕδωρ Od. 6. 91. Here ἀνάγουσι may mean 'take on ship-board,' but the use of εἰσαναβαίνειν Od. 2. 172, etc., suggests the taking up with them into the captured citadel.

530. Join τῆς .. παρειαί. We may render ἐλεεινοτάτῳ 'most pitiful.' ἐλεεινόν as applied to δάκρυον is not otiose: it characterises the tears as springing from feeling; whereas such tears as those shed by Thersites in physical pain would not be ἐλεεινά.

531-532. εἶβεν .. λείβων. The latter is the true form of the word according to its etymology; the dropping of the initial λ being *metri gratia*. Compare λαιψήρως .. αἰψήρως. See Lobeck path. el. 1. 108; Curt. G. E. 439.

Δημόδοκος δ' ἤδη σχεθέτω φόρμιγγα λίγειαν·
 οὐ γάρ πως πάντεσσι χαριζόμενος τάδ' αἰεῖδει.
 ἐξ οὗ δορπέομέν τε καὶ ὥρορε θεῖος ἀοιδὸς,
 ἐκ τοῦ δ' οὐ πω παύσατ' οἰζυροῖο γόοιο 540
 ὁ ξείνος· μάλα πού μιν ἄχος φρένας ἀμφιβέβηκεν.
 ἀλλ' ἄγ' ὁ μὲν σχεθέτω, ἔν' ὁμῶς τερπώμεθα πάντες
 ξεινοδόκοι καὶ ξείνος, ἐπεὶ πολὺ κάλλιον οὕτως·
 εἶνεκα γὰρ ξείνοιο τάδ' αἰδοίοιο τέτυκται,
 πομπή καὶ φίλα δῶρα, τὰ οἱ δίδομεν φιλέοντες. 545
 ἀντὶ κασιγνήτου ξεινός θ' ἰκέτης τε τέτυκται
 ἀνέρι, ὅς τ' ὀλίγον περ ἐπιψαύῃ πραπίδεσσι.
 τῷ νῦν μηδὲ σὺ κεῦθε νοήμασι κερδαλέοισιν
 ὅττι κέ σ' εἴρωμαι· φάσθαι δέ σε κάλλιον ἔστιν.
 εἶπ' ὄνομ' ὅττι σε κεῖθι κάλεον μήτηρ τε πατήρ τε, 550
 ἄλλοι θ' οἱ κατὰ ἄστυ καὶ οἱ περιναιετάουσιν.

541. μάλα] μέγα Schol. H. note below.

551. οἱ κατὰ ἄστυ] Bekker and Fäsi write οἱ. See

537. σχεθέτω, 'hush.' Cp. Od. 4. 284.

539. δορπέομέν τε καὶ ὥρορε, this is equivalent to saying 'since the bard was moved to sing as we sat at supper.' Commentators differ as to the tense of the intrans. ὥρορε, but it certainly should be taken as an aorist, and δορπέομεν for the unaugmented imperfect. The objection to take ὥρορε as a perfect (which some maintain) is that the normal form of the perf. is ὄρ-ωρ-ε, with the regular strong form of the root.

540. ἐκ τοῦ δέ, for the rules that regulate the position of δέ in Homer see on Od. 6. 99. La Roche and Nauck read ἐκ τοῦδ'.

544. τάδε, 'what we see here,' described by πομπή and φίλα δῶρα. It was not improper to include πομπή in the present circumstances, as they were celebrating a farewell supper, at which the keepsakes were presented; so that this is, as it were, the first act of the πομπή.

546. ἀντί, 'as good as,' cp. Il. 21. 75 ἀντί τοί εἰμ' ἰκέταο. So Aristarchus rightly interprets ἀντιανείρας Ἀμαζόνας

by ἰσάνδρους and not ἐναντιούμενας ἀνδράσι. See Lehrs, Aristarchus 114.

547. ἐπιψαύῃ. This is commonly rendered, 'who has even but a little range with his wits;' compare εἴ κ' ὀλίγον περ ἐπαύρη Il. 11. 391. But there is no objection to joining ἐπιψαύῃ with πραπίδεσσι in the sense of 'got close to wisdom.' Though ἐπιψαύειν is not elsewhere used in Homer, we have ψαύειν used probably with a dative in Il. 13. 132, and certainly in Pind. Pyth. 9. 120 ψαύσειε πέπλοισι, like ἀσυχία θιγέμεν Pyth. 4. 296. Cp. also Quint. Smyrn. 8. 349 ἄνω δ' ἔψαυε νέφεσσι | θεσπεσίῃ τρυφάλεια.

548. τῷ, 'wherefore,' because thou art treated with such brotherly kindness.

550. κεῖθι, 'yonder.' A general way of referring to the home of Odysseus, which Alcinoüs did not yet know by name.

551. οἱ κατὰ ἄστυ. Here οἱ is the relative, subject to εἰσί, to be supplied from περιναιετάουσιν, as Od. 4. 834 ἢ ἤδη τέθνηκε, καὶ εἰν [ἐστὶ] Ἀίδαο δόμοισι. The phrase with the article οἱ κατ' ἄστυ is post-Homeric.

οὐ μὲν γάρ τις πάμπαν ἀνώνυμός ἐστ' ἀνθρώπων,
οὐ κακὸς οὐδὲ μὲν ἐσθλὸς, ἐπὴν τὰ πρῶτα γένηται,
ἀλλ' ἐπὶ πᾶσι τίθενται, ἐπεὶ κε τέκωσι, τοκῆς.
εἰπὲ δέ μοι γαῖάν τε τεῖν δῆμόν τε πόλιν τε, 555
ὄφρα σε τῇ πέμπωσι τιτυσκόμεναι φρεσὶ νῆες.
οὐ γὰρ Φαιήκεσσι κυβερνητῆρες ἔασιν,
οὐδέ τι πηδάλλ' ἐστὶ, τά τ' ἄλλαι νῆες ἔχουσιν·
ἀλλ' αὐταὶ ἴσασι νοήματα καὶ φρένας ἀνδρῶν,
καὶ πάντων ἴσασι πόλιας καὶ πίονας ἀγροὺς 560
ἀνθρώπων, καὶ λαῖτμα τάχισθ' ἄλδος ἐκπερόωσιν
ἥερι καὶ νεφέλῃ κεκαλυμμέναι· οὐδέ ποτέ σφιν
οὔτε τι πημανθῆναι ἔπι δέος οὔτ' ἀπολέσθαι.
ἀλλὰ τόδ' ὥς ποτε πατρὸς ἐγὼν εἰπόντος ἄκουσα
Ναυσιθόου, ὃς ἔφασκε Ποσειδάων' ἀγάσασθαι 565
ἡμῖν, οὐνεκα πομποὶ ἀπήμονές εἰμεν ἀπάντων.
φῆ ποτὲ Φαιήκων ἀνδρῶν εὐεργέα νῆα
ἐκ πομπῆς ἀνιοῦσαν ἐν ἡεροειδέι πόντῳ
ῥαϊσέμεναι, μέγα δ' ἡμῖν ὄρος πόλει ἀμφικαλύψειν.

554. τοκῆς] γρ. γονῆς Schol. H.

569. ῥαϊσέμεναι] Al. ῥαίσεσθαι and ῥαίσασθαι.

552. πάμπαν to be joined with οὐ τις, not with ἀνώνυμος. Cp. Od. 3. 143 οὐδ' Ἀγαμέμνονι πάμπαν ἐνδανε.

556. τιτυσκόμεναι, literally, 'aiming at it with their minds,' so ἄντα τιτυσκομένη Od. 21. 48, τιτύσκεσθαι ἐγχείῃ Il. 21. 582; and especially Il. 13. 558 τιτύσκετο δὲ φρεσὶν ἧσιν | ἥ τευ ἀκοντίσσαι ἢ ἐσχεδὸν ὄρμηθῆναι. These marvellous ships, endued with human sense, and anticipating the will of their masters, flit unseen over the sea, (for this is the meaning of ἥερι καὶ νεφέλῃ κεκαλυμμέναι, see note on ἡέρα 7. 140), enjoying immunity from all danger. The same sort of story appears again partly in the legend of the 'Flying Dutchman'; partly in the tale of 'Hiawatha and his Canoe.' Welcker (Klein. Schrift. ii.) sees in the description of the Phaeacians and their ghostly ships, conveying Odysseus in a deep sleep to his home, a Greek adaptation of the Northern legend of the Ferryman of Death, carrying over the souls of the

departed to the island of Brittia, as told by Procopius (Bell. Goth. 4. 20); but this dismal office seems little suited for the gay and easy Phaeacians, who are πομποὶ ἀπήμονες. The mist and cloud that envelopes them is but the natural concealment of the working of supernatural power. Compare however Od. 11. 15.

560. πόλιας scanned as ὤ-. So πόλιος in Il. 2. 811; 21. 567. Bekker and Nauck write πόλῖς, as in the new Ionic.

562. Join οὔτε σφιν ἔπι [ἔπεστι] δέος.

564. ἀλλὰ τόδ' ὥς ποτ' ἄκουσα, 'But this story I once heard thus told by my father's lips.'

566. ἀπήμονες. Poseidon was jealous of their immunity from harm, which was equivalent to independence of his authority and power.

569. ῥαϊσέμεναι, 'that he,' sc. Poseidon, 'would crush.'

ὄρος . . ἀμφικαλύψειν, 'would throw a mountain round about the city.' So

ὥς ἀγόρευ' ὁ γέρων· τὰ δέ κεν θεὸς ἢ τελέσειεν, 570
 ἢ κ' ἀτέλεστ' εἴη, ὥς οἱ φίλον ἔπλετο θυμῷ.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 ὅππῃ ἀπεπλάγχθης τε καὶ ἄς τινας ἴκεο χώρας
 ἀνθρώπων, αὐτοὺς τε πόλιάς τ' εὖ ναιετοώσας,
 ἡμὲν ὅσοι χαλεποὶ τε καὶ ἄγριοι οὐδὲ δίκαιοι, 575
 οἳ τε φιλόξεينوι, καὶ σφιν νόος ἐστὶ θεουδής.
 εἰπὲ δ' ὅ τι κλαίεις καὶ ὀδύρεαι ἔνδοθι θυμῷ
 Ἀργείων Δαναῶν ἡδ' Ἰλίου οἶτον ἀκούων.
 τὸν δὲ θεοὶ μὲν τεύξαν, ἐπεκλώσαντο δ' ὄλεθρον
 ἀνθρώποις, ἵνα ᾗσι καὶ ἐσσομένοισιν ἀοιδή. 580
 ἦ τίς τοι καὶ πηδὸς ἀπέφθιτο Ἰλιόθι πρὸ
 ἐσθλὸς ἐὼν, γαμβρὸς ἢ πενθερὸς, οἳ τε μάλιστα
 κήδιστοι τελέθουσι μεθ' αἵμά τε καὶ γένος αὐτῶν;
 ἦ τίς πού καὶ ἐταῖρος ἀνὴρ κεχαρισμένα εἰδὼς,
 ἐσθλός; ἐπεὶ οὐ μὲν τι κασιγνήτοιο χερεῖων 585
 γίγνεται ὅς κεν ἐταῖρος ἐὼν πεπνυμένα εἰδῇ.

583. αὐτῶν] Al. ἀνδρῶν, probably a gloss.
 Schol. H.

586. πεπνυμένα] γρ. κεχαρισμένα

Il. 8. 331 ἀλλὰ θέων περίβη καὶ οἱ σάκος ἀμφεκάλυψε. The meaning of Poseidon's threat is not that he will crush the city by hurling some mountain upon it; but that he will pen them in with a mountain-wall, and so cut off their access to the water, and put an end to their seafaring life.

571. ἔπλετο. The tense may be explained as expressing a culminating point = 'has come to be,' see Monro, H. G. § 78. Compare τίς δαῖς, τίς δὲ ὄμιλος ὅδ' ἔπλετο; Od. 1. 225. The truism is not unlike the dictum of Teiresias, 'aut erit aut non,' in Horace.

573. ὅππῃ, 'in what direction;' the following clause makes an epexegetis to ὅππῃ. Cp. Od. 3. 106; 9. 457; Il. 12. 48. Others render, 'how thou wentest wandering.' Cp. Od. 9. 259.

575. ἡμὲν . . δίκαιοι forms the contrast to οἳ τε φιλόξεينوι.

577. ὅ τι = 'why,' 'for what reason,' Od. 19. 464.

578. Ἀργείων Δαναῶν. The phrase Ἀργεῖη Ἑλένη suggests that Ἀργείων

here is an epithet, referring to the home of the Δαναοί. The expression δίψιον Ἀργος has suggested to K. O. Müller to connect Δαναός with δανός, 'dry;' while others assign a meaning directly contrary to Δαναός, as if from δα, 'very' (as in δάσκιος) and να- (νάω, 'to flow'). Gladstone would make Δαναοί the epithet and Ἀργεῖοι the noun. Bekker prefers ἡρώων Δαναῶν.

581. πηδός (perhaps from πέ-πᾶμαι) seems limited to connections by marriage, who are 'nearest to one after one's own blood-relations.'

582. γαμβρός connected with γαμεῖν, and πενθερός, perhaps, with a root πενθ = 'bind,' seen in πείσμα.

583. αὐτῶν, 'ipsorum hominum,' with reference generally to all those who have experience of the difference between 'connections' and 'relations.'

584. κεχαρισμένα εἰδὼς, 'with fond heart;' cp. Il. 24. 661 ὦδέ κέ μοι ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης, i. e. 'would do a kindness.'

585. χερεῖων. See on Od. 5. 211.

ΟΔΥΣΣΕΙΑΣ Ι.

Ἀλκίνου ἀπόλογοι. Κυκλώπεια.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 'Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,
 ἦ τοι μὲν τόδε καλὸν ἀκούμεν ἐστὶν ἀοιδοῦ
 τοιοῦδ' οἷος ὅδ' ἐστὶ, θεοῖς ἐναλίγκιος αὐδῆν.
 οὐ γὰρ ἐγὼ γέ τί φημι τέλος χαριέστερον εἶναι
 ἢ ὅτ' ἐυφροσύνη μὲν ἔχῃ κατὰ δῆμον ἅπαντα,

5-8.] 'Versus 5-8 obelis notati in Q.' Dind. This can hardly be an ἀθέτησις, but an objection to the sentiments there conveyed. 6. ἢ ὅτ' ἐυφροσύνη] ἀ ἔπη Ἑρατοσθένης οὕτω γεγράφθαι φησὶν 'ἢ ὅταν ἐυφροσύνη μὲν ἔχῃ, κακότητος ἀπούσης,' . . φάσκων, τῆς ἀφροσύνης. ἀδύνατον μὲν γὰρ μὴ φρονίμους εἶναι Φαίακας, οἱ μάλα φίλοι εἰσὶ θεοῖσιν, ὡς ἡ Ναυσικάα φησὶ Athen. 1. 16. 28. Eustath. also quotes this variant of Eratosthenes, but with reading ὅτ' ἐυφροσύνη μὲν ἔχει κακότητος ἀπάσης, the last word being evidently an error of transcription.

1. The narrative of Odysseus, contained in bb. 9-12, was called, as early as the time of Plato, Ἀλκίνου ἀπόλογος or ἀπόλογοι, i.e. 'the story told to Alcinous.' Plato quotes the title in Rep. 614 B, where he introduces the myth of Er the Armenian—a story like the Νέκυια in Od. 11—as being not Ἀλκίνου γε ἀπόλογον, ἀλλ' ἀλκίμου μὲν ἀνδρός. Aristotle also uses the same phrase in Rhet. 3. 16. 7, and Poet. 16. 5; though, as Mayor remarks, his reference is rather to b. 8. vv. 83-95, and 521-534. The time of the action of this book is the evening of the second day after the arrival in Scheria. The words of Odysseus from vv. 1-15 refer back to what Alcinous had said in b. 8. 536 foll. At v. 16 he complies with the request in 8. 550 εἴπ' ὄνομα.

3, 4. ἦ τοι . . αὐδῆν. These lines are repeated from Od. 1. 370, 1.

5. τέλος implies 'realisation' or 'con-

summation.' It means rather the 'highest perfection' of a thing than the 'end:' as we see from the phrase ἡμαρ τέλος' Ἡώς Od. 5. 390; cp. also τέλος γάμοιο Od. 20. 74, τέλος θανάτοιο, etc. In a similar sense τέλειος is used, as in τελειότατος πετεηνῶν Il. 8. 247, of most decisive augury. In the later language of philosophy, τὸ τέλος, like the Lat. 'finis bonorum,' came to mean the 'chief good.' But τέλος does not imply so much as that here, as Schol. Q. V. remarks, οὐ παντὸς δὲ βίου τὴν ἡδονὴν τέλος εἶρηκεν ἀλλὰ συμποσίου τινός. Plato, Rep. 390 B, censures the whole passage for its sensual tone; and so Lucian, Parasit. c. 10; but Eustath. says rightly that Odysseus is not here propounding a philosophy, but only chiming in with the opinion expressed by his host in 8. 248.

6. ἔχῃ κατὰ δῆμον ἅπαντα. It would seem as if the direct object to ἔχῃ was

δαιτυμόνες δ' ἀνὰ δώματ' ἀκουάζονται ἀοιδοῦ
 ἡμενοι ἐξείης, παρὰ δὲ πλήθωσι τράπεζαι
 σίτου καὶ κρειῶν, μέθυ δ' ἐκ κρητῆρος ἀφύσσω
 οἶνοχόος φορέησι καὶ ἐγχείῃ δεπάεσσι· 10
 τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται εἶναι.
 σοὶ δ' ἐμὰ κήδεα θυμὸς ἐπετράπετο στονόμεντα
 εἴρεσθ', ὅφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω·
 τί πρῶτόν τοι ἔπειτα, τί δ' ὑστάτιον καταλέξω;
 κήδε' ἐπεὶ μοι πολλὰ δόσαν θεοὶ οὐρανίῳνες. 15
 νῦν δ' ὄνομα πρῶτον μυθήσομαι, ὅφρα καὶ ὑμεῖς
 εἴδετ', ἐγὼ δ' ἂν ἔπειτα φυγῶν ὑπο νηλεὲς ἡμαρ
 ὑμῖν ξεῖνος ἔω καὶ ἀπόπροθι δώματα ναίων.
 εἴμ' Ὀδυσσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν
 ἀνθρώποισι μέλω, καὶ μεν κλέος οὐρανὸν ἵκει. 20
 ναιετάω δ' Ἰθάκην εὐδείελον· ἐν δ' ὄρος αὐτῇ,

14. τί πρῶτόν τοι] So with the best MSS. Others, τί or τί δ' ἔπειτα.

not expressed, but alluded to instead, under its constituent parts: 'when joy possesses [a people] through all its individuals.' Such an interpretation might be paralleled by the phrases θαύμαζον κατὰ δῶμα Od. 4. 44, τόφρα γὰρ ἂν κατὰ ἄστνυ ποτιπνυσσοίμεθα μύθῳ Od. 2. 77. Others take ἔχῃ κατὰ as a mere inversion for κατέχῃ, as in φυγῶν ὑπὸ νηλεὲς ἡμαρ, but the simplest way is to render ἔχῃ, 'holds' or 'reigns,' intransitively, as in Eur. I. A. 10 σιγαὶ δ' ἀνέμων | τόνδε κατ' Εὐριπον ἔχουσι.

11. τοῦτό τι, lit. 'this thing in a sort of way.' This is no hyperbaton for τοῦτο κάλλιστόν τι φαίνεται εἶναι, but a qualification of the general tone of the assertion by the addition of τι, as in such combinations as σχεδόν τι, πάννυ τι. Cp. Il. 21. 101 τόφρα τί μοι πεφιδέσθαι ἐνὶ φρεσὶ φίλτερον ἦεν | Τρώων, Il. 9. 197 ἦ τι μάλα χρεώ. Nitzsch compares Hdt. 4. 52 οὕτω δὲ τι ἐοῦσα πικρή.

12. σοὶ δ' ἐμὰ, 'but thine heart is set on asking me about my woeful troubles.'

13. ἔτι μᾶλλον. As he would do in renewing the memory of the κήδεα στονόμεντα.

14. τί πρῶτόν τοι. There is no need to read with a few MSS. τί πρῶτον, τί δ' ἔπειτα, for the word ἔπειτα merely introduces a new stage in the action (see note on Od. 1. 65); 'What shall I tell thee "then" first?' In the next line, the emphasis lies on πολλά. It is the multitude of the sorrows he has had which makes it hard for him to know in what order to recount them.

17. εἴδετε and (18) ἔω are both subjunctives after ὅφρα.

19. εἴμ' Ὀδυσσεύς. Virgil imitates this in Aen. 1. 378 'Sum pius Aeneas, fama super aethera notus.'

ὃς πᾶσι . . μέλω. It is not easy to decide whether πᾶσι belongs in the sense of παντοίοις to δόλοισιν or to ἀνθρώποισι. The latter is supported by Ἀργῶ πᾶσι μέλουσα Od. 12. 70, but the former seems settled by Od. 3. 121 ἐπεὶ μάλα πολλὸν ἐνίκα δῖος Ὀδυσσεὺς | παντοίοισι δόλοισι. Cp. Theogn. 245 οὐδέ ποτ' οὐδὲ θανὼν ἀπολείς κλέος ἀλλὰ μελήσεις | ἀφθιτον ἀνθρώποις αἰὲν ἔχων ὄνομα.

21. Ἰθάκην εὐδείελον. For the interpretation of this passage see Appendix on Ithaca.

Νήριτον εἰνοσίφυλλον ἀριπρεπές· ἀμφὶ δὲ νῆσοι
 πολλαὶ ναιετάουσι μάλα σχεδὸν ἀλλήλησι,
 Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος.
 αὕτῃ δὲ χθαμαλὴ πανυπερτάτῃ εἶν ἀλὶ κεῖται 25
 πρὸς ζόφον, αἱ δὲ τ' ἀνενθε πρὸς ἡῶ τ' ἡέλιόν τε,
 τρηχεῖ', ἀλλ' ἀγαθὴ κουροτρόφος· οὐ τοι ἐγὼ γε
 ἧς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι.
 ἦ μὲν μ' αὐτόθ' ἔρυκε Καλυψὼ, δῖα θεάων,
 [ἐν σπέεσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι] 30
 ὥς δ' αὖτως Κίρκη κατερήτυεν ἐν μεγάροισιν
 Αἰαίῃ δολόεσσα, λιλαιομένη πόσιν εἶναι.
 ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθον.

22. Νήριτον] According to Eustath. and Schol. H. Q. the reading Νήμιον was preferred by Crates and Philoxenus [ὁ ὑπομνηματίζων τὴν Ὀδύσσειαν]. 24. Σάμη] Apollodorus wrote here and in Od. I. 246 Σάμος. Aristarchus Σάμη. 30.] The verse is wanting in the majority of MSS; nor is it quoted in Eustath. It is probably interpolated from Od. I. 15. Wolf rejected the line and most modern editors follow him. vv. 34-36 are marked with an obelus in Ambros. Q. and one or two other MSS., a view which Nitzsch accepts, followed by Bekker. See Köchly, diss. ii. de Od. 'rem consummavit demum Sengebuschius in "Aristoniceis," p. 13, dicens "athetesi in a versu 29 ad versum 36 patuisse certissimum est, ita ut versui 28 ἧς γαίης δύναμαι subiungatur versus 37, εἰ δ' ἄγε τοι καὶ νόστον." The recurrence of τοκήων in vv. 34, 36, and the marring of the gnomic form of v. 34 by the addition of γίγνεται κ.τ.λ. makes vv. 35, 36 at least suspicious. There is a similar break of a gnomic phrase in Od. 7. 52, where however no suspicion is suggested by the MSS. or commentators, except by Nauck.

24. ὑλήεσσα Ζάκυνθος. See note on Od. I. 246, where also we have ὑλήεντι Ζακύνθῳ and not ὑλήεσση. Similarly ἡμαθόεις is used as an adjective of two terminations in fifteen places, ἀμπελόεις in Il. 2. 561, ποιήεις ib. 503, the reason being probably merely metrical; see note on Od. 4. 406.

27. κουροτρόφος, generally rendered 'nurse of young heroes,' like βωτιάνειρα, an epithet of Phthia, Il. I. 155. But the translation of κουροτρόφος will be modified by the special meaning assigned to κοῦρος, and if we take κοῦρος simply to mean a 'youth,' the compounded adjective may be compared with παιδοτρόφος, a Sophoclean epithet for ἐλαία, O. C. 701. κουροτρόφος is also used of Latona, mother of Artemis and Apollo, in Theocr. 18. 50.

28. ἧς γαίης, 'one's own land;' so inf. 34. On this the Schol. remarks οὐκ εἶπεν 'ἐμῆς' ἵνα καθολικώτερος γένηται ὁ λόγος. For this use of the possessive or reflexive pronoun with other persons than the third cp. the v. I. δώμασιν οἷσιν Od. I. 402 note. This freedom of usage is illustrated by the formation of the person-endings of the passive voice of the Lat. verb, if we hold that *amor* = *amo-se*.

29. αὐτόθι, defined by the words ἐν σπέεσσι γλαφ. So Il. 9. 617 σὺ δ' αὐτόθι λέξεο μίμνων | εὐνῇ ἐνὶ μαλακῇ. Cp. Od. 4. 362.

31. ὥς δ' αὖτως, the regular collocation in Homer for the later ὡσαύτως δέ.

32. Αἰαίῃ. The island where Circe lived is also called Αἰαίῃ in Od. 10. 135.

ὥς οὐδὲν γλύκιον ἦς πατρίδος οὐδὲ τοκῆων
 γίγνεται, εἴ περ καί τις ἀπόπροθι πίονα οἶκον 35
 γαίῃ ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκῆων.
 εἰ δ' ἄγε τοι καὶ νόστον ἐμὸν πολυκηδέ' ἐνίσπω,
 ὃν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίηθεν ἰόντι.
 Ἰλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασσευ,
 Ἰσμάρω· ἔνθα δ' ἐγὼ πόλιν ἔπραθον, ὤλεσα δ' αὐτούς· 40
 ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες
 δασσάμεθ', ὥς μή τίς μοι ἀτεμβόμενος κίοι ἴσῃς.
 ἔνθ' ἦ τοι μὲν ἐγὼ διερῶ ποδὶ φευγέμεν ἡμέας
 ἡνώγεα, τοὶ δὲ μέγα νήπιοι οὐκ ἐπίθοντο.
 ἔνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα 45
 ἔσφαζον παρὰ θῖνα καὶ εἰλίποδας ἔλικας βοῦς.
 τόφρα δ' ἄρ' οἰχόμενοι Κίκονες Κικόνεσσι γεγώνευν,
 οἳ σφιν γείτονες ἦσαν ἅμα πλέονες καὶ ἀρείους
 ἥπειρον ναίοντες, ἐπιστάμενοι μὲν ἀφ' ἵππων

34. ὥς = *adeo*. A general sentiment, the result of the special instances that precede, is thus introduced by ὥς in Od. 11. 427 ὥς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικός, similarly with οὕτως in Od. 8. 167.

37. εἰ δ' ἄγε. See note on Od. 1. 276.

ἐνίσπω is the subjunctive, as in Il. 22. 381 εἰ δ' ἄγετ' ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν. More commonly εἰ δ' ἄγε is followed by the imperative, but cp. Od. 21. 217; 24. 337.

38. ἀπὸ Τροίηθεν. So ἀπ' οὐρανόθεν Od. 11. 18.

39. Κικόνεσσι. The Cicones, called αἰχμηταί Il. 2. 846, lived on the south coast of Thrace, between the rivers Hebrus and Lissus. In historical times they are found on the Hebrus, Hdt. 7. 57, 110. Ismarus, their town, lay at the foot of a mountain of the same name. Cognate with this word, Ismarus, is the name of the priest Maron, inf. 197, and Maroneia, the late name of the Ciconian city, near Lake Ismaris, Hdt. 7. 169. For the dative Ἰσμάρω, in apposition with, and more closely defining, Κικόνεσσι cp. Od. 8. 362 Κύπρον ἵκανε . . ἐς Πάφον. The Thracians were allies of Troy (Il. 2.

846), which accounts for the burning of their city by a Greek hero.

40. αὐτούς here makes a strong contrast with πόλιν. Cp. Od. 14. 265.

42. μή τίς μοι, 'that no one, as far as I could help it, should go away deprived of a fair share;' for ἴσῃ see on Od. 1. 97. For the use of μοι in the sense given in the translation, like the later ἐμοῦ γ' ἔνεκα, cp. Plato, Rep. 343 A, where Thrasymachus expresses a doubt whether Socrates has a nurse (τίτθῃ) to look after him, because he is left in such a state of drivelling ignorance, ὅτι τοί σε, ἔφη, κορυζῶντα περιορᾷ καὶ οὐκ ἀπομύττει δέόμενον, ὅς γε αὐτῇ οὐδὲ πρόβατα οὐδὲ ποιμένα γινώσκεις, where αὐτῇ means 'for aught she teaches you.' Cp. ib. 391 D; Theaetet. 143 E.

43. διερῶ. See on Od. 6. 201.

46. ἔσφαζον, sc. οἱ ἑταῖροι, who are the subject to ἐπίθοντο sup. So we find inf. 54 ἐμάχοντο.

47. Κίκονες Κικόνεσσι. See Od. 1. 313; 3. 272; 10. 82; 20. 173.

49. ἥπειρον, i.e. 'inland,' contrasted with the Cicones of Ismarus, who were παραθαλάσσιοι.

ἀφ' ἵππων, not 'from horseback,' but 'from the war-chariot.' Similarly

ἀνδράσι μάρνασθαι καὶ ὅθι χρή πεζὸν ἔόντα. 50
 ἦλθον ἔπειθ' ὅσα φύλλα καὶ ἄνθεα γίγνεται ὥρη,
 ἡέριοι τότε δὴ ῥα κακὴ Διὸς αἶσα παρέστη
 ἡμῖν αἰνομόροισιν, ἔν' ἄλγεα πολλὰ πάθοιμεν.
 στησάμενοι δ' ἐμάχοντο μάχην παρὰ νηυσὶ θοῇσι,
 βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείησιν. 55
 ὄφρα μὲν ἡὼς ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,
 τόφρα δ' ἀλεξόμενοι μένομεν πλεονάς περ ἔοντας·
 ἦμος δ' ἥελιος μετενίσσετο βουλυτόνδε,

58. μετενίσσετο] Eustath. mentions μετενείσσετο and μετενίσσετο as other forms.

ἵππων ἐπιβήτορες Od. 18. 263. The sentence is in a concentrated form. Written out fully it would run, ἐπιστάμενοι μὲν ἀφ' ἵππων ἀνδράσι μάρνασθαι, ἐπιστάμενοι δὲ ἐκεῖ πεζοὶ μάρνασθαι ὅθι χρή τινα πεζὸν ἔόντα μάρνασθαι. For an antithesis given by μὲν .. καὶ compare Il. 1. 267 κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο.

50. With πεζὸν [sc. τινά] ἔόντα compare Od. 11. 159; 19. 221. The more natural arrangement would have been to make the words ὅθι χρή parenthetical, and write πεζοὶ ἔόντες, as the parallel to ἀφ' ἵππων, but the force of χρή seems to break up the sentence, and to introduce the accusative construction. They know then 'how to fight from the chariot, and how to fight on foot in that part of the battle where one ought to do so.'

Mayor collects instances of heroes having to leave their chariots and fight afoot; viz. Il. 3. 29; 4. 419; 5. 594; 11. 48, 211; 12. 176; 16. 426. Compare also Caesar de Bell. Gall. 4. 33.

51. ὥρη, 'in their season.' Cp. inf. 135; Od. 17. 176.

52. ἡέριοι, 'in the morning.' Some connect this with ἀήρ as referring to the morning mists; others to ἡρι, which stands to ἡ-έριος as αὖξω to ἀ-έξω.

54. στησάμενοι .. μάχην (Il. 18. 533), 'having set the battle in array.' Cp. 1 Sam. 17. 2. So φυλόπιδα στήσειν Od. 11. 314, στήσασθαι πολέμους Hdt. 7. 9, 175, 236. It seems better to adopt this construction, for although ἐμάχοντο μάχην may be joined, as in Il. 15. 414 (compare also Il. 12. 175; 15. 673, both lines of doubtful authority),

στησάμενοι can hardly stand alone, for its use is uniformly transitive; compare στήσασθαι κρητῆρας Od. 2. 431, Il. 6. 528, ἰστόν Il. 1. 480, inf. 97, ἀγῶνα h. Hom. Ap. 150. But it is still better to make μάχην the object both of the participle and the verb, as inf. κλῖναν δαμάσαντες Ἀχαιοὺς. The full subject to ἐμάχοντο and βάλλον includes both the Cicones and the men of Odysseus; this explains ἀλλήλους. In πάθοιμεν the reference is limited to Odysseus and his men only; as also in μένομεν.

58. μετενίσσετο. The preposition expresses the changed course of the sun after he has passed the zenith: up to this point his course is regarded as a rise (ἀέξετο ἦμαρ); afterwards it is regarded as a descent; cp. Od. 11. 18; 12. 381. The Sun-God is a charioteer, τὸν αἰπὸν οὐρανὸν διφρηλατῶν Soph. Aj. 845, and at the end of the day's work he unyokes his steeds, as the ploughman unyokes his oxen.

βουλυτός, sc. καιρός, is 'the time for unyoking oxen.' Cp. 'Sol ubi . . iuga demeret | bobus fatigatis' Hor. Od. 3. 6. 42. In Homer only the adverbial compound βουλυτόνδε is found, here and Il. 16. 779. Before the division of the day into hours we find frequent instances of these graphic phrases to denote particular portions of time. Thus, in Il. 11. 84 foll., the Trojans and Greeks are represented as contending all the morning with varying success, ἦμος δὲ δρυτόμος περ ἀνὴρ ὠπλίσσατο δεῖπνον, | ... τῆμος ... Δαναοὶ ῥήξαντο φάλαγγας. Again, in Od. 12. 439, the planks that had been sucked down the

καὶ τότε δὴ Κίκονες κλῖναν δαμάσαντες Ἀχαιοῦς.
 ἐξ δ' ἄφ' ἐκάστης νηὸς ἐυκνήμιδες ἐταῖροι
 ὦλονθ'· οἱ δ' ἄλλοι φύγομεν θάνατόν τε μόρον τε.

60

Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους.
 οὐδ' ἄρα μοι προτέρω νῆες κίον ἀμφιέλισσαι,
 πρὶν τινα τῶν δειλῶν ἐτάρων τρὶς ἕκαστον αὔσαι,
 οἳ θάνον ἐν πεδίῳ Κικόνων ὑπο δηωθέντες.
 νηυσὶ δ' ἐπῶρσ' ἄνεμον Βορέην νεφεληγερέτα Ζεὺς
 λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε
 γαῖαν ὁμοῦ καὶ πόντον· ὁρώρει δ' οὐρανόθεν νύξ.
 αἱ μὲν ἔπειτ' ἐφέροντ' ἐπικάρσαι, ἰστία δέ σφιν

65

70

whirlpool re-appear at supper-time, ἦμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορήθεν ἀνέστη | . . . τῆμος δὴ τά γε δοῦρα Χαρύβδιος ἐξεφαάνθη. One such phrase, πληθούσης ἀγορᾶς, continued in use in far later times. Milton uses a similar expression in 'Comus'—

'Two such I saw, what time the labour'd ox
 In his loose traces from the furrow came,
 And the swink'd hedger at his supper sat.'

The corresponding phrase for morning is given by Hesiod, Opp. 581 ἥως . . . πολλοῖσιν ἐπὶ ζυγὰ βουσὶ τίθησιν.

60. ἐξ ἄφ' ἐκάστης. Crates interprets this to mean nothing more than seventy-two in all: there were twelve ships (inf. 159), which would give an average of six from each ship. Zoilus, called Ὀμηρομάστιξ, was offended at the suspicious symmetry involved in giving exactly six to each ship.

63. ἄσμενοι ἐκ θανάτοιο, repeated inf. 566, 'glad to have escaped death.' The full expression is given in Il. 20. 350 φύγεν ἄσμενος ἐκ θανάτοιο.

64. οὐδ' ἄρα μοι προτέρω, 'yet, for all that' (ἄρα, see Od. I. 346), 'I let not my ships sail on, till we had thrice called to each one of our poor comrades.'

65. The subject to αὔσαι is τινα, expressing, distributively, all the remainder of the crews. For a similar use of τις compare Il. 2. 355 πρὶν τινα παρ Τρώων ἀλόχῃ κατακοιμηθῆναι. The

Ambrose Schol. says, ἀρχαῖον ἔθος ἦν τῶν ἐπὶ ξένης ἀπολλυμένων τὰς ψυχὰς ἐκ τρίτου ἀνακαλεῖν. τοῦτο δὲ ἐγένετο ἵνα, εἴ τις ὑπολίποιο ἐν τῷ πεδίῳ, προσέλθοι. Eustath. adds, ἤδη δὲ καὶ ἵνα μή τις ζῶν καὶ ἐπικρυπτόμενος διὰ τοὺς πολεμίους καταλειφθεῖ ἐκεῖ, καὶ τοῦτο μὲν Ὀμηρικόν. But this interpretation is condemned by the words οἳ θάνον ἐν πεδίῳ. Nitzsch is careful to distinguish the τρὶς αὔσαι from 'valedictio,'—the 'verba novissima' of Aen. 6. 231; but it is difficult not to regard it as a similar religious act, though possibly less formal. The interpretation of Schol. H. suits the passage well, τῶν ἀπολομένων ἐν ξένη γῇ τὰς ψυχὰς εὐχαῖς τισὶν ἐπεκαλοῦντο ἀποπλέοντες οἳ φίλοι εἰς τὴν ἐκείνων πατρίδα, καὶ ἐδόκουν κατάγειν αὐτοὺς πρὸς τοὺς οἰκείους.

70. ἐπικάρσαι. Eustath. interprets this 'head downwards,' of ships plunging their bows in the seas as they run before the wind, comparing the word with ἐπικάρ, Il. 6. 392 χαράδραι . . . μεγάλα στενάχουσι ῥέουσai | ἐξ ὀρέων ἐπικάρ ('praeceps'). An analogous form is ἀνακάρ. Nitzsch prefers the interpretation of Apoll. Lex. πλάγαι = 'obliquae.' Compare the expression ἐπικαρσίας τοῦ Πόντου of ships moored at an angle to the Euxine, Hdt. 7. 36; and the word ἐγκάρσιος, 'athwart,' Thuc. 6. 99. The ships are regarded as drifting on with the wind abeam. The radical meaning of κάρσιος in these compounds is, according to Düntzer,

τριχθά τε καὶ τετραχθὰ διέσχισεν ἰς ἀνέμοιο.
 καὶ τὰ μὲν ἐς νῆας κάθεμεν, δείσαντες ὄλεθρον,
 αὐτὰς δ' ἐσσυμένως προερέσσαμεν ἡπειρόνδε.
 ἔνθα δὴ νύκτας δύο τ' ἡμέματα συνεχὲς αἰεὶ
 κείμεθ', ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες. 75
 ἀλλ' ὅτε δὴ τρίτον ἡμάρ ἐυπλόκαμος τέλεσ' ἡὼς,
 ἱστοὺς στησάμενοι ἀνά θ' ἱστίᾳ λεύκ' ἐρύσαντες
 ἡμεθα· τὰς δ' ἄνεμός τε κυβερνήταί τ' ἴθυνον.
 καὶ νύ κεν ἀσκηθῆς ἰκόμην ἐς πατρίδα γαίαν,
 ἀλλὰ με κῦμα ρόος τε περιγνάμπτοντα Μάλειαν 80
 καὶ Βορέης ἀπέωσε, παρέπλαχξεν δὲ Κυθήρων.
 *Ενθεν δ' ἐννήμαρ φερόμην ὁλοοῖς ἀνέμοισι

73. προερέσσαμεν] According to Eustath. this is the reading of Aristarchus for the common προερεύσαμεν. So also Schol. M. The meaning of 'rowing,' or even 'pushing on' to land, could not come out of προερεύειν. 74. συνεχές] Eustath., remarking on the lengthening of the initial syllable, states that some preferred to write *συννεχές*, 'doubling the consonant as in ἐννέπω.' See note on text.

'curved' or 'crooked;' compare κέρας, κυρτός.

74. σῦνεχές. The quantity of the first syllable in *συννεχές* and *παρέχρη*, Od. 19. 113, is long, because ἔχω originally had initial σ, cp. ἔξω, ἔσχον.

75. θυμὸν ἔδοντες, cp. Cicero, Tusc. Disp. 3. 26 'ipse suum cor edens.' See also Od. 10. 143, 379; Il. 6. 202. In Od. 16. 92 we find καταδάπτειν ἦτορ, and in Il. 24. 129 σὴν ἔδει κραιδίην.

79. ἀσκηθῆς, according to Döderl. equivalent to ἀσκαστος, from ἀ and σκάω. Others refer it to Skt. root *ksha*. Compare our 'un-scathed.'

80. Μάλειαν, see on Od. 3. 287; 4. 514. The proverb, 'After doubling Malea forget your home,' quoted by Strabo (8. 218), points to the dangers of the sea off that cape. Compare also 'formidatum Maleae caput' Stat. Theb. 2. 33.

The north-west wind caught Odysseus as he was doubling Malea, and drifted him past Cythera (Cerigo): he had intended to pass between the cape and the island. The same thing befel Jason with his Argonauts, Hdt. 4. 179 καὶ μιν ὡς πλώοντα γενέσθαι κατὰ Μαλέην ὑπολαβεῖν ἄνεμον βορέην καὶ ἀποφέρειν αὐτὸν πρὸς τὴν Λιβύην. It is an obvious

conjecture that the Lotophagi occupied some place on or off the north coast of Africa, but the locality intended was, even in ancient times, a subject of doubt. Herodotus joins the Lotophagi with other African tribes, as the Nasamones, Garamantes, and Gindanes, and places them in the neighbourhood of the Syrtes, Hdt. 4. 177 ἀκτὴν δὲ προέχουσιν ἐς τὸν πόντον τούτων τῶν Γινδάνων νέμονται Λωτοφάγοι. Pliny, N. H. 5. 44, says, 'in intimo sinu (Syrtydis maioris) fuit ora Lotophagon,' and similarly Mela, de situ orb. 1. 7. Scylax, in his Peripl. § 110 ed. Müll., is very distinct, τὰ δὲ ἔξω τῆς Σύρτιδος παρικοῦσι Λίβυες Λωτοφάγοι ἔθνος μέχρι τοῦ στόματος τῆς ἐτέρας Σύρτιδος· οὗτοι λωτῶ χρώνται σίτῳ καὶ ποτῶ. Strabo, 17. 3. 17, puts them in the island of Meninx (Gerbi or Zerbi), τὴν δὲ Μήνιγγα νομίζουσιν εἶναι τὴν τῶν Λωτοφάγων γῆν, τὴν ὑφ' Ὀμήρου λεγομένην καὶ δείκνυνται τινὰ σύμβολα καὶ βωμὸς Ὀδυσσεὺς καὶ αὐτὸς ὁ καρπός. πολλὸν γάρ ἐστι τὸ δένδρον ἐν αὐτῇ τὸ καλούμενον λωτόν. The island of Meninx was called by Ptolemy Λωτοφαγίτις. The general result of the various views is to place the Lotus-eaters' land somewhere near the little Syrtyis.

πόντον ἐπ' ἰχθυόεντα· ἀτὰρ δεκάτῃ ἐπέβημεν
 γαίης Λωτοφάγων, οἳ τ' ἄνθινον εἶδαρ ἔδουσιν.
 ἔνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ, 85
 αἶψα δὲ δεῖπνον ἔλοντο θοῆς παρὰ νηυσὶν ἑταῖροι.
 αὐτὰρ ἐπεὶ σίτοιό τε πασσάμεθ' ἠδὲ ποτῆτος,
 δὴ τότε ἔγών ἐτάρους προΐειν πεύθεσθαι ἰόντας
 οἳ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες,
 ἄνδρε δύω κρίνας, τρίτατον κήρυχ' ἅμ' ὀπάσσας. 90
 οἳ δ' αἶψ' οἰχόμενοι μίγεν ἀνδράσι Λωτοφάγοισιν·
 οὐδ' ἄρα Λωτοφάγοι μήδονθ' ἐτάροισιν ὄλεθρον
 ἡμετέροις, ἀλλὰ σφι δόσαν λωτοῖο πάσασθαι.
 τῶν δ' ὅς τις λωτοῖο φάγοι μελιηδέα καρπὸν,

83. *ἰχθυόεντα· ἀτὰρ*] So Bekk. and most modern editors (supported by several MSS., instead of the common *ἰχθυόεντ'· αὐτάρ*, because *αὐτάρ* is not used in Homer with its first syllable in thesis. For the hiatus cp. Od. 8. 215, 216. 89, 90] Ameis, Anh. ad loc., remarks that v. 90 is placed in the oldest and best MSS., and in Eustath., before v. 89. He supposes it to have been interpolated in its present place from Od. 10. 102, before the twelfth century, and he rejects it as being irreconcilable with vv. 94, 95 (which imply the presence of more than three people), and as being foreign to Homeric usage, which does not represent such a reconnaissance in the shape of a formal embassy.

84. *ἄνθινον*, 'vegetable.' Böthe suggests *ἀκάνθινον* from Polybius' description of the Lotus shrub, *δένδρον οὐ μέγα, τραχύ, ἀκανθῶδες* (Polyb. 12. 2).

89. *ἐπὶ χθονὶ σῖτον ἔδοντες*, used here merely to characterise human beings, as in Il. 5. 347, where the expression serves to draw the distinction between gods and men.

94. This *λωτός* is not to be confounded with the grass of that name, Il. 2. 775; Od. 4. 602; Il. 14. 348. Hdt. 4. 177 describes the Lotus as follows, *ὁ δὲ τοῦ λωτοῦ καρπὸς ἐστὶ μέγας ὅσον τε τῆς σχίνου* (mastic-berry), *γλυκύτητα δὲ τοῦ φοίνικος τῷ καρπῷ* (the date) *προσείκελος· ποιεῦνται δὲ ἐκ τοῦ καρποῦ τούτου οἱ Λωτοφάγοι καὶ οἶνον*. With *γλυκύτητα* we may compare the expression *μελιηδέα καρπὸν* here. Modern travellers state that the fruit is used at the present day for food, on the north coast of Africa and far inland, and in these parts it is called Jujuba. Polybius gives a further description of the shrub (12. 2. ed. Bekk.), *ἔστι δὲ τὸ δένδρον οὐ μέγα, τραχύ, ἀκανθῶδες, ἔχει δὲ φύλλον*

χλωρόν, παραπλήσιον τῷ ῥάμνῳ, μικρῷ βαθύτερον καὶ πλατύτερον. ὁ δὲ καρπὸς τὰς μὲν ἀρχὰς ὁμοίος ἐστὶ τῇ τε χρώῃ καὶ τῷ μεγέθει ταῖς λευκαῖς μυρτίσι ταῖς τετελειωμέναις. αὐξανόμενος δὲ τῷ μὲν χρώματι γίγνεται φοινικοῦς, τῷ δὲ μεγέθει ταῖς γογγύλαις ἐλαίαις παραπλήσιος. πυρῆνα δ' ἔχει τελείως μικρόν. ἔστι δὲ τὸ βρῶμα παραπλήσιον σύκῳ καὶ φοινικοβαλάνῳ, τῇ δ' εὐωδίᾳ βέλτιον. Theophrastus, Hist. Plant. 4. 3, distinguishes the Cyrenaic Lotus from that used by the Lotophagi; the latter was *γλυκὺς*, ἡδὺς καὶ ἀσινής, and grew in such abundance in those parts, that the army of Ophellas on its march to Carthage subsisted on Lotus alone for some days. Mungo Park mentions the existence of a tree in the interior of Africa, the fruit of which was called by the negroes Tomberug, which they dried, pounded, and made into sweet cakes. Miquel (Hom. Flor. 19) seeks to identify the Lotus of Homer with the *dudaim* ('mandrakes' in Eng. vers.) which Reuben brought to his mother Leah, Gen. 30. 14.

οὐκέτ' ἀπαγγεῖλαι πάλιν ἤθελεν οὐδὲ νέεσθαι, 95
 ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι Λωτοφάγοισι
 λωτὸν ἐρεπτόμενοι μενέμεν νόστου τε λαθέσθαι.
 τοὺς μὲν ἐγὼν ἐπὶ νῆας ἄγον κλαίοντας ἀνάγκη,
 νηυσὶ δ' ἐνὶ γλαφυρῇσιν ὑπὸ ζυγὰ δῆσα ἐρύσσας.
 αὐτὰρ τοὺς ἄλλους κελόμην ἐρίηρας ἐταίρους 100
 σπερχομένους νηῶν ἐπιβαινέμεν ὠκειάων,
 μή πὼς τις λωτοῖο φαγὼν νόστοιο λάθηται.
 οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,
 ἐξῆς δ' ἐζόμενοι πολιὴν ἄλα τύπτον ἐρετμοῖς.
 Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ. 105
 Κυκλώπων δ' ἐς γαῖαν ὑπερφιάλων ἀθεμίστων,

102. *μή πως*] So most editions since Bekk. ii. See note on text, and Ameis, Anh. ad loc.

96. βούλοντο . . μενέμεν, 'would rather remain;' cp. Il. 1. 117, and Od. 3. 124.

97. ἐρεπτόμενοι. The word is used elsewhere of brutes feeding, Il. 2. 776; 5. 196. Here it is used of men, as is *χορτάζεσθαι* sometimes, because they are eating, or as it were 'browsing' on, *ἀνθινον εἶδαρ*. The connection of ἐρέπτεσθαι with ἐρείπειν implies a ravenous way of eating; so a river is said *κονίην ὑπερέπτειν ποδοῖν* Il. 21. 271.

Notice here the contrast between present and aorist in μενέμεν and λαθέσθαι, the latter implying the instant abandonment of all thought of return, the former the continuous sojourn in the Lotus-eaters' land.

98. τοὺς μὲν, 'them I proceeded to bring away forcibly to the ships, weeping; and in the hollow ships, dragging them under the thwarts, I made them fast.'

99. νηυσὶν ἐνὶ forms an antithesis to ἐπὶ νῆας. I took them to the ships, and 'when I had got them there,' etc.

The space ὑπὸ ζυγὰ was esteemed a secure place; Odysseus stows there the presents given him by Alcinous, Od. 13. 21, and treasures are hidden there; cp. Eur. Cycl. 144 ἐν σέλμασιν νεῶς ἐστί.

102. *μή πως* must be read here instead of *μή πως*. We find *μή πως*

used in Homer twenty-five times with optative and subjunctive moods; *μή πως* only four times, Il. 17. 422; 18. 134; Od. 22. 431; 23. 59; and in each case with an imperative. For the use of the subjunctive after a past tense (κελόμην . . λάθηται) cp. Il. 9. 98 Ζεὺς ἐγγυάλιξε | σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βουλεύησθα, and Od. 8. 579.

106. Κύκλωπες. Hesiod, or his interpolator, Theog. 144, makes this name mean 'round-eyed,' as if from κύκλος and ὤψ. It is impossible to suppose, with Götting, that the name contains an allusion to the round walls and buildings of the so-called 'Cyclopean' architecture. If we accept the derivation from κύκλος or κυκλώω we may see in the word some connection with a nature-myth; the round central eye symbolising the sun or eye of the universe. Döderl. proposes to derive κύκλωψ by a sort of reduplication from κλέπτειν and κλώψ, and to make the name of a race of robbers or brigands. The Homeric Cyclopes must be carefully distinguished from the Hesiodic (Theog. 139 foll.). Hesiod represents them as children of Uranos and Gaea, who fashion the thunderbolts for Zeus at their forge. They symbolise the powers of fire, and their home is placed in or on Mount Aetna. The Homeric Cyclopes are regarded by some com-

ἰκόμεθ', οἳ ῥα θεοῖσι πεποιθότες ἀθανάτοισιν
 οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρώσιν,
 ἀλλὰ τά γ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται,
 πυροὶ καὶ κριθαὶ ἡδ' ἄμπελοι, αἷ τε φέρουσιν 110
 οἶνον ἐριστάφυλον, καί σφιν Διὸς ὄμβρος ἀέξει.
 τοῖσιν δ' οὔτ' ἀγοραὶ βουλευφόροι οὔτε θέμιστες,
 ἀλλ' οἳ γ' ὑψηλῶν ὀρέων ναίουσι κάρηνα
 ἐν σπέεσσι γλαφυροῖσι, θεμιστεύει δὲ ἕκαστος
 παίδων ἡδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσι. 115
 Νῆσος ἔπειτα λάχεια παρὲκ λιμένος τετάνυσται

115. ἀλόχων] In Aristot. Eth. Nic. 10. 10 the line is quoted with ἀλόχου, but ἀλόχων is given id. Polit. 1. 2. 116. λάχεια] Ζηνόδοτος, τὴν βραχεῖαν, γράφων δια τὸ ε, ἐλάχεια Schol. H. Q. See note on text; and references in La Roche's ed. Nauck quotes Λέχεια from Polybius, Sard. in Rhet. Gr. vol. 8. p. 616. 5. We may suppose from the special mention of Zenodotus, that λάχεια was the reading of Aristarchus.

mentators as personifying the wild and turbulent forces of the sea. This belief is supported by the fact that Polyphemus is presented to us as a son of Poseidon by the daughter of Phorkys; but Preller (Griech. Mythol. vol. 1. p. 513) carries this notion much too far, when he seeks in the αἶγες ἀπειρέσιαι (118) an allusion to the leaping waves (cp. ἐπ-αιγ-ίζειν, etc.). The ancients generally placed the home of the Cyclopes in Sicily (Thuc. 6. 2), and in the neighbourhood of Aetna; while modern commentators have located them on the south or west coast of the island. But, surely, throughout these books we are in a wonder-land, which we shall look in vain for on the map.

107. θεοῖσι πεποιθότες. Comparing this statement with inf. 275 οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν | οὐδὲ θεῶν μακάρων, it is evident that there is no notion of devoutness here implied, but a simple and careless confidence in the bounty of nature, saving them all trouble for maintenance. Cp. Eur. Cycl. 333 ἡ γῆ δ' ἀνάγκη, κὰν θέλῃ κὰν μὴ θέλῃ, | τίκτουσα ποῖαν τὰμὰ παίνει βοτὰ, and the account given by Herodotus of the Scythians (4. 19) νομάδες ἥδη Σκύθαι νέμονται, οὔτε τι σπεύροντες οὐδὲν οὔτε ἀροῦντες.

111. σφιν . . ἀέξει, sc. οἶνον, 'makes it grow for them.'

114. θεμιστεύει, 'is lord and master

over.' Cp. Aristot. Eth. 10. 10. 13, where he is speaking of the freedom that law does not reach, καὶ ζῇ ἕκαστος ὥς βούλεται κυκλωπικῶς θεμιστεύων παίδων ἡδ' ἀλόχου. The reading ἀλόχου there is remarkable as a v. l.; probably the common reading ἀλόχων does not intentionally express the notion of polygamy, but is assimilated in number and sound to παίδων. Cp. also Arist. Pol. 1. 2. § 7 πᾶσα γὰρ οἰκία βασιλεύεται ὑπὸ τοῦ πρεσβυτάτου . . καὶ τοῦτ' ἔστιν ὃ λέγει Ὅμηρος 'θεμιστεύει δὲ ἕκαστος παίδων ἡδ' ἀλόχων.' Plato, de Legg. 680, quotes this description of the Cyclopes as an illustration of the earliest form of family government, in which men were πατρονομούμενοι καὶ βασιλείαν πασῶν δικαιοτάτην βασιλευόμενοι. There is a sort of irony in describing the Cyclopes as knowing no θέμιστες, but θεμιστεύει ἕκαστος. Laws imply Society: the Cyclopes are a law to themselves.

116. ἔπειτα, 'now,' merely marking the transition from one part of the description to another.

Λάχεια. The reading ἔπειτ' ἐλαχεῖα [ἐλάχεια] is distinctly stated to have been that of Zenodotus, which probably implies that Aristarchus adopted the v. l. λάχεια, in which he is followed by Eustath. Apoll. Lex. Hom. and Etym. Magn. Λάχεια is referred by the Scholl. to λαχαίνω, and interpreted by εὐγεως

γαίης Κυκλώπων, οὔτε σχεδὸν οὔτ' ἀποτηλοῦ,
 ὑλήεσσ'· ἐν δ' αἶγες ἀπειρέσιαι γεγάασιν
 ἄγριαι· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,
 οὐδέ μιν εἰσοιχνεῦσι κυνηγέται, οἳ τε καθ' ὕλην 120
 ἄλγεα πάσχουσιν κρυφὰς ὁρέων ἐφέποντες.
 οὔτ' ἄρα ποίμνησιν καταῖσχεται οὔτ' ἀρότοισιν,
 ἀλλ' ἢ γ' ἄσπαρτος καὶ ἀνήροτος ἤματα πάντα
 ἀνδρῶν χηρεύει, βόσκει δέ τε μηκάδας αἶγας.
 οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλτοπάρηοι, 125

and εὔσκαφος. Nitzsch understands it to mean 'rough,' that is, 'overgrown with brushwood and scrub,' connecting it with such words as λάχνη and λάχανον, and λαχύφλοιος Nic. Alex. I. 269, or λαχειδής ibid. 581; but against this we have ἄροσις λείη inf. 134. Döderl. refers the word to the root λεχ, and understands by it 'low-lying.' But it is very doubtful if the ε could change to α. The reading ἐλάχεια (ἐλαχύς) the Schol. translates by βραχεῖα, which some commentators (Hesych. Etym. Magn. 558. 10) find incompatible with the idea of length suggested by τετάνυσται. Perhaps Döderlein's rendering might reconcile the two interpretations if βραχεῖα be an antithesis not so much to μακρά as to ὑψηλή; cp. Od. 10. 509. Bekk. reads ἐλάχεια here, and so does Baumeister in h. Hom. Ap. 197 τῇσι μὲν οὔτ' αἰσχροὶ μεταμέλονται, οὔτ' ἐλάχεια, | ἀλλὰ μάλα μεγάλη τε ἰδεῖν, spoken of Artemis; here there seems a distinct contrast between ἐλάχεια and μεγάλη. Those who endeavour to localise all this scene in Sicily look for the island in some one of the Aegates Insulae off Cape Lilybaeum. Cluver decides for one of them, viz. Aegusa, as satisfying the Homeric description. The comma is best placed after Κυκλώπων, though some editors put it after τετάνυσται, so making the genitive depend upon the adverbs σχεδὸν and ἀποτηλοῦ.

120. εἰσοιχνεῦσί μιν, 'enter it,' sc. νῆσον.

κυνηγέται is used only in this passage, the general words in Homer for hunters being θηρητῆρες and ἐπακτῆρες, cp. Il. 17. 135.

122. ἀρότοισιν, 'with tillage,' used by a zeugma with καταῖσχεται. The

plural ἀρότοισι may be explained by such Homeric usages as τεκτοσύναι, Od. 5. 250, for 'carpentry,' ἵπποσύναι, etc. καταῖσχεται, a poetical form for κατίσχεται = 'is occupied,' 'filled.' So Il. 16. 79 οἳ δ' ἀλαλητῶ | πᾶν πεδίον κατέχουσι.

125. μιλτοπάρηοι. The same epithet is given to the ships of Odysseus, Il. 2. 637. Cp. Hdt. 3. 58 τὸ δὲ παλαιὸν ἅπασαι αἱ νῆες ἦσαν μιλτηλιφεές. Probably μίλτος is cinnabar, an ore of mercury from which vermilion is made; it must have been one of the oldest pigments in use as the cinnabar mines of Almaden in Spain are said to have been worked nearly 2500 years. We find also as epithets of ships κυανόπρωροι inf. 539, and φοινικοπάρηοι Od. 11. 124. Here μιλτοπάρηοι is used only as a standing epithet, and does not imply that the Cyclopes had ships, though not red ones. Translate, 'For the Cyclopes have no red-prowed ships by them, nor are any men in their country shipwrights, who might make them strong-benched ships, which should perform all their purpose, travelling to the cities of men, as oftentimes men cross the sea in ships to visit one another—craftsmen, who would have wrought their island also into a fair settlement.' We find καμῖν used as a direct transitive with the sense of 'making' only in the aorist; as μίτρην κάμον Il. 4. 187, πέπλον Il. 5. 735; Od. 15. 105, ὄπλα Il. 18. 614, ἵππον (wooden horse) Od. 11. 523, λέχος Od. 23. 189. In four passages the combination κάμε τεύχων occurs with accusative (Il. 2. 101; 7. 220; 8. 195; 19. 368), in which cases τεύχειν is the governing verb. The verb κάμνειν is common in this sense in the later Epicists, as Apoll.

οὐδ' ἄνδρες νηῶν ἔνι τέκτονες, (οἳ κε κάμοιεν
 νῆας ἐυσσέλμους, αἳ κεν τελέοιεν ἕκαστα
 ἄστε' ἐπ' ἀνθρώπων ἰκνεύμεναι, οἷά τε πολλὰ
 ἄνδρες ἐπ' ἀλλήλους νηυσὶν περόωσι θάλασσαν·)
 οἳ κέ σφιν καὶ νῆσον ἐκτιμένην ἐκάμοντο. 130
 οὐ μὲν γάρ τι κακὴ γε, φέροι δέ κεν ὥρια πάντα
 ἐν μὲν γὰρ λειμῶνες ἀλὸς πολιοῖο παρ' ὄχθας
 ὑδρηλοὶ μαλακοί· μάλα κ' ἄφθιτοι ἄμπελοι εἶεν.
 ἐν δ' ἄροσις λείη· μάλα κεν βαθὺ λήιον αἰεὶ
 εἰς ὥρας ἄμῳεν, ἐπεὶ μάλα πῖαρ ὑπ' οὐδας. 135
 ἐν δὲ λιμὴν εὖορμος, ἴν' οὐ χρεὼ πείσματός ἐστιν,
 οὔτ' εὐνάς βαλέειν οὔτε πρυμνήσι' ἀνάψαι,

135. ἄμῳεν] γρ. ἄμμοῳεν Schol. H. 'Voluit aut ἄμμοῳεν vel ἀμόῳεν' Dind.
 ὑπ' οὐδας] γρ. ὑπ' οὐδας Schol. H. In lemma, ἐπ' οὐδας is given.

Rhod. and Quint. Smyrn. See La Roche, Hom. Stud. 183.

128. οἷά τε πολλὰ, as in Od. 8. 160; II. 536. Very similar is the use of οἷά τε by itself, Od. 3. 73, etc., or simply οἷά Od. 8. 365. The construction is a sort of cognate or adverbial accusative with the verb, as in such phrases as τόδ' ἰκάνεις Od. 10. 75, τόδε χῶεο Od. 5. 215.

130. ἐκτιμένην (cp. Od. 24. 226 ἐκτιμένην ἐν ἀλωῇ) is used predicatively with ἐκάμοντο. We must take καὶ closely with νῆσον, for the sentence implies that the craftsmen would have directed their work, partly towards building ships, and also (καὶ) towards cultivating the island.

131. ὥρια. This is explained in the words of Xenophon, Oecon. 16. 5 ὅσα περ οἱ θεοὶ ἐν ταῖς ὥραις ἀγαθὰ παρέχουσι, i. e. 'in due season.'

132. πολιοῖο. See note on Od. 4. 406.

ὄχθας is used only here of the sea; generally it means river-banks.

134. ἄροσις λείη, 'smooth ploughing land.' So in Il. 9. 579 we have a description of a τέμενος... τὸ μὲν ἤμισιν οἶνοπέδοιο, | ἤμισιν δὲ ψιλὴν ἄροσιν πεδίοιο ταμέσθαι. Mayor compares *aratia* from Cic. Phil. 2. 101, and Milton's use of the word 'tilth.'

αἰεὶ εἰς ὥρας, to be taken closely

together; the latter clause being qualificative of the former—'always, as the seasons come.'

135. ἐπεὶ μάλα πῖαρ ὑπ' οὐδας, 'since very rich soil spreads below the surface.' For ὑπό with the accusative in such a signification cp. ὑπ' αὐγὰς Od. 2. 181, ὑπ' ἡῶ ἡέλιόν τε Il. 5. 267, οὔτε γὰρ ὑπεστι οἰκήματα ὑπὸ γῆν Hdt. 2. 127. See also Od. 22. 362; 24. 234. Some take πῖαρ as an adjective agreeing with οὐδας, regarding it as a neuter to πίων, of which the irregular feminine is πείρα. In this case it would be necessary to write ὑπ' = ὑπεστι. But it is better to follow Buttm. in making πῖαρ a substantive, as βοῶν ἐκ πῖαρ ἐλέσθαι Il. 11. 550. Cp. h. Hom. Ap. 60 ἐπεὶ οὐ τοι πῖαρ ὑπ' οὐδας.

136. πείσμα. According to the Schol. ἀπόγειον σχοινίον ᾧ πείθεται ἡ ναῦς. The derivation, according to Curtius, is found in the Skt. root *bandh*, whence *badh-nā-mi*, 'flecto,' 'ligo,' and Gk. πενθ-ερός. But Schol. is so far right that πείσμα is properly the ἀπόγειον σχοινίον, for it is generally employed as an equivalent for πρυμνήσια. Cp. Od. 13. 77 πείσμα δ' ἔλυσαν ἀπὸ τρητοῖο λίθοιο. Here it is used for mooring-tackle generally, subdivided into the cable from the bows fastened to the εὐναί, and the πρυμνήσια between the stern and the shore.

ἀλλ' ἐπικέλσαντας μείναι χρόνον εἰς ὃ κε ναυτέων
θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἀῆται.

αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ,

140

κρήνῃ ὑπὸ σπείους· περὶ δ' αἴγειροι πεφύασιν.

ἔνθα κατεπλέομεν, καί τις θεὸς ἡγεμόνευε

νύκτα δι' ὀρφναίην, οὐδὲ προὔφαινετ' ἰδέσθαι·

ἄῃρ γὰρ περὶ νηυσὶ βαθεῖ' ἦν, οὐδὲ σελήνῃ

οὐρανόθεν προὔφαινε, κατείχετο δὲ νεφέεσσιν.

145

ἔνθ' οὐ τις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν·

οὔτ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον

εἰσίδομεν, πρὶν νῆας ἑυσσέλμους ἐπικέλσαι.

κελσάσῃσι δὲ νηυσὶ καθείλομεν ἱστία πάντα,

ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης·

150

ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἡῶ διαν.

144. *περί*] So Schol. H. instead of the usual reading *παρά*, also Eustath., and several MSS. It seems to have been the l. of Aristarchus. See Ameis, Anh. ad loc. 147. *οὔτ' οὖν*] See note on text. Dind. and La Roche read *οὐδ'*. Cp. Od. 11. 483.

138. *μείναι*. From the negative *οὐ χρεὼ ἔστι*, we must supply the corresponding affirmative *χρεὼ ἔστι* = 'it is possible,' or rather 'all that is needful is.' Cp. Od. 18. 145 *ὃν οὐκέτι φημὶ φίλων καὶ πατρίδος αἰῆς | δηρὸν ἀπέσσεσθαι, μάλα δὲ σχεδόν*, sc. *εἶναί φημι*.

140. *ἐπὶ κρατὸς*, Schol. *τῆς ἀρχῆς*, 'the head of the harbour.' See Od. 13. 102.

141. *ὑπὸ σπείους*, 'forth from under.' For *ὑπό* in this sense with genitive cp. Od. 4. 39; 5. 320; 7. 5, etc.; also in composition, as *θάμνων ὑπεδύσετο* Od. 6. 127. For the form see note on 5. 68.

143. *ὀρφναίην*, according to Curtius connected with *Ὀρφεύς* and *ἑρεβος*, and, perhaps, with *ἑρέφω*. It is not a standing epithet of *νύξ*, but refers specially to this misty night.

προὔφαινετο, used impersonally; 'nor was there light enough to see;' and thus they needed the gods' guidance. In a similar sense *φαείνω* is used, as Od. 18. 307 *λαμπτήρας ἵστασαν ὄφρα φαείνοιν*. Also *προὔφαινε*, 'gave forth light,' inf. 145, but in Od. 12. 394 used

transitively, *προὔφαινον τέραα*. Cp. Aen. 3. 585 foll.

147. *οὔτ' οὖν κύματα*. It is easy to alter *οὔτε* to *οὐδέ* on the ground that *οὔτε* is usually the correlative of another *οὔτε*. But the reading may well be retained on the ground that an *οὔτε* is implied, though not expressed, before *νῆσον*, i. e. *οὔτε νῆσον οὔτε κύματα*. So Od. 11. 483 *οὐ τις ἀνὴρ προπάροιθε μακάρτατος οὔτ' ἄρ' ὀπίσσω*, Il. 22. 265 *ὥς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὔτε τι νῶιν | ὄρκια ἔσσονται*.

149. *κελσάσῃσι νηυσί*. We should more naturally expect a genitive absolute, but the case here used is a sort of *dativus commodi*, as if he had said 'the ships had their sails taken down by us.' Cp. Hdt. 4. 134 *τεταγμένοισι δὲ τοῖσι Σκύθησι λαγὸς ἐς τὸ μέσον διήιξε*. For a similar dative with *καθαίρειν* cp. Il. 11. 452 *οὐ μὲν σοί γε πατήρ καὶ πότνια μήτηρ | ὅσσε καθαίρησουσι θανόντι περ*.

151. *ἀποβρίξαντες*, 'having fallen asleep.' *βρίζειν*, connected with *βρίθειν* and *βαρύς*, is properly to be 'heavy with sleep.' Cp. Theocr. Ep. 21 *θαρ-*

Ἦμος δ' ἠριγένεια φάνη ροδοδάκτυλος Ἥως,
 νῆσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτήν.
 ὦρσαν δὲ νύμφαι, κοῦραι Διὸς αἰγιόχοιο,
 αἴγας ὄρεσκόους, ἵνα δειπνήσειαν ἐταῖροι. 155
 αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους
 εἰλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες
 βάλλομεν· αἶψα δ' ἔδωκε θεὸς μενοεικέα θήρην.
 νῆες μὲν μοι ἔποντο δυνώδεκα, ἐς δὲ ἐκάστην 160
 ἐννέα λάγχανον αἶγες· ἐμοὶ δὲ δέκ' ἔξελον οἶψ.
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ.
 οὐ γάρ πω νηῶν ἐξέφθιτο οἶνος ἐρυθρὸς,
 ἀλλ' ἐνέην· πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἕκαστοι
 ἠφύσαμεν Κικόνων ἱερὸν πτολίεθρον ἐλόντες. 165
 Κυκλώπων δ' ἐς γαῖαν ἐλεύσσομεν ἐγγυὲς ἐόντων,

159. ἐς δὲ ἐκάστην] Ameis reads ἐν δὲ ἐκάστη with Harl. and some other MSS. See note on text. 160. αἶγες] Cod. Vind. 56 reads αἴγας. See note on text.

σέων καθίξεν κἂν θέλης ἀπόβριξον. So Opp. Cyneg. 3. 511, on the wakefulness of hares: οὐ ποτε γὰρ δὴ ὕπνον ἐπὶ βλεφάροισιν ἀποβρίξαντες ἔλοντο.

153. ἐδινεόμεσθα, 'roamed;' cp. Od. 16. 63 φησὶ δὲ πολλὰ βροτῶν ἐπὶ ἄστυα δινηθῆναι | πλαζόμενος. With the verb κατ' αὐτήν is to be closely taken, αὐτήν serving to contrast the island itself with the shore and the water.

155. ὄρεσ-κόους. In the first half of the compound the true form of the neuter stem is preserved, as in ἐπεσ-βόλος, σακεσ-πάλος, etc.

156. δολιχαύλους. The αὐλός was a metal ferule or collar by which the spear-head was attached to the shaft; cp. Il. 17. 297 ἐγκέφαλος δὲ παρ' αὐλὸν ἀνέδραμεν ἐξ ὤτειλῆς. The epithet only means that the spear was 'long;' the emphasis lies on δολίχος, the other part of the word merely gives a feature common to all spears. See note on δένδρεον ὑσπέτηλον Od. 4. 458.

157. Join διὰ . . κοσμηθέντες.

160. λάγχανον, a solitary instance in Homer of λαγχάνειν meaning 'to fall by lot.' If we read αἴγας with Vind.

56, we should have the regular construction with λαγχάνειν, 'they got nine goats by lot:' this reading would necessitate the v.l. ἐν δὲ ἐκάστη. In Eur. Hel. 213 we have αἰὼν δυσαίων ἔλαχε, but there σέ is probably to be supplied from the preceding line, so that the accusative will be like Il. 23. 78 ἐμὲ μὲν κῆρ | . . λάχε γεινόμενόν περ. Still, in Plat. Legg. 745 we find τὸ λαχὼν μέρος. The MSS. vary between ἐν δὲ ἐκάστη and ἐς δὲ ἐκάστην. If the former be preferred, we may justify it by such a construction as οἶνον ἀφύσσειν ἐν ἀμφιφορεῦσι.

ἔξελον, 3rd person plur. If it were the 1st person, it would be ἐξελόμην, as the meaning would be, 'I took for myself.' ἐξαιρεῖν in the active is 'to choose something for somebody else;' as when Priam chose the best of his treasures as a ransom for his son, δώδεκα μὲν περικαλλέας ἔξελε πέπλους Il. 24. 229; cp. Od. 21. 56; 22. 110. The person on whose behalf the choice is made stands in the dative case, as Il. 1. 369; 16. 56; 18. 444; Od. 7. 10. See La Roche, Hom. Stud. 234.

καπνόν τ' αὐτῶν τε φθογγὴν οἴων τε καὶ αἰγῶν.
 ἦμος δ' ἡέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως, 170
 καὶ τότε ἔγῶν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·
 "Ἄλλοι μὲν νῦν μίμνεν', ἐμοὶ ἐρίηρες ἐταῖροι·
 αὐτὰρ ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
 ἐλθὼν τῶνδ' ἀνδρῶν πειρήσομαι, οἳ τινὲς εἰσιν,
 ἥ ῥ' οἳ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, 175
 ἦε φιλόξεينوι, καὶ σφιν νόος ἐστὶ θεουδής.
 "Ὡς εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ' ἐταίρους
 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
 οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,
 ἐξῆς δ' ἐξόμενοι πολιὴν ἄλλα τύπτον ἐρετμοῖς. 180
 ἀλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ' ἐγγὺς ἐόντα,
 ἔνθα δ' ἐπ' ἐσχατιῇ σπέος εἶδομεν, ἄγχι θαλάσσης,
 ὑψηλὸν, δάφνησι κατηρεφές· ἔνθα δὲ πολλὰ
 μῆλ', οἷες τε καὶ αἶγες, ἰαύεσκον περὶ δ' αὐλή

167.] σπονδείος ὅλος ὁ στίχος Schol. E. This implies the reading οἴων, and the omission of τε before καί. 182. σπέος εἶδομεν] Bekk. notices the difficulty in σπέος standing before εἶδομεν, which has the initial digamma. He proposes εὔρομεν. Cod. Venet. Marc. 456 gives σπέος ἴδομεν, which suggests a solution by writing ἴδομεν σπέος.

167. αὐτῶν refers to the Cyclopes in contrast to the flocks. The meaning of the addition ἐγγὺς ἐόντων is that they judged of the nearness of the land by being able to hear voices and see the smoke.

φθογγὴν is joined with ἐλεύσσομεν by a sort of zeugma. Cp. Aesch. S. c. T. 160 κτύπον δέδορκα, P. V. 21 ἵν' οὔτε φωνὴν οὔτε του μορφὴν βροτῶν ὄψει. Mayor refers to Lobeck, Rhemat. 329 foll., for illustrations of this sort of confusion in the use of words relating to the bodily senses.

173. ἐμῇ . . ἐμοῖς, emphatic, 'in my own ship with my own crew.' The remainder of the fleet was to stay behind at the island, ἔνθα περ ἄλλαι | νῆες ἐύσσελμοι μένον ἀθρόαι inf. 544.

177. ἀνὰ νηὸς ἔβην. See on Od. 2. 416.

178. πρυμνήσια λῦσαι, used here

merely as a formula for starting; for in this instance the ships were not moored, but beached; cp. 149 sup.

182. ἔνθα δέ introduces the apodosis.

For ἐσχατιῇ see inf. 280.

184. μῆλα, the lesser cattle, including sheep and goats. The etymological connection of the word is very uncertain. It may be connected with μαλακός in the sense of 'soft' or 'woolly,' a notion which suggests a further reference to μαλλός. If we might compare the word with μᾶλός, 'bright' (compare μῆλοπα καρπὸν [?] Od. 7. 154), we should have an etymology which would equally suit μῆλον, 'the apple' or 'bright-cheeked fruit,' and ἀργυφα μῆλα, the 'bright white flocks.' J. Grimm refers μῆλα = 'the lesser cattle' to the same root as 'small.'

ἰαύεσκον, i.e. 'were housed at night;'

ὕψηλὴν δέδμητο κατωρυχέεσσι λίθοισι 185
μακρῆσιν τε πίτυσιν ἰδὲ δρυσὶν ὑψικόμοισιν.
ἐνθα δ' ἀνὴρ ἐνίαυε πελώριος, ὅς ῥά τε μῆλα
οἶος ποιμαίνεσκεν ἀπόπροθεν· οὐδὲ μετ' ἄλλους
πωλεῖτ', ἀλλ' ἀπάνευθεν ἐὼν ἀθεμίστια ἤδη.
καὶ γὰρ θαῦμ' ἐτέτυκτο πελώριον, οὐδὲ ἐώκει 190
ἀνδρὶ γε σιτοφάγῳ, ἀλλὰ ρίῳ ὑλήεντι
ὕψηλῶν ὀρέων, ὃ τε φαίνεται οἶον ἀπ' ἄλλων.

185. δέδμητο] οὕτως Ἀρίσταρχος. ὁ δὲ Ἀριστοφάνης, βέβλητο Schol. H. Nauck would read *κέκμητο*. 192. ὃ τε] Bekk., with Fäsi, follows the common reading, which makes ὅτε a conjunction. Wolf, with several MSS, wrote ὅ τε, 'quod quidem,' which Ameis, La Roche, and Nauck follow.

in the day-time they were out at pasture.

αὐλή. The cave penetrated back into the interior of the cliff, but round the mouth of it was a yard (*αὐλή*), surrounded by high stone walls of 'Cyclopean' architecture, and along the walls a row of trees. See on Od. 6. 267. The *αὐλή* seems to have had a huge door, as well as the *ἄντρον*, but cp. inf. 239. The trees had been, as it were, worked into the wall, the stonework being brought close up to the standing trunks. The massive stone architecture of early Greece was, probably in allusion to this passage, attributed to the Cyclopes. Pausanias (2. 16), speaking of the ruins of Mycenae, and especially the Lion-gate there, says, 'They affirm that these were the work of the Cyclopes, who also made for Proetus the walls of Tiryns.' See Eurip. I. A. 153 ἐπὶ Κυκλώπων εἰς θυμέλας, on which Strabo (8. 6) says that the Cyclopes accompanied Proetus on his return from Asia. and that he *τειχίσαι τὴν Τίρυνθα διὰ Κυκλώπων· οὗς ἑπτὰ μὲν εἶναι καλεῖσθαι δὲ γαστεροχείρους, τρεφομένους ἐκ τῆς τέχνης* [?], ἥκειν δὲ μεταπέμπτους ἐκ Λυκίας. καὶ ἴσως τὰ σπήλαια τὰ περὶ τὴν Ναυπλίαν καὶ τὰ ἐν αὐτοῖς ἔργα τούτων ἐπώνυμά ἐστι. And even a later and more elaborate kind of masonry still kept the same appellation. Cp. Eur. Herc. Fur. 15 Ἀργεῖα τείχη καὶ Κυκλωπίαν πόλιν, ib. 944 τὰ Κυκλώπων βάθρα | φοίνικι κανόνι καὶ τύκοις ἡρμοσμένα. Cp. also Eur. I. T. 845; Troad. 1087; Elect. 1158; Orest. 965. 188. οἶος — ἀπόπροθεν — οὐδὲ μετ'

ἄλλους πωλεῖτο—ἀπάνευθεν ἐὼν—are merely so many repetitions to emphasise the idea of the isolated unsociable life of the monster.

189. ἀθεμίστια ἤδη. Sometimes we find *οἶδα* used with the genitive when the notion of experience is present, e. g. τόξων εἰδώς Il. 12. 363, τεκτοσυνάων Od. 5. 250, in such a connection generally with the addition of εἶ or σάφα. Where knowledge (*scientia*) rather than experience is implied, an accusative commonly follows, as in the phrase *μήδεα* or *πεπνυμένα μήδεα* εἰδώς, δίκας εἰδώς Od. 2. 38; 9. 215; παλαιὰ τε πολλά τε εἰδώς Od. 2. 188; 7. 157; 24. 51. Often the neuter plural of an adjective is used with *εἰδώς* to express the character or disposition, and to imply consequently the habits and practice. This usage with the participle, as e. g. *κεδνὰ ἰδυῖα* Od. 1. 428, *λυγρὰ ἰδυῖα* II. 432, *φίλα* εἰδώς 3. 277, *ὀλοφώια* εἰδώς 4. 460, *ἀπατήλια* εἰδώς 14. 288, is peculiar to the Odyssey. The use of the neuter adjective with the finite verb, as here, is also found in Il. 5. 326; 15. 207; 16. 73; 24. 41; Od. 13. 405. It is like the later use of the adjective with *φρονεῖν*, which is actually found in Il. 6. 162 ἀγαθὰ φρονέοντες = 'with right mind;' different in sense from ἀγαθὰ φρονέων in Od. 1. 43. Here we may translate 'of lawless mood;' or, following the language of the Psalms, 'with his mind set upon unrighteousness.'

192. ὃ τε. It seems better to read, with Wolf, ὃ τε φαίνεται = 'quod quidem apparet,' than ὅτε = 'quum.' Cp.

Δὴ τότε τοὺς ἄλλους κελόμην ἐρίηρας ἐταίρους
 αὐτοῦ παρ νηί τε μένειν καὶ νῆα ἔρυσθαι·
 αὐτὰρ ἐγὼ κρίνας ἐτάρων δυοκαίδεκ' ἀρίστους 195
 βῆν' ἀτὰρ αἶγεον ἄσκον ἔχον μέλανος οἴνοιο,
 ἡδέος, ὃν μοι ἔδωκε Μάρων, Εὐάνθεος υἱὸς,
 ἱρεὺς Ἀπόλλωνος, ὃς Ἰσμαρον ἀμφιβεβήκει,
 οὔνεκά μιν σὺν παιδὶ περισχόμεθ' ἡδὲ γυναικὶ
 ἀζόμενοι· ᾧκει γὰρ ἐν ἄλσει δεινδρήεντι 200
 Φοῖβου Ἀπόλλωνος. ὁ δέ μοι πόρεν ἀγλαὰ δῶρα·
 χρυσοῦ μέν μοι δῶκ' εὐεργέος ἑπτὰ τάλαντα,

199. σὺν παιδί] σὺν παιδί, Ἀρίσταρχος καὶ Ἀριστοφάνης Schol. H. Al. σὺν παισί.

Schol. Q. πλείστας δὲ παραβολὰς ποιεῖται τοῦ μεγέθους αὐτοῦ. διὸ καὶ ὄρει ἄνθρωπον εἵκασεν ὡς ὑπερβάλλοντα παντὸς ζώου μέγεθος, καὶ οὐδ' ὄρει ἀπλῶς ἀλλὰ ῥίῳ ὑλήεντι, ὃ ἐστὶν ὄρει τῷ ὑψηλοτέρῳ καὶ τούτῳ ὑλήεντι· τοῦτο δὲ ἐστὶν ὑπερβολὴ ὑπερβολῆς.

197. Μάρων is called son of Dionysus in Eur. Cycl. 141. According to the Schol. on Apoll. Rhod. 3. 996, it is Euanthes who is son of Dionysus and Ariadne.

198. ἀμφιβεβήκει, 'used to protect,' cp. Il. 1. 37 ὃς Χρῦσῃν ἀμφιβέβηκες. It is not necessary to force ἀμφιβεβήκει here into the sense of a present tense, or to read, with Nitzsch, ἀμφιβέβηκε. The tense refers back to the time before the destruction of Ismarus. For as a god could not resist the ἀνάγκη of fate, he would desert a city when the sentence of its doom had gone forth. Cp. Aesch. S. c. T. 218 ἀλλ' οὖν θεοὺς | τοὺς τῆς ἀλούσης πόλιος ἐκλείπειν λόγος. See also Virg. Aen. 2. 351; Tac. Hist. 5. 13 'Apertae delubri fores et audita maior humana vox excedere deos.' Plin. N. H. 28. 2. 4 'In oppugnationibus ante omnia solitum a Romanis sacerdotibus evocari deum cuius in tutela id oppidum esset.' The notion of protection in ἀμφιβαίνειν comes through that of 'walking round it,' 'patrolling,' etc.; especially of a hero protecting a corpse or a wounded friend on the battle-field. In this sense it is commonly used with a personal dative, as Il. 17. 4 ἀμφὶ δ' ἄρ' αὐτῷ βαῖν', ὡς τις περὶ πόρτακι μήτηρ | πρωτοτόκος κινυρή,

cp. Il. 5. 299; 14. 477; 17. 359. In the same sense we have the substantive ἀμφίβασις Il. 5. 623, and περιβαίνειν ib. 21 etc. The latter word is a good illustration of περισχόμεθα in the next line, which means literally, 'hold ourselves round,' used with a personal genitive in Il. 1. 393 ἀλλὰ σὺ, εἰ δύνασαι γε, περίσχεο παιδὸς ἧος.

202. τάλαντα. The same word is used in Homer for scales and weights; nor must we suppose here that τάλαντον is anything more than a definite weight: 'rerum mutatione omnis fere tunc temporis mercatura constabat, ex pondere aestimabantur omnia, nec signatis nummis indigebant. Boum numero maius vel minus rei pretium definiebant: eadem ratione metalla aestimata sunt (Il. 2. 449; 6. 236), auri quoque talenta saepius collaudat H., de quibus in diversa abierunt viri docti. Quae quidem talenta nec signata nec proprie ita dictam monetam fuisse mea fert sententia. In auro argento aliisque metallis ponderandis proprius fuit talenti usus, qua voce generatim pretium sive pondus, quibuscunque tandem rebus, bobus potissimum aliave pecude solvendum seu adpendendum significarent' Terpsitra, Hom. Antt. 99 foll. We can form very little idea of the value of gold in Homeric times. In Il. 6. 235, gold arms, as bartered against bronze, are represented by the value of 100 oxen against 9, which would make gold worth $11\frac{1}{9}$ times the value of bronze. In Il. 23. 757 the lowest prize in a foot race is half a talent of gold. The chief-

δῶκε δέ μοι κρητῆρα πανάργυρον, αὐτὰρ ἔπειτα
οἶνον ἐν ἀμφιφορεῦσι δυνώδεκα πᾶσιν ἀφύσσας
ἡδὺν ἀκηράσιον, θεῖον ποτόν· οὐδέ τις αὐτὸν
205 ἡείδῃ δμῶων οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,
ἀλλ' αὐτὸς ἄλοχός τε φίλη ταμὴν τε μί' οἷη.
τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρόν,
ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μέτρα
χεῦ', ὁδμὴ δ' ἡδεῖα ἀπὸ κρητῆρος ὁδῶδει,
210 θεσπεσίῃ· τότ' ἂν οὐ τοι ἀποσχέσθαι φίλον ἦεν.
τοῦ φέρον ἐμπλήσας ἀσκὸν μέγαν, ἐν δὲ καὶ ἦα
κωρύκῃ· αὐτίκα γάρ μοι οἶσατο θυμὸς ἀγῆνωρ
ἄνδρ' ἐπελεύσεσθαι μεγάλην ἐπικείμενον ἀλκὴν,

206. ἡείδῃ] La Roche would write ἡείδει, following Eustath. (who quotes it as found ἐν τοῖς παλαιοῖς ἀντιγράφοις), Hesych. and four MSS.

tains of Phaeacia give Odysseus a cloak and shirt each, and one talent of gold, Od. 8. 392; the reward given by Aegisthus to the sentinel was two talents, Od. 4. 527; the two talents of gold in the law court represented on the shield of Achilles (Il. 18. 507) may have been either a prize or a deposit. Two talents are the fourth prize in the chariot races, Il. 23. 269; and among the conciliatory offerings from Agamemnon to Achilles ten talents of gold are mentioned, Il. 9. 122, and the same amount as part of the ransom given by Priam for Hector's body, Il. 24. 232, and as a portion of the gifts of the Aegyptian Polybus to Menelaus. But no real approach can be made towards the valuation of the talent of gold in early times. The utmost we can say is that possibly, from a comparison of Il. 23. 269, 750, 805, we may gather that the worth of an ox was two talents of gold. But this value must have varied infinitely according to the relative scarcity of oxen or gold; see Buchholz, Hom. Real. vol. 2. p. 300 foll.

204. δυνώδεκα πᾶσιν. See on Od. 5. 244.

206. ἀμφιπόλων, always used in Homer of female servants. The duties of ἀμφίπολοι comprised spinning and weaving, Il. 6. 323; Od. 1. 357; 7. 235;

attendance at meals (especially to pour water over the diners' hands), Od. 1. 136, etc., and general household work, Il. 22. 442; Od. 7. 232. They commonly accompanied the lady of the house or her daughter, Od. 1. 331; 6. 84, etc. The corresponding male servants are the *θεράποντες*.

209. ἐν δέπας. It was customary in the earliest times to pour the wine into the water, and not, as later, the water into the wine. Cp. Od. 7. 164.

ἐν δέπας ἐμπλήσας is just equivalent to the Latin past participle, 'unum poculum impletum'; as, inf. 340, ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αἶρας would be represented by 'obicem magnum sursum sublatum admovit.' Translate, then, 'He poured one full cup of wine into twenty measures of water.' For the use of ἀνά to express 'distribution' compare ἀν-έμισγε δὲ σίτῳ | φάρμακα λυγρά Od. 10. 235, ἀνὰ δὲ κρήνῃ λευκὸν ἔμιξαν Od. 4. 41. Nitzsch compares Xen. Anab. 3. 4. 21 ἐξ λόχους ἀνὰ εἴκοσι ἄνδρας. In Pliny's time the wine of Maroneia kept something of its ancient fame, the proportion of the water with this wine in common use being eight to one, 'sextarios singulos octonis aquae' N. H. 14. 6.

214. ἐπελεύσεσθαι. That ἄνδρα is subject to the infinitive, and not object, as Nitzsch prefers, seems settled by the

ἄγριον, οὔτε δίκας εὖ εἰδότα οὔτε θέμιστας.

215

Καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν ἔνδον
εὔρομεν, ἀλλ' ἐνόμειε νομὸν κάτα πίονα μῆλα.

ἐλθόντες δ' εἰς ἄντρον ἐθεύμεσθα ἕκαστα·

ταρσοὶ μὲν τυρῶν βρῖθον, στείνοντο δὲ σηκοὶ

ἄρνων ἡδ' ἐρίφων· διακεκριμέναι δὲ ἕκασται

220

ἔρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,

χωρὶς δ' αὖθ' ἔρσαι· ναῖον δ' ὀρῶ ἄγγεα πάντα,

γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.

ἔνθ' ἐμὲ μὲν πρῶτισθ' ἔταροι λίσσοντ' ἐπέεσσι

τυρῶν αἰνυμένους ἰέναι πάλιν, αὐτὰρ ἔπειτα

225

καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἄρνας

σηκῶν ἐξελάσαντας ἐπιπλεῖν ἄλμυρὸν ὕδωρ·

ἀλλ' ἐγὼ οὐ πιθόμην, ἦ τ' ἂν πολὺ κέρδιον ἦεν,

ὄφρ' αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξείνια δοίῃ.

216. οὐδέ μιν ἔνδον] γρ. οὐδέ τιν' ἔνδον Schol. H. 222. ναῖον] Ἀρίσταρχος
ναῖον, τινὲς δὲ νᾶον Schol. H. Al. νᾶεν. 225. αἰνυμένους] γρ. ἀχθομένους Eustath.

use of ἐπῆλθε inf. 233. The idea instantly came into his mind that the man who would meet them would be a huge and mighty creature, who would want his wine to be strong.

ἐπιειμένον ἀλκήν. Here and Il. 7. 164; 8. 262; 18. 157. In Il. 1. 149; 9. 372, we have ἀναιδείην ἐπιειμένους. A similar metaphor occurs in δύναμιν περιθεῖναι [not παραθεῖναι] Od. 3. 205. Cp. Isaiah 50. 17.

216. οὐδέ μιν . . εὔρομεν. For οὐδέ with the force of ἀτὰρ οὐ see on οὐδέ βίηφιν inf. 408; Od. 5. 88.

219. The ταρσοὶ mentioned here are the same as the πλεκτοὶ τάλαιοι inf. 247. The Schol. says rightly ταρσοὶ δὲ λέγονται παρὰ τὸ τέρσαι, ὃ ἐστὶ ξηρᾶναι. In Eur. Cycl. 208 they are called σχοῖναι τεύχη.

τυρῶν βρῖθον, 'were loaded with cheeses.' The same construction occurs in Od. 15. 334, but the verb is used with the dative in Od. 6. 159; 16. 474; 19. 112; Il. 18. 561.

στείνοντο is found with the dative inf. 445 and Il. 21. 220.

221. ἔρχατο, in Od. 10. 241 with augment, ἐέρχατο. The lambs were

penned off in three divisions according to age, the firstlings, the later lambs (μέτασσαι = 'intermediate,' from μετά, as ἔπισσος from ἐπί and περισσός from περί,) and the newly yeaned. With the use of ἔρσαι, to express the young of animals, compare ψάκαλον and μητέρες ψακαλοῦχοι Soph. Frag. 962, and δρόσοις ἀέπτοις λεόντων Aesch. Ag. 141.

222. ναῖον. The full form of the verb νάω is σ-ναφ-ω, Aeol. ναίω. It is, together with νέω (i. e. σ-νεφ-ω, cp. ἔνευσα), to be referred to root νν or σνν, Skt. *snu*, and *snāu-mi* = 'fluo.' The quantity of the *a* in νάω is usually short in Homer, as in Od. 6. 292; Il. 21. 197, but the v. l. νᾶον gives *ā* in the imperf., as in the later epic.

The general word ἄγγεα is subdivided into σκαφίδες (σκάπ-τω, *scoop*), and γαυλοὶ, probably 'round bowls;' cp. γόγγυλος, and Skt. *gōlas* = 'a ball.'

225. αἰνυμένους (ἡμᾶς) τυρῶν, 'that we should take some of the cheeses and go back again.'

229. εἴ μοι ξείνια δοίῃ. The use of εἴ in this connection is not uncommon, where there seems a want of some word like σκοπεῖν or πειράσθαι to fill up the

οὐδ' ἄρ' ἔμελλ' ἐτάροισι φανείς ἐρατεινὸς ἔσεσθαι. 230

Ἐνθα δὲ πῦρ κήαντες ἐθύσαμεν ἡδὲ καὶ αὐτοὶ
 τυρῶν αἰνύμενοι φάγομεν, μένομέν τέ μιν ἔνδον
 ἡμενοι, εἶος ἐπῆλθε νέμων· φέρε δ' ὄβριμον ἄχθος
 ὕλης ἀζαλέης, ἵνα οἱ ποτιδόρπιον εἶη.

ἔντοσθεν δ' ἄντροιο βαλὼν ὀρυμαγδὸν ἔθηκεν· 235

231. κήαντες] This is apparently the reading of Aristarchus. Eustath. states that *ει* instead of *η* is the reading in the majority of MSS. But Spitzner, Exc. xv. on Il. writes *η*, which has been almost uniformly followed in modern editions. Veitch, Irreg. G. V. s. v. *καίω*, remarks that the MSS. of Homer agree in giving the aor. *ἔκηαι*, and *κῆαι* (opt.) without any variant, but vary between *η* and *ει* in inf., *κῆαι* or *κείαι*, *κόμεν* and *κείομεν* (subjunctive), *κῆαντο* and *κείαντο*, etc. In Soph. El. 757 the MSS. gave *κῆαντες*, Triclin. *κείαντες*, which Herm. harmonised with Attic use by writing *κείαντες*. 234. ποτιδόρπιον] ἔνιοι δὲ ἀγνοοῦντες γράφουσιν Schol. H. 'Quid scribunt?' asks Dindorf, and La Roche suggests *ποτὶ δόρπιον* in two words. 235. ἔντοσθεν] So Eustath. for common reading *ἐκτοσθεν*, which is

sense. Cp. inf. 267 *ἰκόμεθ' εἴ τι πόροις ξεινήιον*, Od. 10. 147 *ἀνήιον ἐς περιωπῆν*, | *εἴ πως ἔργα ἵδοιμι*. Similarly with *αἶ* *κε*, Il. 10. 55 *ἐπὶ Νέστορα δῖον | εἶμι καὶ ὀτρυνέω ἀνστήμεναι, αἶ κ' ἐθέλησιν | ἔλθειν*. Cp. Il. 6. 94; 11. 796; 24. 301; Od. 1. 379; 2. 144; 3. 92; 4. 34.

230. οὐδ' ἄρ' ἔμελλε, 'yet, as it fell out, he was not going to be a joy to my comrades, when he showed himself.' For οὐδ' ἄρα in a similar sense compare Il. 1. 329 *τὸν δ' εὗρον παρά τε κλισίῃ καὶ νηὶ μελαίνῃ | ἡμενον οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς*.

231. ἐθύσαμεν, i. e. an offering to the gods of part of the cheeses, before they began to take them for themselves, cp. Od. 15. 222 of Telemachus *θῦε δ' Ἀθήνῃ νηὶ πάρα πρύμνῃ*. Comparing this with ib. 258 we find *θῦε* interpreted by *σπένδειν*. Similarly Od. 14. 446 *ἄργματα θῦσε θεοῖς*, and Il. 9. 219 *θεοῖσι δὲ θῦσαι ἀνώγει | Πάτροκλον ὃν ἑταῖρον· ὃ δ' ἐν πυρὶ βάλλε θυηλὰς*. This agrees with the remark of the Schol. T. *μέλλοντες ἐσθίειν πρότερον ἐθύσαμεν*. Lehrs (de Aristarch. Stud. 82) gives as a rule 'θύειν nusquam apud Homerum dicitur de immolanda hostia, sed de offerendis ἀπαρχαῖς, et θυηλαί sunt ἀπαρχαί.' See Athen. 5. 7 *καὶ πρὸ τοῦ θοινᾶσθαι δὲ ἂ δέῃ ποιεῖν ἡμᾶς διδάσκει πάλιν Ὀμηρος ἀπαρχὰς τῶν βρωμάτων νέμειν τοῖς θεοῖς· οἱ γοῦν περὶ τὸν Ὀδυσσεῆα, καίπερ ὄντες ἐν τῷ τοῦ Κύκλωπος σπηλαίῳ· ἐνθάδε πῦρ κείαντες ἐθύσαμεν, ἡδὲ καὶ αὐτοὶ | τυρῶν*

αἰνύμενοι φάγομεν.' The later Epicists did not maintain this accurate usage, as e.g. we have in Apoll. Rhod. 1. 420; 2. 156 *θυηλή* used of slaughtered victims, joined with the word *ρέζειν*, the proper term for sacrificing. For a similar make-shift sacrifice, where water and not wine was used for the libation, and leaves were substituted for the *οὐλοχῦται* of meal, see inf. 12. 356 foll.

234. ποτιδόρπιον, 'that it might serve him [for light] at supper,' ἵνα ἔχη πρὸς φῶς δειπνεῖν Schol. H. Cp. ἐπὶ δόρπῳ Od. 18. 44. For a similar use of a compound adjective Nitzsch compares *καταθύμιος* Il. 17. 201, *μεταδόρπιος* Od. 4. 194, *μεταδήμιος* Od. 8. 293. The fuel seems only to have been used by the Cyclops to give light, as in Od. 18. 307 we find cressets fed with billets of wood, *αὐτίκα λαμπτήρας τρεῖς ἵστασαν ἐν μεγάροισιν, | ὅφρα φαείνοιν· περὶ δὲ ξύλα κάγκανα θῆκαν κ.τ.λ.* There is no allusion here to the use of fire for cooking; as, under ordinary circumstances, the Cyclops seems only to have eaten cheese and drunk milk. In the 'Cyclops' of Euripides however the monster is represented as feeding on the sheep which he pastured, *γάλακτι καὶ τυροῖσι καὶ μήλων βορᾷ* (122), and as hunting with dogs, *θῆρας ἰχνεύων κυσίν* (130), and as keeping horned cattle as well as sheep and goats; for Silenus offers to Odysseus *βοὸς γάλα* (136).

235. The Cyclops just enters the cave

ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ' ἐς μυχὸν ἄντρου.
 αὐτὰρ ὃ γ' εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα,
 πάντα μάλ' ὅσος ἤμελγε, τὰ δ' ἄρσενα λείπε θύρηφιν,
 ἄρνειούς τε τράγους τε, βαθείης ἔντοθεν αὐλῆς.
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αἰείρας, 240
 ὄβριμον· οὐκ ἂν τὸν γε δύω καὶ εἴκοσ' ἄμαξαι
 ἐσθλαὶ τεσσαράκυκλοι ἀπ' οὔδεος ὀχλίσσειαν·
 τόσσην ἠλίβατον πέτρην ἐπέθηκε θύρησιν.
 ἐξόμενος δ' ἤμελγεν οἷς καὶ μηκάδας αἶγας,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη. 245

incompatible with 233. In 239 for ἔκτοθεν αὐλῆς Rumpf conjectures ἔντοθεν, which most modern editors since Bekk. ii. adopt. See note on text. 242. ὀχλίσσειαν] Bekk. adopts ὀχλήσειαν from Cod. Aug. and Ven. Marc. 456. See Il. 21. 261. In Il. 21. 448 we have τέτρακκυκλον, and there seems no reason for lengthening the *ē* and *ā*. Most modern editions give τεσσαράκυκλοι from Barnes.

and throws down therein his bundle of firewood (ἐντοσθεν ἄντροιο); he then steps outside again and drives the ewes and she goats into the cave, leaving the rams and he-goats outside *in* the courtyard. Thus we can give a consistent picture by adopting the conjecture of H. Rumpf, ἔντοθεν αὐλῆς, instead of ἔκτοθεν. To make any sense of ἔκτοθεν we must either, with Düntzer, regard αὐλή as synonymous with σπέος, or, with Döderlein, take ἔκτοθεν as nothing more than an epexegetis of θύρηφιν, in which case βαθείης αὐλῆς must be treated as a local genitive, equivalent to 'in the court.' See Monro, H. G. § 149, who seems to favour this, quoting αὐλῆς ἐκτὸς ἑών, Od. 4. 678. The form ἔντοθεν for the ordinary ἔντοσθεν is given in Cramer. An. Ox. 177. 31; Bekk. An. 945. 22.

240. θυρεόν, dissyll., is used in later Greek for 'a shield.' In Hdt. 2. 96 a broad board is called θύρη.

241. ἄμαξαι . . ὀχλίσσειαν. Probably a hyperbolic parody of the proverbial expression in Il. 12. 447 τὸν δ' οὐ κε δύ' ἀνέρε δῆμου ἀρίστω | ῥηιδίως ἐπ' ἄμαξαν ἀπ' οὔδεος ὀχλίσσειαν. There seems to be something intentionally comic in the grave circumstantiality of the exact number twenty-two, and in the form of the expression; for it is not possible to conceive twenty-two waggons working together to *lift* a weight, and ὀχλίσσειαν

can hardly express the sort of work done by a waggon, however accurately the word may be used for 'pushing' or 'heaving' a weight upon a waggon. In Il. 13. 260 twenty-one is the number used to express a 'good many' spears; in Il. 15. 678 a very long spear is δυωκαιεικοσίπηχυ, in Il. 23. 264 a huge tripod is δυωκαιεικοσίμετρος. Cp. also Il. 22. 349 δεκάκις τε καὶ εἰκοσινῆριτ' ἄποινα, and Od. 12. 78. From this passage may come the expression quoted in Bekk. Anecd. 24 ἄμαξιαῖα χρήματα, i. e. μεγάλα ἃ φέροι ἂν ἄμαξα οὐκ ἄνθρωπος ἢ ὑποζύγιον, cp. Xen. Anab. 4. 2. 3; Hell. 2. 4. 27.

243. ἠλίβατον. The use of the word here as an epithet of a stone block is conclusive against the etymology given by Apoll. Lex. Hom. ἥλιος and βαίνειν, i. e. ἥς ὁ ἥλιος μόνον ἐπιβαίνει. More likely is the derivation maintained by Buttm. on the suggestion of the Schol., ἥ ποιεῖ τινὰ ἀλittaίνειν τῆς βάσεως, which would make the word nearly equivalent to δύσβατος. Others connect it with λέπας, root λιπ in the sense of 'smooth,' 'sheer,' like λῖς πέτρη. In h. Hom. Ven. 268 it is used as an epithet of pine-trees, but the line is suspicious.

245. πάντα κατὰ μοῖραν. Cp. inf. 309, 342; Od. 4. 783; 8. 54.

ἔμβρυον is used here of the young after birth, and not in the later sense of 'embryo;' so in Virg. Ecl. 3. 30 'binos

αὐτίκα δ' ἤμισυ μὲν θρέψας λευκοῖο γάλακτος
πλεκτοῖς ἐν ταλάροισιν ἀμησάμενος κατέθηκεν,
ἤμισυ δ' αὐτ' ἔστησεν ἐν ἄγγεσιν, ὅφρα οἱ εἴη
πίνειν αἰνυμένῳ καὶ οἱ ποτιδόρπιον εἴη.

αὐτὰρ ἐπεὶ δὴ σπεύσειε πονησάμενος τὰ ἃ ἔργα, 250
καὶ τότε πῦρ ἀνέκαιε καὶ εἴσιδεν, εἶρετο δ' ἡμέας·

‘ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρὰ κέλευθα;
ἦ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε
οἷά τε ληιστῆρες ὑπεῖρ ἄλλα, τοί τ' ἀλόωνται
ψυχὰς παρθέμενοι, κακὸν ἄλλοδαποῖσι φέροντες;’ 255

‘Ὡς ἔφαθ', ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ
δαισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον.
ἀλλὰ καὶ ὥς μιν ἔπεσιν ἀμειβόμενος προσέειπον·

‘Ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ
παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης, 260
οἴκαδε ἰέμενοι, ἄλλην ὁδὸν, ἄλλα κέλευθα

247. ταλάροισιν ἀμησάμενος] Schol. E., the lemma has πονησάμενος μετέθηκεν, and the interpretation gives γράφεται ἀμησάμενος. 252-255] = Od. 3. 71-74, where see crit. note. 254. τοί τ' ἀλόωνται] γρ. μηχανόωνται Schol. H. P.

alit ubere fetus.' Join ὑπὸ-ῆκεν, as Theocr. 25. 104 τέκνα φίλαις ὑπὸ μη-
τράσιν ἔει, Colum. 7. 4 'agni summit-
tuntur nutricibus.'

246. θρέψας, 'having curdled half the white milk, he set it down in wicker baskets, having collected it together.' With θρέψας in the sense of 'having thickened,' cp. τροφὴ κύμα Il. 11. 307. In Homeric times milk was curdled by stirring in the juice of the wild fig-tree, ὁπός Il. 5. 902. The later name for 'rennet' was πνετία, or, in Doric, τάμι-
σος Theocr. 7. 16.

247. ἀμησάμενος. See on Od. 5. 482.

250. αὐτὰρ ἐπεὶ δὴ. If we throw the emphasis on σπεύσειε, we may render 'but when, having busied himself, he had despatched these works of his.' For σπεύδειν with objective accusative see Il. 13. 235; Od. 19. 137, and with τὰ ἃ ἔργα cp. τὸν ἐμὸν γάμον Od. 2. 97. But it seems more likely that the important word is πονησάμενος, frequently used with an accusative, as in Il. 9. 348; 18. 380; 23. 245; Od. 15.

222, etc.; and σπεύσειε comes in with the same sort of adverbial force that τυγχάνω or λανθάνω give to a sentence. Translate, 'after he had *quickly* performed what he had to do.' Cp. Od. 10. 249 ἀγασσάμεθ' ἐξερέοντες = 'asked in our surprise.'

251. πῦρ ἀνέκαιε. The fire that Odysseus and his companions had lighted, sup. 231, had, of course, been extinguished or suffered to smoulder, which would better suit with ἀνέκαιε.

252-255. See on Od. 3. 71-74.

256. ἡμῖν . . δαισάντων. See on Od. 6. 152. Eustath. calls this construction ἐναλλαγὴ ἀπὸ δοτικῆς εἰς γενικῆν.

261. ἄλλην ὁδὸν, ἄλλα κέλευθα. This repetition of ἄλλος is generally taken as giving a sense like ἄλλυdis ἄλλη inf. 458, and so taking up ἀπο-
πλαγχθέντες = 'on various ways and various wanderings.' But it seems simpler, following the interpretation of Schol. Q. (ἐκ παραλλήλου τὸ αὐτό· τὰ γὰρ δύο ἐν σημαίνουσι), to take the words as only meaning, 'a different route and a different journey,' sc. from

ἤλθομεν· οὕτω που Ζεὺς ἤθελε μητίσασθαι.

λαοὶ δ' Ἀτρείδew Ἀγαμέμνονος εὐχόμεθ' εἶναι,

τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστί·

τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς 265

πολλοὺς· ἡμεῖς δ' αὖτε κιχανόμενοι τὰ σὰ γούνα

ικόμεθ', εἴ τι πόροις ξεινήιον ἢ καὶ ἄλλως

δοίης δωτίνην, ἣ τε ξείνων θέμις ἐστί·

ἀλλ' αἰδεῖο, φέριστε, θεοὺς· ἰκέται δέ τοί εἰμεν.

Ζεὺς δ' ἐπιτιμήτωρ ἱκετῶν τε ξείνων τε,

270

ξείνιος, ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ.

Ὡς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμείβετο νηλεί θυμῷ

· νήπιός εἰς, ὦ ξεῖν', ἣ τηλόθεν εἰλήλουθας,

ὃς με θεοὺς κέλεαι ἢ δειδίμεν ἢ ἀλέασθαι·

οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν

275

271.] On this line Köchly (Diss. Od. ii.) says, 'Satis probabiliter Bekkerus ad imum marginem relegavit, qui versus et post antecedentem Ζεὺς δ' ἐπιτιμήτωρ ἱκετῶν τε ξείνων τε, mirifice languet, nec obscurae originis est quippe detortus ex η 165 = 181 ἵνα καὶ Διὶ τερπικεραυνῷ | σπείσομεν, ὃς θ' ἰκέτησιν ἅμ' αἰδοίοισιν ὀπηδεῖ.'

the homeward direction. The use of ἄλλος would then be a sort of euphemism for 'unfortunate'; cp. Il. 23. 144; and perhaps ἑτέρως in Od. 1. 234. A similar meaning attaches to the Lat. 'secus,' in such phrases as 'si secus acciderit' Cic. Fam. 6. 21. 2, etc.

262. *μητίσασθαι*. This aor. and the fut. *μητίσομαι* Il. 3. 416, are found as from a pres. *μητιόμαι*, a poetical form of *μητιάω*. Similarly we have *δηρίσαντο* Od. 8. 76, and *δηριόωντο* ib. 78, pointing to *δηρίομαι* and *δηριάομαι* respectively.

264. *μέγιστον* stands as predicate; 'his fame, far as the heaven covers, is the greatest.'

266. *ἡμεῖς δ' αὖτε*, an antithesis to Agamemnon.

τὰ σὰ γούνα must be immediately governed by *ικόμεθα*, on the analogy of *τὰ σὰ γούναθ' ἱκάνομαι* Od. 3. 92, and *κιχανόμενοι* may be rendered 'thus visiting thee,' as in Il. 19. 289 *νῦν δέ σε τεθνηῶτα κιχάνομαι*.

267. *ξεινήιον πορεῖν* is the most general expression for the bestowal of hospitality, *δωτίνην* is a more specific

addition. The relative *ἣ τε*, which refers to both, is attracted to the gender of *θέμις*, cp. Od. 24. 285 *τῷ κέν σ' εὖ δάροισιν ἀμειψάμενος ἀπέπεμψε | καὶ ξενίη ἀγαθῇ· ἣ γὰρ θέμις*, with Il. 11. 779 *ξείνιά τ' εὖ παρέθηκεν ἅ τε ξείνοισ θέμις ἐστί*. For *θέμις* used in the sense of regular custom, like *δίκη*, cp. Il. 9. 134 *ἣ θέμις ἀνθρώπων πέλει*.

271. *αἰδοίοισιν*. This merely means that all guests are 'revered,' *quia* guests, and does not refer to the particular character of any individuals.

275. *οὐ γὰρ Κύκλωπες*. This is inconsistent with what the Cyclopes acknowledged about the power of Zeus, inf. 410; and with Polyphemus' boast that Poseidon was his father. But as a piece of impious boasting, such inconsistency is quite true to nature. On this braggadocio of Polyphemus the Schol. remarks, *τὸ ἴδιον ἀμάρτημα ἑαυτοῦ ὁ Πολύφημος κοινὸν ποιεῖται· ὅτι γὰρ οἱ ἄλλοι Κύκλωπες οὐκ ἦσαν ἄθεοι, φησί, 'νοῦσον δ' οὐ πῶς ἔστι Διὸς μεγάλου ἀλέασθαι.'* Cp. Eur. Cycl. 320 *Ζηνὸς δ' ἐγὼ κεραυνὸν οὐ φρίσσω, ξένε, | οὐδ' οἶδ' ὅτι Ζεὺς ἐστ' ἐμοῦ κρείσσων θεός*.

οὐδὲ θεῶν μακάρων, ἐπεὶ ἦ πολὺ φέρτεροί εἰμεν.

οὐδ' ἂν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδοίμην

οὔτε σεῦ οὔθ' ἐτάρων, εἰ μὴ θυμός με κελεύοι.

ἀλλὰ μοι εἴφ' ὅπῃ ἔσχες ἰὼν εὐεργέα νῆα,

ἦ που ἐπ' ἐσχατιῆς ἦ καὶ σχεδὸν, ὄφρα δαείω. 280

ᾠς φάτο πειράζων, ἐμὲ δ' οὐ λάθην εἰδότα πολλά,

ἀλλὰ μιν ἄψορρον προσέφην δολίοις ἐπέεσσι·

Ἦέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων,

πρὸς πέτρῃσι βαλὼν ὑμῆς ἐπὶ πείρασι γαίης,

ἄκρῃ προσπελάσας· ἄνεμος δ' ἐκ πόντου ἔνεικεν· 285

αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὄλεθρον.

ᾠς ἐφάμην, ὃ δέ μ' οὐδὲν ἀμείβετο νηλεί θυμῷ,

ἀλλ' ὃ γ' ἀναΐξας ἐτάροις ἐπὶ χεῖρας ἵαλλε,

σὺν δὲ δύω μάρψας ὥς τε σκύλακας ποτὶ γαίῃ·

κόπτ'· ἐκ δ' ἐγκέφαλος χαμάδις ῥέε, δεῦε δὲ γαῖαν. 290

276. ἐπεὶ ἦ] See La Roche, Textkrit. 267, who shows that the older grammarians so wrote instead of ἐπειή. Most modern editors adopt the separate form. Others, as Dind., Baümlein, and Döderl. write ἐπειή on the analogy of ὁτιή from ὅτι ἦ.

283. Νέα μὲν μοι] οὕτως Ἀρίσταρχος Schol. H. Νέα is pronounced as one syllable. Several MSS. give νῆα, which would imply νῆ' ἀμήν or νῆα ἐμήν. See Eustath. ad loc. νέα μὲν μοι, ἀνάπαιστον ἔχει πόδα ἐν καταρχῇ στίχου, καταλογιζόμενον ἀντὶ σπονδείου.

279. εἰπέ. 'Tell me where you moored your ship when you came here.' For ἔχειν νῆα in this sense cp. Od. 10. 91; Hdt. 6. 95.

The use of the participle ἰὼν merely as a graphic addition may be paralleled by similar usage in Attic, as ὅσῃν κατ' αὐτῶν ὕβριν ἐκτίσται' ἰὼν Soph. Aj. 304.

280. δαείω, subjunctive, see Monro, H. G., Append. C.

281. εἰδότα πολλά, cp. the epithet πολύμητις. He means, 'with my knowledge of the world.'

282. ἄψορρον. The Schol. strangely interprets as οὐχ ἀπλῶς ἀλλ' ὀπισθόρμητον, τὸ ἀνάπαλιν τῆς ἀληθείας. It only means, 'I answered him back,' as in inf. 501.

283. Νέα. See crit. note. For two short syllables coalescing into one long cp. ὑψηρεφεᾶ Od. 4. 757, ἠνώγεᾶ sup. 44, τεμένεᾶ Od. 11. 185, and ῥεᾶ διελεύσεσθαι Il. 13. 144.

285. If we join ἄνεμος ἐκ πόντου we may compare it with πλημυρὶς ἐκ πόντοιο inf. 486. Others join φέρειν ἐκ πόντου, 'brought in from the open sea;' i.e. they were driven on a lee-shore, which explains the reason of their coming at all to the land of the Cyclopes.

288. Join ἐπὶ . . ἵαλλε and σὺν . . μάρψας. Cp. Eur. Cycl. 397 φῶτε συμμάρψας δύω | ἔσφαξ' ἐταίρων τῶν ἐμῶν ῥυθμῷ τινὶ, | τὸν μὲν λέβητος ἐς κύτος χαλκήλατον, | τὸν δ' αὖ τένοντος ἀρπάσας ἄκρου ποδὸς, | παίων πρὸς ὄξυν ὄνυχᾳ πετραίου λίθου, | ἐγκέφαλον ἐξέρραινε. The cooking is a later refinement, not found in the Homeric story. Macrobius, 5. 13, referring to Virgil's treatment of the scene in Aen. 3. 623, says 'Narrationem facti nudam et brevem Maro posuit; contra Homerus πάθος miscuit, et dolore narrandi invdiam crudelitatis aequavit.'

τοὺς δὲ διὰ μελεῖστί ταμὼν ὠπλίσσατο δόρπον·
ἦσθιε δ' ὥς τε λέων ὀρεσίτροφος, οὐδ' ἀπέλειπεν,
ἔγκατά τε σάρκας τε καὶ ὀστέα μυελόμεντα.

ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας,
σχέτλια ἔργ' ὀρόωντες· ἀμηχανίη δ' ἔχε θυμόν. 295

αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδὺν
ἀνδρόμεα κρέ' ἔδων καὶ ἐπ' ἄκρητον γάλα πίνων,
κεῖτ' ἔντοσθ' ἀντροιο τανυσσάμενος διὰ μήλων.
τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμόν
ἄσπον ἰὼν, ξίφος ὅξυ ἐρυσσάμενος παρὰ μηροῦ, 300
οὐτάμεναι πρὸς στῆθος, ὅθι φρένες ἦπαρ ἔχουσι,
χείρ' ἐπιμασσάμενος· ἕτερος δέ με θυμὸς ἔρυκεν.

291. μελεῖστί] So Nitzsch and Bothe from Schol. V. 'μελεῖστί] κατὰ μέλος.' Earlier edd. write with MSS. διαμελεῖστί. 302. χεῖρ' ἐπιμασσάμενος] Cp. Gl. H. ἐφαθάμενος χεῖρὶ τὸ πλήρες. Similarly Eustath. The common reading was χεῖρ.' See note on text.

291. Join διὰ . . ταμὼν μελεῖστί, as Il. 24. 409 ἧσι κυσὶν μελεῖστί ταμὼν προύθηκεν Ἀχιλλεύς.

292. οὐδ' ἀπέλειπεν stands as a parenthetical clause = 'without leaving anything'; ἔγκατα, etc., being directly governed by ἦσθιε. Cp. ὥς μένεν Ἰδομενεὺς δουρικλυτὸς (οὐδ' ὑπεχώρει), | Αἰνείαν ἐπιόντα βοηθόν Il. 13. 476, καὶ βάλεν, (οὐδ' ἀφάμαρτε τιτυσκόμενος κεφαλῇφιν), ἄκρην κὰκ κόρυθα Il. 11. 350, 376.

297. Join ἐπὶ . . πίνων, and cp. Eur. Cycl. 327 ἐπεκπιὼν γάλακτος ἀμφορέα, 'drinking on the top of it,' as we say 'to wash it down.' So θύννεια . . καταφαγὼν κᾶτ' ἐπιπιὼν ἄκρατον οἶνον χόα Ar. Eq. 354; and in a somewhat similar usage ὅταν τὸ ὕδωρ πνίγη τί δεῖ ἐπιπίνειν; Aristot. Eth. Nicom. 7. 2. 4.

The use of ἄκρητον shows that the common custom was to dilute milk with *water*; or, perhaps, to curdle the milk and drink only the whey.

298. διὰ μήλων. For διὰ with genitive expressing unbroken extension through the midst cp. Od. 10. 391 ἦ δὲ δι' αὐτῶν ἐρχομένη, 12. 206 διὰ νηὸς ἰὼν, ib. 335; 17. 161.

301. ὅθι φρένες ἦπαρ ἔχουσι. Generally rendered, 'where the midriff enfolds the liver,' a sufficiently accurate description of the way in which the

upper surface of the liver lies in the concavity of the diaphragm. Seiler, ad loc. gives a long note in favour of rendering ἔχουσι 'support,' because the diaphragm apparently supports the liver; in proof of which belief he quotes the anatomical term, 'Ligamentum suspensorium hepatis.'

302. χεῖρ' ἐπιμασσάμενος. The acute accent is thrown back in consequence of elision, and so we have here χεῖρ' for χεῖρί, as εἶφ' for εἶπέ sup. 279. It is commonly taken to mean 'feeling, fingering, my sword,' as ξίφος ἐπεμαίετο κώπην Od. 11. 531. But a more likely interpretation is 'feeling for it,' i. e. for the mortal spot near the liver, passing his hand in the dark over the monster's body till he found the place, where the breastbone ended and the soft parts would offer little resistance to the sword. Ameis, Anh. on Od. 19. 480, quotes from Oppenrieder (de ii. Hom. loc. Comment. Augsburg, 1865) the statement that ἐπιμαίεσθαι regularly has the sense of 'placide tangere' or 'leniter contrectare.' Comparing Od. 4. 277; 8. 196; 9. 441, 446; 11. 531; 13. 336; 14. 356 and 19. 468, 480, he decides in favour of this interpretation, adding, 'ad leniter tangendi et attractandi significationem saepe accedit quae- rendi et explorandi significatio, siquidem

αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ' αἰπὺν ὄλεθρον·
οὐ γάρ κεν δυνάμεσθα θυράων ὑψηλάων
χερσὶν ἀπώσασθαι λίθον ὄβριμον, ὃν προσέθηκεν. 305
ὥς τότε μὲν στενάχοντες ἐμείναμεν Ἡῶ δι᾿αν.

Ἦμος δ' ἠριγένεια φάνη ρόδοδάκτυλος Ἡῶς,
καὶ τότε πῦρ ἀνέκαιε καὶ ἤμελγε κλυτὰ μῆλα,
πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη.
αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἅ ἔργα, 310
σὺν δ' ὃ γε δὴ αὖτε δύω μάρψας ὠπλίσσατο δειπνον.
δειπνήσας δ' ἄντρον ἐξήλασε πίονα μῆλα,
ρήιδίως ἀφελὼν θυρεὸν μέγαν· αὐτὰρ ἔπειτα
ἄψ' ἐπέθηχ', ὥς εἴ τε φαρέτρῃ πῶμ' ἐπιθείη.
πολλῇ δὲ ροίζῳ πρὸς ὄρος τρέπε πίονα μῆλα 315
Κύκλωψ· αὐτὰρ ἐγὼ λιπόμην κακὰ βυσσοδομεύων,
εἴ πως τισαίμην, δοίῃ δέ μοι εὖχος Ἀθήνη.
ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.
Κύκλωπος γὰρ ἔκειτο μέγα ρόπαλον παρὰ σηκῷ,

311. δὴ αὖτε] So most modern editors since Bekk. for the commoner δ' αὖτε. For the synizesis see on Od. 10. 281.

hoc cum alioquin tum imprimis in tenebris vel caecitate tangendo et contrectando fieri solet.

θυμός, here in its most concrete sense, 'a second thought.' The Schol. T. interprets it here by λογισμός, but the word signifies not so much the result of calculation, as 'impulse,' as may be seen in such expressions as κέλεται δέ με θυμός.

303. καὶ ἄμμες, i. e. 'we as well as he;' assassins and victim together.

With ἀπολέσθαι ὄλεθρον compare Od. 1. 166.

304. δυνάμεσθ' (imperf.) κεν is used here almost with the force of a pluperf.; so, sup. 211 τότ' ἂν οὐ τοι ἀποσχέσθαι φίλον ἦεν. But there is a shade of difference between δυνάμεσθ' κεν and ἀπωλόμεθ' κε above; the former denoting an abiding condition, the latter a single fact.

308. κλυτὰ μῆλα, so in Soph. Aj. 375 κλυτὰ αἰπόλια. Eustath. is probably right in rendering κλυτά as 'fine,' 'famous'—ἡ διὰ τὸ πλῆθος, ἡ διὰ τὸ καλλί-

τριχον, ἡ διὰ τὴν πιότητα—for there seems to be no authority for the use of κλυτός in the sense of 'noisy,' which some attach to it, though there would be no difficulty in getting such a meaning from the root κλυ.

314. ὥς εἴ is found with the optative in Il. 2. 780; Od. 10. 420; with the subjunctive in Il. 9. 481; with the participle in Il. 5. 374; 24. 328.

ἐπιθείη, the subject to the verb is unexpressed, as in such phrases as τόσσον ἀπὴν ὅσον τε γέγωνε βοήσας inf. 473, ἀρξάμενοι τοῦ χώρου ὅθεν τέ περ οἶνοχοεύει Od. 21. 142, οὐδέ κεν ἔνθα τεόν γε μένος καὶ χεῖρας ὄνοιτο Il. 13. 287, ὥς δ' ἐν ὀνείρῳ οὐ δύναται φεύγοντα διώκειν Il. 22. 199.

315. πολλῇ ροίζῳ, 'with frequent whistle.' ροίζος (connected with ροῖβδος) is equivalent to the ψίττα of Eur. Cycl. 49; or σίττα, as in Theocr. 4. 46 σίτθ' ἅ Κυμαίθα ποτὶ τὸν λόφον.

319. Κύκλωπος γάρ. Here γάρ merely forms the introduction to the main sentence, which begins with τοῦ

χλωρόν ἐλαΐνεον· τὸ μὲν ἔκταμεν, ὅφρα φοροίη 320
 αὐανθέν. τὸ μὲν ἄμμες εἴσκομεν εἰσορόωντες
 ὅσπον θ' ἰστὸν νηὸς εἰκοσόροιο μελαίνης,
 φορτίδος εὐρείης, ἥ τ' ἐκπεράα μέγα λαΐτμα·
 τόσπον ἔην μῆκος, τόσπον πάχος εἰσοράασθαι.
 τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστὰς, 325
 καὶ παρέθηχ' ἐτάροισιν, ἀποξύναι δ' ἐκέλευσα·
 οἱ δ' ὀμαλὸν ποίησαν· ἐγὼ δ' ἐθώωσα παραστὰς
 ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέφ.
 καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῳ,

320. ἔκταμεν] Eustath. τὸ δὲ ἔκταμεν, οἱ ἀκριβέστεροι ἔκσπασε γράφουσιν. ἐχρῆν γάρ φασι τὸν τηλικούτον Κύκλωπα καὶ αὐτόπρεμνον ἐκσπάσαι τὸ φυτόν. 326. ἀποξύναι] Buttm. Lexil. would read here, but needlessly, ἀποξύναι, and most modern editors follow him. But cp. Schol. P. ἀποξύναι] ἀπολεπίσαι. τὰ ἄκρα καὶ ὀξέα ἀφελεῖν καὶ ὅτι μάλιστα κυκλῶν Schol. T. So Preller for δ μάλιστα κυκλωθέν. 329. ὑπὸ κόπρῳ] Ἀριστοφάνης, ὑπὸ κόπρου Schol. H. So Eustath. ὑπὸ κόπρου τινὲς γράφουσιν Ἀττικώτερον.

μὲν ὅσον τ' inf. 325. For a similar pause compare Il. 2. 803, where the words πολλοὶ γὰρ κατὰ ἄστυ lead up to τοῖσιν ἕκαστος ἀνὴρ σημαινέτω in v. 805.

320. τὸ μὲν. This is repeated as τὸ μὲν in 321, and as τοῦ μὲν in 325, the repetition of μὲν seeming to keep the attention alive to the preparatory circumstances.

ἔκταμεν (i. e. ἐξέταμε) is used of felling trees, as αἰγειρον Il. 4. 486, νήιον Il. 3. 62.

322. ὅσπον θ' ἰστόν, cp. inf. 325 ὅσον τ' ὄργυιαν. This is a brachylogical attraction for τόσπον εἶναι ὅσπος θ' ἰστός ἐστι. So in Od. 10. 112 τὴν δὲ γυναῖκα | εἶρον ὅσπην τ' ὄρεος κορυφήν. Compare also Od. 11. 25. Milton has imitated this simile in his description of Satan's spear,

'To which the tallest pine,
 Hewn on Norwegian hills to be the mast
 Of some great Ammiral, were but a
 wand.'

It is doubtful whether any limb of an olive could have been found long enough and straight enough to make such a staff for the Cyclops; and some have therefore proposed to read εἰλάτινον for ἐλαΐνεον, but this would only introduce the new physical difficulty, that fresh pinewood blazes instead of smouldering or becoming charred in the fire. Cp. also inf. 394.

In εἰκοσ-όροιο we have the root -ερ,

as in ἐρέσσω. It more often appears as -ηρ as in τρι-ήρης.

324. μῆκος and πάχος are accusatives qualifying τόσπον.

325. ὄργυιᾶ (in Attic ὄργυιᾶ) is from stem ὀρεγ—seen in English 'reach.' It properly denotes the space between the finger-tips when the arms are 'extended.' The 'foot,' the 'cubit,' and the 'ell' are instances of measures derived from the human body. The 'fathom' is the same length as the ὄργυια, and is got at in the same way; but the word is applied to the length of line or thread (*fead, faden*) that can be held with the furthest stretch of the two arms.

326. ἀποξύναι. With this reading (see crit. note) compare Eur. Cycl. 456 ἀκρέμων ἐλαίας .. δν φασγάνῳ τῷδ' ἐξαποξύνας ἄκρον | ἐς πῦρ καθήσω. The Homeric picture is spoiled by the substitution of ἀκρέμων for ῥόπαλον.

327. ἐθώωσα, 'I sharpened it.' His men did the rougher part of the work, making the wood generally smooth and taper, while Odysseus gives the shape of the point. If θοόω come from the same root as θοός and θέω, we must look for the point of contact in the idea of 'sharp,' which signifies 'quick' as well as 'pointed.' But θοόω may belong to another root altogether. Eustath. says θοὸν καὶ ὀξὺ συνώνυμά εἰσι· θοὸν δέ, τὸ μὴ ἀπλῶς ταχύ, ἀλλὰ τὸ τμητικὸν ἐν τῷ ἄκρῳ, ὁμωνύμως ἔχει.

ἢ ῥα κατὰ σπείους κέχυτο μεγάλ' ἥλιθα πολλή· 330
 αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάσθαι ἄνωγον,
 ὃς τις τολμήσειεν ἔμοι σὺν μοχλὸν αἶρας
 τρῖψαι ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὕπνος ικάνοι.
 οἱ δ' ἔλαχον τοὺς ἄν κ' καὶ ἤθελον αὐτὸς ἐλέσθαι,
 τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην. 335
 ἐσπέριος δ' ἦλθεν καλλίτριχα μῆλα νομεύων·
 αὐτίκα δ' εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα,
 πάντα μάλ', οὐδέ τι λείπε βαθείης ἔντοθεν αὐλῆς,
 ἢ τι οἰσάμενος, ἦ καὶ θεὸς ὥς ἐκέλευσεν.
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αἶρας, 340
 ἐξόμενος δ' ἤμελγεν οἷς καὶ μηκάδας αἶγας,

330. *μεγάλ'*] See note below. 331. *πεπαλάσθαι*] So Aristarchus (see Schol. H. M.) and Herodian (cp. Il. 7. 171 *πεπάλασθε*), and most modern editors. Düntzer retains *πεπαλάχθαι* with MSS. See note. 333. *ἐν ὀφθαλμῷ*] ἐπ' ὀφθαλμῷ Ἀρίσταρχος Schol. M.

330. *κατὰ σπείους*, 'adown the cave,' that is, from the mouth to the inmost part, so in Od. 12. 93 we have *κατὰ σπείους δέδυκεν*. See note on Od. 2. 337.

If *μεγάλ'* [α] be the right meaning it must be taken adverbially with *κέχυτο*; but it seems an unnecessary addition to *ἥλιθα πολλή*. An easy change would be to write *κατὰ σπείους μεγάλου κέχυτ'*, or, with Ahrens, *κατὰ σπείος κέχυτο μέγα*. *μεγάλα* is used twenty-seven times adverbially in Homer, and is almost invariably joined with verbs expressing sound, as *ιάχειν*, *κτυπεῖν*, *βρέμειν*, *στενάχειν*, *εὔχεσθαι*, *ἀπύειν*, or *κλάζειν*. There are only two exceptions to this usage, *μεγάλ' ἀσπίδας ἐστυφέλιξαν* Il. 16. 774; and *κραδίῃ μεγάλα στέρνοισι πατάσσει* Il. 13. 282, where the tumultuous thumping of the heart contains a notion of sound no less than of movement. Such a consistent usage makes the employment of *μεγάλα* here very suspicious.

331. *πεπαλάσθαι*. Cp. Schol. on Il. 7. 171 οὕτως Ἀρίσταρχος καὶ Ἡρωδιανὸς διὰ τοῦ σ . . οὐ διὰ τοῦ χ. Similarly Schol. H. here and Eustath. 1631. 14. If the reading be right, it must be referred to *παλάσσομαι* or some such form of *πάλλομαι*, or if it be still taken from *παλάσσω* we must notice the peculiarity

in following a τ rather than a κ for the characteristic letter of the verb; cp. *πεπάσμην* (Il. 24. 642) from *πατέομαι*. Ahrens regards *πεπαλάσθαι* as a reduplic. aor. from *πάλλομαι* with the substitution of α for ε. Transl. 'I bade them cast lots among themselves.' *πάλλειν* is used properly of the ψῆφοι shaken in the helmet; here it is transferred *per metonymiam* to those who shake the pebbles. Cp. Soph. El. 709 *στάντες δ' ἴν' αὐτοὺς οἱ τεταγμένοι βραβῆς | κλήρους [κλήροισ] ἔπηλαν*.

332. *ἐμοὶ σὺν*. For instances of *σὺν* following its case see Od. 13. 303; 14. 296; 15. 410.

334. *τοὺς ἄν κε*. For this combination see on Od. 5. 361. In this passage *ἄν* is taken up, as it were, by the pronoun, leaving *κε* to qualify the verb.

καί adds an emphasis to *ἤθελον* = those whom I should have *liked* to choose, even if there had been no decision by lot.

335. *ἐλέγμην* (al. *ἐλέχθην*), 'I counted myself in.' Cp. *λέκτο δ' ἀριθμόν* Od. 4. 451.

338. *ἐντοθεν*. Rumpf's conjecture for *ἐκτοθεν*. See on sup. 239.

339. *τι οἰσάμενος*, 'having some foreboding,' or 'suspicion.'

πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστῃ.
 αὐτὰρ ἐπεὶ δὴ σπεύσει πονησάμενος τὰ ἃ ἔργα,
 σὺν δ' ὃ γε δὴ αὐτε δύω μάρψας ὠπλίσσατο δόρπον.
 καὶ τότε ἐγὼ Κύκλωπα προσηύδων ἄγχι παραστάς, 345
 κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἴνοιο.

‘Κύκλωψ, τῇ, πῖε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα,
 ὄφρ' εἰδῆς οἶόν τι ποτὸν τόδε νηῦς ἐκεκεύθει
 ἡμετέρῃ· σοὶ δ' αὖ λαιβὴν φέρον, εἴ μ' ἐλεήσας
 οἴκαδε πέμψειας· σὺ δὲ μαίνειαι οὐκέτ' ἀνεκτῶς. 350
 σχέτλιε, πῶς κέν τίς σε καὶ ὕστερον ἄλλος ἵκοιτο
 ἀνθρώπων πολέων; ἐπεὶ οὐ κατὰ μοῖραν ἔρεξας.’

‘Ὦς ἐφάμην, ὃ δὲ δέκτο καὶ ἔκπιεν· ἦσατο δ' αἰνῶς
 ἡδὺ ποτὸν πίνων, καί μ' ᾗτεε δεύτερον αὐτίς·

‘Δός μοι ἔτι πρόφρων, καί μοι τεδὸν οὔνομα εἶπέ 355
 αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρης.
 καὶ γὰρ Κυκλώπεσσι φέρει ζείδωρος ἄρουρα

344. δόρπον] So Schol. H. Al. δείπνον.

346. κισσύβιον. In Eur. Cycl. 383 we have σκύφος κισσοῦ, and in Od. 14. 78 κισσύβιον is used for a milking-pail. In Theocr. 1. 27 it stands for a drinking-cup, and is called σκύφος, ib. 143; but the description Theocr. gives of the wreath of ivy carven round its lip seems to suggest the meaning of ‘decorated with ivy,’ rather ‘than made of ivy wood.’ Fritzsche, on Theocr. 1, states that κισσοῦβι is a common name for a milking-pail at the present day in the Ionian islands: and he quotes from Ampelius, 8. 13 ‘Sami in templo Iunonis est *scyphus factus ex hedera*.’ On the whole we may suppose that ivy-wood was originally the material that gave its name to κισσύβιον, but that afterwards κισσύβιον was used generally for a wooden cup or bowl.

349. σοὶ . . λαιβὴν. Eustath. describes the expression as *κολακευτικόν*, εἴ γε οὐχ ὡς ξείνῳ δῶρον ἀλλ' ὡς θεῷ λαιβὴν φησι τὸν οἶνον προσφέρειν. Others explain it to refer to the hope of receiving hospitality, as though Odysseus would say, ‘I brought the wine that I might use it to pour a libation with, when I

should be entertained at thy hospitable board.’ But the commencement of the sentence with the emphatic σοὶ is decisive in favour of the former interpretation. The grosser the flattery the deeper the irony: but, doubtless, it was not too strong for a savage who had described himself as superior to the *μάκαρες θεοί*.

εἴ μ' ἐλεήσας . . πέμψειας, ‘in the hope that thou mightest pity me and send me home.’ For such a use of εἴ see on sup. 229.

352. ἀνθρώπων πολέων, ‘of the multitudes of men.’ The force in πολέων is, that the more numerous men are, the greater chance there is of a visitor to the Cyclops: but how many soever there may be, such an inhospitable reception of Odysseus will keep all others at a distance.

353. ἦσατο, from ἦδεσθαι. The aorist commonly in use is ἦσθην. The use of αἰνῶς is not confined to expressions of horror; but it is used with such verbs as φιλεῖν, εὐκέναι, τέρπεσθαι.

357. καὶ γάρ. The καί emphasises Κυκλώπεσσι. ‘They know what good

οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει·
ἀλλὰ τόδ' ἀμβροσίης καὶ νέκταρός ἐστιν ἀπορρώξ'.

Ἦς φάτ'· ἀτάρ οἱ αὖτις ἐγὼ πόρον αἶθοπα οἶνον· 360
τρὶς μὲν ἔδωκα φέρων, τρὶς δ' ἔκπιεν ἀφραδίησιν.
αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἤλυθεν οἶνος,
καὶ τότε δὴ μιν ἔπεσσι προσηύδων μελιχίοισι·

ἘΚύκλωψ, εἰρωτᾶς μ' ὄνομα κλυτόν; αὐτὰρ ἐγὼ τοι 365
ἔξερέω· σὺ δέ μοι δὸς ξείνιον, ὥς περ ὑπέστης.
Οὔτις ἐμοί γ' ὄνομα· Οὔτιν δέ με κικλήσκουσι
μήτηρ ἠδὲ πατήρ ἠδ' ἄλλοι πάντες ἐταῖροι·

Ἦς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμείβετο νηλεί θυμῷ·
ἘΟὔτιν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἐτάροισι,
τοὺς δ' ἄλλους πρόσθεν· τὸ δέ τοι ξεινήιον ἔσται· 370

Ἦ καὶ ἀνακλινθεὶς πέσεν ὑπτιος, αὐτὰρ ἔπειτα
κεῖτ' ἀποδοχμώσας παχὺν αὐχένα, καδ δέ μιν ὕπνος
ἦρει πανδαμάτωρ· φάρυγος δ' ἐξέσσυτο οἶνος
ψωμοί τ' ἀνδρόμεοι· ὁ δ' ἐρεύγετο οἶνοβαρείων.

360. Ἦς φάτ'· ἀτάρ οἱ] So most modern edd. The common reading was ὥς ἔφατ'· αὐτὰρ οἱ αὖτις, for which might be substituted αὐτὰρ ἐγὼν αὖτις (as Bekk.). The change is made because οἱ generally has the initial digamma; but it makes a new difficulty, because οἱ is not usually treated as a long syllable in thesis. 366. ὄνομα] The caesura may be supposed to make a syllable of doubtful quantity allowable here, and the pause in the sense would tell the same way. A few MSS. read ὄνομ' ἔστ'.

wine is, but this is something quite out of the way.

359. For the use of τόδε after οἶνος see note on Od. 12. 75.

ἀπορρώξ. Properly a part broken off from another, used in Homer of a stream which is a 'branch' of the Styx, Il. 2. 755; Od. 10. 514. The adjective ἀπορρώγες, 'abrupt,' is found as an epithet of ἀκταί in Od. 13. 98.

362. Join περὶ . . ἤλυθεν, and take Κύκλωπα as the direct object of the compound verb, and φρένας as the epexegetical accusative of nearer definition. Cp. Il. 10. 139 τὸν δ' αἶψα περὶ φρένας ἤλυθ' ἰωή. Euripides uses a similar expression (Alc. 758) ἕως ἐθέρμην' αὐτὸν ἀμφιβᾶσα φλόξ | οἶνου.

366. ὄνομα. The hiatus and lengthening of the final syllable depend

mainly on the pause in the sense. But cp. inf. 392; Il. 5. 576; 8. 556. The form Οὔτιν is intentionally made different from the ordinary accusative from οὔτις, because it is used as a proper name.

369. πύματον . . μετὰ οἷς ἐτάροισι. This is not equivalent to 'last, after his companions,' but rather 'last, in the list of his companions,' the regular use of μετὰ with dative.

372. ἀποδοχμώσας, 'drooping.' His head droops over towards one shoulder. Schol. πλαγιώσας. Cp. Virg. Aen. 3. 631 'Cervicem inflexam posuit, iacuitque per antrum | immensus, sanie eructans ac frusta cruento | per somnum commixta mero.'

374. ὁ δ' ἐρεύγετο. A paratactic clause, giving the reason for this voiding

καὶ τότε ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἤλασα πολλῆς, 375
 εἴως θερμαίνοντο· ἔπεσσί τε πάντα ἐταίρους
 θάρσυνον, μή τίς μοι ὑποδδείσας ἀναδύη.
 ἀλλ' ὅτε δὴ τάχ' ὁ μοχλὸς ἐλάινος ἐν πυρὶ μέλλεν
 ἄψεσθαι, χλωρός περ ἐὼν, διεφαίνεται δ' αἰνῶς,
 καὶ τότε ἐγὼν ἄσσον φέρον ἐκ πυρὸς, ἀμφὶ δ' ἐταῖροι 380
 ἴσταντ'. αὐτὰρ θάρσος ἐνέπνευσεν μέγα δαίμων,
 οἱ μὲν μοχλὸν ἐλόντες ἐλάινον, ὃξὺν ἐπ' ἄκρω,
 ὀφθαλμῷ ἐνέρεισαν· ἐγὼ δ' ἐφύπερθεν ἀερθεῖς
 δίνεον, ὥς ὅτε τις τρυπῷ δόρυ νήιον ἀνὴρ
 τρυπάνῳ, οἱ δέ τ' ἔνερθεν ὑποσσείουσιν ἱμάντι 385

377. ἀναδύη] Others erroneously ἀναδύη, or ἀναδυή. 383. ἀερθεῖς] ἐρεισθεῖς
 Ἀρίσταρχος. Schol. M. 384. τρυπῷ] See note below.

of ἀνδρόμεα κρέα. In Eur. Cycl. 591
 Odysseus says, τῷ δ' ὕπνῳ παρειμένος |
 τάχ' ἐξ ἀναιδοῦς φάρυγος ὠθήσει κρέα.

375. ὑπὸ σποδοῦ ἤλασα, 'I drave it
 under the ashes.' For this use of ὑπό
 with genitive compare ἐτέθαπτο ὑπὸ
 χθονός Od. II. 52, ὑπ' ἀνθρεῶνος τέτατο
 ὀχεύς Il. 3. 372. Cp. Od. 5. 346, 373.

377. ἀναδύη. Editions previous to
 Bekk. generally concurred in writing
 ἀναδύη. But ἀναδύη is for ἀναδυή as
 δύη in Od. 18. 348; 20. 286: similarly
 we have ἐκδύμεν in Il. 16. 99 for the
 optative.

379. ἄψεσθαι, 'to catch.' The middle
 voice gives a sort of animation to the
 expression, the passive is elsewhere
 found, as ἄφθη τὸ λήιον Hdt. I. 19,
 ἄφθεις ὁ νηὸς κατεκαύθη Thuc. 4. 100.
 Here however the stake was not con-
 sumed, but only glowed with red heat;
 so we have διαφανής and διάπυρος to
 express 'red-hot.'

383. The common reading ἀερθεῖς
 merely reproduces the same notion that
 is already in ἐφύπερθεν, that he stands
 above it as a shipwright stands on
 a balk of timber and uses the drill
 to make a hole in the wood at his feet.
 But the reading of two important MSS.
 is ἐρεισθεῖς, which is said to have been
 preferred by Aristarchus. This would
 signify 'throwing my weight upon it,'
 as a man presses with his body upon
 the stock of a drill as it turns round.
 Transl. 'just as when a man bores ship-

timber with a borer, while his mates at
 the lower end keep it spinning with a
 strap which they hold at either end;
 and the drill runs continuously.' The
 ἱμάς here serves the same purpose as
 the string of the 'bow,' used in working
 an ordinary drill. The strap made one
 turn round the shaft or barrel of the
 borer, so that by pulling at each end of
 it alternately the borer was made to re-
 volve a turn or two, first in one direc-
 tion and then in another. We are not,
 of course, to suppose that there was
 any such apparatus attached to this
 μοχλός, the particulars belonging to
 the simile of the τρύπανον only. What
 Odysseus means to say is, that the work
 they were engaged in, and their various
 attitudes, resembled those of a ship-
 carpenter and his men using the drill.
 Euripides copies it exactly, Cycl. 460
 ναυπηγίαν δ' ὥς εἴ τις ἀρμόζων ἀνὴρ |
 διπλοῖν χαλινοῖν τρύπανον κωπηλατεῖ. It
 is usual to describe τρυπῷ as a form of
 the optative, viz. contracted from τρυ-
 πάοι (τρυπάω). It must however be re-
 marked that ὥς ὅτε is nowhere else
 used in a simile with the optative;
 which mood is always introduced under
 such circumstances by ὥς εἴ. Either
 then we must treat τρυπῷ as a peculiar
 usage, or else accept the reading of
 Draco (de Metr. 86. 26), τρυπᾷ. Ameis
 proposes the participle τρυπῶν, and
 supplies, from the foregoing words,
 ἐρεισθεῖς δινεῖ to complete the sentence.

ἀψάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἐμμενὲς αἰεὶ·
 ὥς τοῦ ἐν ὀφθαλμῷ πυριήκεα μοχλὸν ἐλόντες
 δινέομεν, τὸν δ' αἶμα περίρρεε θερμὸν ἑόντα.
 πάντα δέ οἱ βλέφαρ' ἀμφὶ καὶ ὀφρύας εὖσεν αὐτμῇ
 γλήνης καιομένης· σφαραγεῦντο δέ οἱ πυρὶ ρίζαι. 390
 ὥς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἢ σκέπαρνον
 εἴν ὕδατι ψυχρῷ βάπτῃ μεγάλα ἰάχοντα
 φαρμάσσω· τὸ γὰρ αὖτε σιδήρου γε κράτος ἐστίν·
 ὥς τοῦ σίξ' ὀφθαλμὸς ἐλαϊνέω περὶ μοχλῷ.
 σμερδαλέον δὲ μέγ' ὥμωξεν, περὶ δ' ἴαχε πέτρη, 395
 ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ'. αὐτὰρ ὁ μοχλὸν
 ἐξέρυσ' ὀφθαλμοῖο πεφυρμένον αἵματι πολλῷ.
 τὸν μὲν ἔπειτ' ἔρριψεν ἀπὸ ἑο χερσὶν ἀλύων,

387. ἐλόντες] τὸ δὲ ἐλόντες Ἀρίσταρχος ἀντὶ τοῦ ἔχοντες Schol. H. ἐλόντες, ἢ ἔχοντες κατὰ Ἀρίσταρχον Eustath. 1635. 'Videtur Aristarchus non legisse ἔχοντες, sed ἐλόντες per ἔχοντες interpretatus esse' Dind. 388. ἑόντα] Voss, on h. Hom. Cer. 110, reads ἰόντα, which Nitzsch and Bekk. follow, but see note below. 393. σιδήρου γε] A few MSS. read σιδήρου τε. 398. ἀλύων] ἀλύειν Ἀττικώτερον δασύνειν . . . προσγράφουσι δὲ τινὲς τῶν παλαιῶν τὸ ἰῶτα ἐν τῷ ἀλυίειν Eustath.

387. ἐλόντες goes directly with δινέομεν, 'clavum arreptum torquebamus.'

388. The reading ἰόντα, which would make θερμὸν agree with αἶμα, though accepted by Nitzsch and Bekk., is merely a conjecture. Nitzsch indeed compares Il. 3. 61, where εἰσιν is used of an axe: but εἰσιν διὰ δουρός, 'makes its way through a plank,' gives no analogy to the use of ἰόντα, absolutely, to signify rotatory motion; though νηὸς ἰούσης might be quoted as an instance of ἰέναι used of motion in general. Nitzsch characterises θερμὸν ἑόντα as meaningless (*nichtig*); but, surely, it is quite the reverse; for the especial thought is the intense heat of the end of the stake, which was so hot as actually to hiss, when plunged in the blood and juices of the eyeball.

389. ἀμφὶ is to be taken adverbially with εὖσεν, 'round about,' as in Od. 3. 429 ἔδρας τε ξύλα τ' ἀμφὶ καὶ ἀγλαὸν οἰσέμεν ὕδωρ. εὖω and Lat. 'uro' both belong to Skt. root *ush*.

392. ἰάχοντα agrees in gender with πέλεκυν only, ἢ σκέπαρνον being

thrown in, as it were, parenthetically. μεγάλα lengthens its final syllable in arsis before φιάχοντα, but, inf. 395, we have περὶ δ' ἴαχε, where the initial *F* is dropped. The usage seems to be that where the participle is used, it almost invariably has the *F* as in Od. 4. 454; 10. 323; 22. 81; Il. 11. 463 (though in Il. 21. 341 we find ἐγὼν ἰάχουσα), and in the finite sense where *ī* is lengthened by the augment, the *F* is dropped, as μέγα δ' ἴαχε Il. 23. 216, ὅτε τ' ἴαχε Il. 18. 219, μέγ' ἴαχον Il. 2. 333, μεγάλ' ἴαχε Od. 2. 428.

393. τὸ γὰρ, sc. φαρμάσσειν. Here, the hot bar answers to the iron, and the water to the eye. With βάπτειν compare βαφή σίδηρος ὥς Soph. Aj. 651. The word βαφή was afterwards used in the sense of 'temper;' as βαφήν ἀφιάσιν ὥσπερ ὁ σίδηρος εἰρήνην ἄγοντες Aristot. Pol. 4 (7). 14. The emphatic antithesis suggested by τὸ γὰρ αὖτε σιδήρου γε κράτος ἐστίν seems to imply that while iron is vastly strengthened by such 'tempering,' the Cyclops' eye was destroyed by the corresponding process.

398. Join χερσὶν ἀλύων, to describe

αὐτὰρ ὁ Κύκλωπας μεγάλ' ἤπνευ, οἳ ρά μιν ἀμφὶς
ῥέκεον ἐν σπήεσσι δι' ἄκριας ἠνεμοέσσας. 400

οἳ δὲ βοῆς αἰόντες ἐφοίτων ἄλλοθεν ἄλλος,
ἰστάμενοι δ' εἶροντο περὶ σπέος ὅττι ἐ κήδοι·

‘ Τίπτε τόσον, Πολύφημ', ἀρημένος ὦδ' ἐβόησας
νύκτα δι' ἀμβροσίην, καὶ ἀύπνους ἄμμε τίθησθα;
ἦ μή τίς σευ μῆλα βροτῶν ἀέκοντος ἐλαύνει;
ἦ μή τίς σ' αὐτὸν κτείνει δόλῳ ἢ βίηφιν;’ 405

Τοὺς δ' αὖτ' ἐξ ἄντρου προσέφη κρατερὸς Πολύφημος·
‘ ὦ φίλοι, Οὐτίς με κτείνει δόλῳ, οὐδὲ βίηφιν.’

Οἳ δ' ἀπαμειβόμενοι ἔπεα πτερόεντ' ἀγόρευον·
‘ εἰ μὲν δὴ μή τίς σε βιάζεται οἶον ἔοντα,
νοῦσόν γ' οὐ πως ἔστι Διὸς μεγάλου ἀλέασθαι,
ἀλλὰ σύ γ' εὖχεο πατρὶ Ποσειδάωνι ἄνακτι.’ 410

‘Ὡς ἄρ' ἔφαν ἀπιόντες, ἐμὸν δ' ἐγέλασσε φίλον κῆρ,
ὥς ὄνομ' ἐξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων.
Κύκλωψ δὲ στενάχων τε καὶ ὠδίνων ὀδύνησι,
χερσὶ ψηλαφῶν, ἀπὸ μὲν λίθον εἶλε θυράων, 415

404. ἀμβροσίην] γρ. ὀρφναίην Schol. H. 406. κτείνει] So Bekk. with H. and other MSS. Earlier editions and Dind. read κτείνῃ.

the wild movements of his hands in his agony. Elsewhere ἀλύνειν has ὕ, so that some of the grammarians proposed to read here ἀλύνων.

402. ἰστάμενοι. ‘And taking their stand round the cave they asked what ailed him, “What is this great hurt of thine, Polyphemus, that thou hast thus cried out?”’ τίπτε τόσον is thus best joined with ἀρημένος, and ὦδε with ἐβόησας.

408. οὐδὲ βίηφιν. The ambiguity in the word Οὐτίς involves a similar ambiguity in οὐδέ. The Cyclopes understand the words to mean, ‘neither by craft *nor* by violence;’ but Polyphemus intended to signify, ‘he is slaying me by craft, *and not* by violence.’ The ambiguity might be rendered thus, ‘It is *no man’s* craft, no violence that is murdering me.’ The Cyclopes regard Οὐτίς as equivalent to οὐ τίς, as may be seen by their quoting

it in the form μή τίς in v. 410. It is difficult not to suppose that a pun is intended between μή τίς σε βιάζεται and μῆτις ἀμύμων, for the Cyclops has been over-reached by the μῆτις of the οὔτις or Οὐτίς.

410. οἶον ἔοντα, that is, ‘defenceless in having no neighbours to help you.’

411. νοῦσον ἀλέασθαι. See on Od. 5. 395 for the views of the ancients about diseases; and for the general sentiment cp. Od. 16. 447 θεόθεν δ' οὐκ ἔστ' ἀλέασθαι. The genitive, Διός, expressing the source, is like ἀνέμων κύμα Od. 13. 99. Their meaning probably was that they thought he had gone hopelessly mad.

415. ὠδίνων ὀδύνησι, ‘in agonies of anguish.’ Here the παρήχησις is, of course, intentional.

416. ψηλαφάω, according to Döderl. from an adjectival form ψηλός (from

αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο χεῖρε πετάσσας,
 εἴ τινά που μετ' ὅεσσι λάβοι στείχοντα θύραζε·
 οὕτω γάρ πού μ' ἤλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.
 αὐτὰρ ἐγὼ βούλευον, ὅπως ὅχ' ἄριστα γένοιτο, 420
 εἴ τιν' ἐταίροισιν θανάτου λύσιν ἢ δ' ἐμοὶ αὐτῷ
 εὐροίμην· πάντας δὲ δόλους καὶ μῆτιν ὕφαινον,
 ὥς τε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦεν.
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.
 ἄρσενες οἷες ἦσαν ἐντρεφέες, δασύμαλλοι, 425
 καλοὶ τε μεγάλοι τε, ἰοδνεφές εἶρος ἔχοντες·
 τοὺς ἀκέων συνέεργον ἐνστρεφέεσσι λύγοισι,
 τῆς ἔπι Κύκλωψ εὐδε πέλωρ, ἀθεμίστια εἰδὼς,
 σύντρεϊς αἰνύμενος· ὁ μὲν ἐν μέσῳ ἄνδρα φέρεσκε,

425. οἷες] Ἀρίσταρχος οἷες Schol. B. H. Q. Ameis adopts this reading, which comes through the vocalization of the digamma in ὄφεις. 427. ἀκέων] Cod. Vrat. ἀέκων. 429. σύντρεϊς] La Roche writes, with five MSS, σὺν τρεῖς. Cp. Schol. H. δυνατὸν δὲ καὶ δύο μέρη λόγου λέγειν σὺν καὶ τρεῖς, καὶ ἐν μέρος λόγου σύντρεϊς, ὡς σύνεξ· τούτοις δὲ μόνοις τοῖς δύο ἀριθμοῖς ὑπῆρξε τὸ συντίθεσθαι μετὰ τῆς σὺν προθέσεως.

ψάω) and ἀφή (ἄπτω). Curt. connects it with ψάλλω, root ψαλ, comparing Lat. *palpare*.

417. χεῖρε πετάσσας. Cp. Eur. Cycl. 668 ἐν πύλαισι γὰρ | σταθεῖς φάραγγος τάσδ' ἐναρμόσω χέρας.

419. Join οὕτω νήπιον, and take ἤλπετο with ἐνὶ φρεσὶ as ἔλπετο.. κατὰ θυμὸν Il. 10. 355.

420. ὅπως.. γένοιτο, 'How all might be for the very best.' For the neuter plural ἄριστα used as an abstract noun cp. οὐδέ ποτ' ἴσα | ἔσσεται Od. 2. 203, οὐκέτι φυκτὰ πέλοντο 8. 299.

423. ὥς τε περὶ ψυχῆς = 'utpote de vita;' as we say, 'in a matter of life and death.' Cp. Il. 22. 161.

426. ἰοδνεφές. Eustath. rightly interprets this by μέλαν. Ernesti endeavours to twist the word so as to mean 'white,' but quite unnecessarily; for while we have as epithets of sheep, λευκός Il. 3. 103, ἀργυφός Od. 10. 85, and ἀργεννός Il. 6. 424; we have also μέλας in Od. 10. 527; and παμμέλας ib. 525.

427. λύγοισι. This word properly

denotes the pliant twigs of the agnus castus (*Vitex agnus* L.). Dioscorides, 1. 136, thus describes it: ἄγνος ἢ λύγος θάμνός ἐστι δεινδρώδης παρὰ ποταμοῖς τραχέσι τε τόποις καὶ χαράδραις φνόμενος, ῥάβδους ἔχων δυσθραύστους μακράς· φύλλα δὲ ὥσπερ ἐλαίας, ἀπαλώτερα δέ· τὸ δ' ἄνθος ἢ μὲν τις λευκὸν σὺν ὑποπορφυρίζοντι, ἢ δὲ πορφυροῦν φέρει. The profusion of scented flowers of the ἄγνος is noticed in the opening scene of Plato's *Phaedrus*. With λύγοι Achilles binds two prisoners, Il. 11. 105; and with the same Odysseus ties together the legs of the great stag which he had shot, Od. 10. 166. The same sort of 'green withes' were used to bind Samson (Judges 16. 7). The stem *lyg*, Lat. *lig-are*, appears in the Skt. *ling*. The tree is still called *λυγεία* in Greece.

429. σύντρεϊς may be so written on the analogy of *ξυνεείκοσι* Od. 14. 98, or *σύνδυο* h. Hom. Ven. 74. If we adopt, with some good MSS, σὺν τρεῖς αἰνύμενος we must treat it as a tmesis, and may compare *συναίνυντο* Il. 21. 502. φέρεσκε. The iterative tense is used,

τὼ δ' ἐτέρω ἐκάτερθεν ἵτην σῶοντες ἐταίρους. 430
 τρεῖς δὲ ἕκαστον φῶτ' οἷες φέρον· αὐτὰρ ἐγὼ γε,
 ἄρνεϊδς γὰρ ἔην, μήλων ὅχ' ἄριστος ἀπάντων,
 τοῦ κατὰ νῶτα λαβὼν, λασίην ὑπὸ γαστέρ' ἐλυσθεὶς
 κείμην· αὐτὰρ χερσὶν ἁώτου θεσπεσίῳ
 νωλεμέως στρεφθεὶς ἐχόμεν τετληότι θυμῷ. 435
 ὥς τότε μὲν στενάχοντες ἐμείναμεν Ἥῳ δῖαν.
 Ἥμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότ' ἐπειτα νομόνδ' ἐξέσσυτο ἄρσενά μῆλα,
 θήλειαι δ' ἐμέμηκον ἀνήμελκτοι περὶ σηκούς·
 οὔθ' αὖτ' ἀσφαραγεῦντο. ἄναξ δ' ὀδύνησι κακῇσι 440
 τειρόμενος πάντων οἴων ἐπεμαίετο νῶτα
 ὀρθῶν ἐσταότων· τὸ δὲ νήπιος οὐκ ἐνόησεν,
 ὥς οἱ ὑπ' εἰροπόκων οἴων στέρνοισι δέδεντο.
 ὕστατος ἄρνεϊδς μῆλων ἔστειχε θύραζε,

433. ἐλυσθεὶς] Al. ἐλιχθεὶς. Vind. 56 ἱρεισθεὶς. 443. ὥς οἱ] August. and Ven. 613 ὡς οἷ, which Nitsch prefers. But see note.

because there were several successive groups of three.

433. Join κατὰ with λαβὼν. 'Having grasped his back, I lay curled up under his shaggy belly.' The Schol. interprets ἐλυσθεὶς by συστραφεὶς. We find in Il. 23. 393 ῥυμὸς δ' ἐπὶ γαῖαν ἐλύσθη, where Schol. B. interprets by συνερεύη. In Il. 24. 510 προπάροιθε ποδῶν Ἀχιλλῆος ἐλυσθεὶς is rendered by the same Schol. συνελυσθεὶς ἢ κυλισθεὶς. It must be noticed that κείμην is an unusual word to express 'suspension.' But, after all, the posture is rightly described by κεῖσθαι, as Odysseus is outstretched back downwards. Nor is the impossibility of holding on all night to the sheep's wool to be considered for an instant. It is only the same scene that appears in the 'Romans de Dolopathos' (see Appendix 3), where the robber holds on to the hen-perch for a day and a night while the blinded giant is laying about him with his club. Otherwise we should have to accept the tame interpretation, that Odysseus lay nestling at the ram's side, while the creature slept—his hands interlaced in the fleece—and that when the ram rose to go out, he lifted Odysseus with him.

434. χερσὶν is emphatic, because the *men* were tied by withes, but there is no one to tie Odysseus, so that his *hands* are all that he has wherewith to support himself.

435. It is better to join νωλεμέως with ἐχόμεν, as in Od. 12. 437, and, similarly, Od. 20. 24. νωλεμέως is a word of unknown etymology. But however the meaning may come, there seems no doubt that the general sense is 'firmly' or 'constantly.'

στρεφθεὶς is generally rendered 'twisted in,' i.e. with hands interlaced with the wool. But no analogy is found to support this use of στρεφθεὶς, which commonly means 'turning round' or 'back;' cp. Il. 5. 575; 15. 645; 16. 598. Düntzer would interpret it here 'turned round,' meaning that the head of Odysseus peered out at one side. But it is more likely that it means only 'turned round,' i.e. hanging downwards; just as in Od. 12. 432 foll. Odysseus clings to the fig-tree, and holds on ὡς νυκτερίς. Translate, 'And, turning myself over, I firmly gripped his thick wool with my hands.'

443. ὥς οἱ. For this some write ὡς

λάχνῳ στεινόμενος καὶ ἐμοὶ πυκινὰ φρονέοντι. 445
 τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος·
 ‘Κριὲ πέπον, τί μοι ὦδε διὰ σπέος ἔσσυο μήλων
 ὕστατος; οὐ τι πάρος γε λελειμμένος ἔρχεται οἴῳν,
 ἀλλὰ πολὺ πρῶτος νέμεαι τέρεν' ἄνθεα ποίης
 μακρὰ βιβὰς, πρῶτος δὲ ρόας ποταμῶν ἀφικάνεις, 450
 πρῶτος δὲ σταθμόνδε λιλαίειαι ἀπονέεσθαι
 ἐσπέριος· νῦν αὖτε πανύστατος. ἦ σύ γ' ἄνακτος
 ὀφθαλμὸν ποθέεις, τὸν ἀνὴρ κακὸς ἐξαλάωσε
 σὺν λυγροῖς ἐτάροισι, δαμασσάμενος φρένας οἴῳν,
 Οὔτις, ὃν οὐ πῶ φημι πεφυγμένον εἶναι ὄλεθρον. 455
 εἰ δὴ ὁμοφρονέοις ποτιφωνήεις τε γένοιο

445. λάχνῳ] Most MSS. λαχμῶ. Cp. Schol. M. λαχμὸν λέγει νῦν τὴν ἐκ τῆς
 λάχνης λασιότητα. οἱ δὲ παλαιοὶ φασὶ κάλλιον ἐνταῦθα λάχνῳ κατὰ Ἡρωδιανόν.
 455. ὄλεθρον] Two MSS. give ὀλέθρον, which Eustath. prefers. See note on Od. i.
 18 γρ. ἔμμεν ὄλεθρον Schol. H. P. 456. ποτιφωνήεις] Three MSS. give ποτὶ

οἴ, which Nitzsch approves. But οἱ is not the nominative plural, referring to the comrades of Odysseus, but a dative referring to the Cyclops. It is a true *dativus ethicus*, and is nearly equivalent in force to ‘all unbeknown to him.’ The enclitic, in this reading, throws back its accent on ὦς. See note on sup. 42 μή τίς μοι ἀτεμβόμενος κίοι ἴσης.

445. λάχνῳ στεινόμενος, ‘cumbered by his wool and me,’ that is, ‘by me sticking to his wool,’ for the weight of the wool itself does not properly enter into the description. Thus we may take λάχνῳ καὶ ἐμοὶ as a species of *hendiadys*; cp. Od. 19. 396 κλεπτοσύνη θ' ὄρκῳ τε. But the particular combination is no doubt chosen to give a comic touch to the whole. The unexpected addition of ἐμοὶ after λάχνῳ would be described in later Greek as a true *σκῶμμα παρὰ προσδοκίαν*.

447. Κριὲ πέπον. The word used for ‘ram’ in the Iliad is κτίλος, κριός is probably connected with κέρας. Eustath. remarks that we are reminded by this scene of Hector (Il. 8. 185), Achilles (Il. 19. 400), and Antilochus (Il. 23. 402) talking with their horses. Cicero (Tusc. Disp. 5. 115) fails to understand this natural craving on the part of the Cyclops for sympathy in his distress

even from an animal, and notes how ‘Polyphemum Homerus cum immanem ferumque finxisset, cum ariete etiam colloquentem facit, eiusque laudare fortunas, quod qua vellet ingredi posset, et quae vellet attingere. Recte hic quidem. Nihilo enim erat ipse Cyclops quam aries ille prudentior.’ But Cicero’s entire description of the scene is so unlike the Homeric picture, that we must either suppose that he had forgotten the original, or that he was confusing the story in Homer with the later account, perhaps, of some tragedian.

448. λελειμμένος .. οἴῳν, ‘distanced by the sheep.’ Compare τόσσον δὴ Μενέλαος ἀμύμονος Ἀντιλόχοιο | λείπετο Il. 23. 523. So too, κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι Aesch. P. V. 857.

With the use of the present tense ἔρχεται after πάρος cp. πάρος πῶλεαι Od. 4. 811, and 5. 88.

450. μακρὰ βιβὰς. This graphically describes the proud bearing generally noticeable in the animal that is the leader of a herd or flock.

451. ἀπονέεσθαι. For the lengthening of the initial *ā* see note on Od. 12. 422.

455. πεφυγμένον εἶναι ὄλεθρον. See note on Od. 1. 20.

456. εἰ δὴ ὁμοφρονέοις, ‘couldst thou feel as I do, and get the gift of

εἰπεῖν ὅππῃ κείνος ἐμὸν μένος ἤλασκάζει·
 τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλη
 θεινομένου ραίοιτο πρὸς οὔδει, καὶ δέ κ' ἐμὸν κῆρ
 λωφήσειε κακῶν, τά μοι οὔτιδανὸς πόρεν Οὔτις.' 460

Ἦς εἰπὼν τὸν κριδὸν ἀπὸ ἑο πέμπε θύραζε.
 ἐλθόντες δ' ἡβαιδὸν ἀπὸ σπείους τε καὶ αὐλῆς
 πρῶτος ὑπ' ἄρνειοῦ λύομην, ὑπέλυσα δ' ἐταίρους.
 καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πίονα δημῷ,
 πολλὰ περιτροπέοντες ἐλαύνομεν, ὅφρ' ἐπὶ νῆα 465
 ἰκόμεθ'. ἀσπάσιοι δὲ φίλοις ἐτάροισι φάνημεν,
 οἷ φύγομεν θάνατον· τοὺς δὲ στενάχοντο γοῶντες.

φωνήεις, which Ahrens adopts. Göbel, de epith. in -eis desin., writes ποτέ, φωνήεις, an unusual rhythm. 457. ἤλασκάζει] ἡλυσκάζει Cod. Vrat., 464. πίονα] Al. πίοι. 465. περιτροπέοντες] περιτροπύοντες Hesych.

speech, so as to tell me where that man is skulking from my wrath, then should his brain, as he was smitten, be dashed all abroad on the ground, and my heart should be eased from the trouble which good-for-nothing No-man gave me.' There is a grim sort of reference in πόρεν to the word that was used, sup. 360, of Odysseus *handing* the wine to the Cyclops.

ποτιφωνήεις is a word the composition of which suggests a difficulty; the general rule being that Homeric adjectives in -eis are derived from nouns substantive, as ὀμφαλό-εις, αὐδή-εις. There appears to be an exception to this general rule in ὀξυόεις, which seems to point to ὀξύς. But we may follow Bekker in referring ὀξυόεις to ὀξύα or ὀξύη, and so make it equivalent to ὀξύινος. But there is no synthetic compound of ποτί and φωνή from which ποτιφωνήεις can be formed; and a similar irregularity appears in the words βαθυδινήεις, from βαθύς and δίνη, or ἀμφιγυήεις, from ἀμφί and γυῖον. For other readings see crit. note.

457. ἤλασκάζει is used, in Il. 18. 281, in the intransitive sense of 'wandering.' Hermann would read ἡλυσκάζει for ἄλυσκάζει. But the two meanings meet in the notion of 'dodging.'

459. For θεινομένου after οἱ see on Od. 6. 157.

462. ἐλθόντες . . λύομην . . ὑπέλυσα. The plural ἐλθόντες seems to prepare

us for ἐλυόμεθα, instead of which two verbs are substituted as giving a more exact description. A similar use of a plural nominative subdivided into two singulars is found in Od. 12. 73; 18. 95; 24. 483; Il. 3. 211; 10. 224.

463. ὑπ' ἄρνειοῦ = 'from under the sheep.' Cp. ὑπ' ἀπήνης λύειν ἡμιόνους Od. 7. 5.

464. ταναύποδα, i. e. ταναφόποδα, the υ representing the digamma. So we find αῦως for ἀφώς (ἡώς), ἀνέρυσαν, καλαῦροψ, and, notably, ταλαύρινος = ταλα-ύρινο-ς, i. e. ταλά-φρινο-ς. See Curt. G. E. 496 foll.

δημός, 'fat,' is connected by Weber with δαίω, as if the sacrificial fat for burning; but against this meaning we have the fact that δημός is used for the fat of human beings as well as of animals.

465. περιτροπέοντες. On the analogy of περιτροπέων ἐνιαυτός we might construe this 'oft turning round,' viz. to see if the Cyclops were in pursuit. We should certainly rather expect to find a middle voice used, like ἐντροπαλίζεσθαι Il. 6. 496; so that it is preferable to render περιτροπέοντες here 'driving in,' sc. into a compact flock, for the purpose of taking them down to the ship. Cp. βοὺς περιταμνόμενον Od. 11. 402; 24. 112. Fäsi compares Apoll. Rhod. Arg. 2. 143 ἤδη δ' ἄσπετα μῆλα περιτροπάδην ἐτάμοντο | ἥρωες. We find περιτροπέων in the sense of 'deceiving' in h. Hom. Merc. 542.

ἀλλ' ἐγὼ οὐκ εἶων, ἀνὰ δ' ὀφρύσι νεῦον ἐκάστω,
 κλαίειν· ἀλλ' ἐκέλευσα θοῶς καλλίτριχα μῆλα
 πόλλ' ἐν νηὶ βαλόντας ἐπιπλεῖν ἄλμυρὸν ὕδωρ. 470
 οἱ δ' αἰψ' εἰσβαινον καὶ ἐπὶ κληῖσι καθίζον·
 ἐξῆς δ' ἐξόμενοι πολιὴν ἄλα τύπτον ἐρετμοῖς.
 ἀλλ' ὅτε τόσσον ἀπῆν ὅσον τε γέγωνε βοήσας,
 καὶ τότ' ἐγὼ Κύκλωπα προσηύδων κερτομίοισι·

‘Κύκλωψ, οὐκ ἄρ' ἔμελλες ἀνάλκιδος ἀνδρὸς ἐταίρους 475
 ἔδμεναι ἐν σπῆι γλαφυρῷ κρατερῇφι βίηφι.
 καὶ λίην σέ γ' ἔμελλε κιχήσεσθαι κακὰ ἔργα,
 σχέτλι', ἐπεὶ ξείνους οὐχ ἄζεο σῶ ἐνὶ οἴκῳ
 ἐσθέμεναι· τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι.’

ᾧς ἐφάμην, ὃ δ' ἔπειτα χολώσατο κηρόθι μᾶλλον 480
 ἦκε δ' ἀπορρήξας κορυφὴν ὄρεος μεγάλοιο,
 καδ δ' ἔβαλε προπάροιθε νεὸς κυανοπρώροιο
 [τυτθὸν, ἐδεύησεν δ' οἴηιον ἄκρον ἰκέσθαι].

483.] οὗτος ὁ στίχος συντάσσεται ἀπὸ τοῦ στίχου ἀρχομένου ‘πλημμυρίς’ (inf. 485) Schol. M. ἀστέρα ἔχει μετὰ ὀβέλου Eustath. Editors since Wolf have either bracketed or expunged the line. See note below.

468. Join ἀνά-νεῦον, i. e. I signalled my refusal. The proper meaning of ἀνα-νεύειν is to express dissent or refusal by throwing back the head, opposed to κατανεύειν, the corresponding gesture of assent or permission by nodding and bowing the head. ἀνανεύειν may be used absolutely, or with καρήατι Il. 22. 205, or, as here, with ὀφρύσι, the expression of disapprobation being also exhibited in the knitting of the brow or closing of the eyes: cp. Ar. Lysist. 126 τί μοι μνᾶτε κἄνανεύετε;

469. κλαίειν is directly governed by οὐκ εἶων, the words ἀνά . . ἐκάστω being parenthetical, as οὐδ' ἀπέλειπεν sup. 292.

470. βαλόντας. A hasty action suggestive of hurry. In Od. 11. 4, where there is no such haste implied, we have the more deliberate ἐν δὲ τὰ μῆλα λαβόντες ἐβήσαμεν.

474. κερτομίοισι (κείρω) is used here and in Il. 1. 539 as a substantive; cp. μελιχίοισιν Il. 4. 256, and ὄνειδείοισιν Il. 22. 497.

475. οὐκ ἄρ' ἔμελλες. The negative attaches closely to ἀνάλκιδος, which is the emphatic word in the sentence. The words are equivalent to οὐκ ἄρα ἀναλκίς ἦν ἀνὴρ οὗ ἐταίρους ἔδμεναι ἔμελλες, ‘He was no weakling whose comrades thou wast minded to eat.’ ἔμελλες refers back to v. 208, when the Cyclops first began his horrid butchery. ἄρα=‘as you see,’ introducing the illustration.

477. καὶ λίην, ‘to the very uttermost.’ Cp. καὶ μάλα Od. 1. 318 etc., καὶ κάρτα Soph. O. C. 65.

478. σῶ ἐνὶ οἴκῳ, thereby specially violating the rites of hospitality.

483. τυτθὸν . . ἰκέσθαι. This line cannot be read here, though it is appropriate enough in v. 540. A stone that fell προπάροιθε νεὸς would not go near the οἴηιον. Probably the missile passed clean over the ship and fell before her bows; as it appears, from v. 489 foll., that the stern was the part toward the shore.

ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
 τὴν δ' αἶψ' ἤπειρόνδε παλιρρόθιον φέρε κῦμα, 485
 πλημυρὶς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἰκέσθαι.
 αὐτὰρ ἐγὼ χεῖρεσσι λαβὼν περιμήκεα κοντὸν
 ὦσα παρέξ· ἐτάροισι δ' ἐποτρύνας ἐκέλευσα
 ἐμβαλέειν κώπης, ἵν' ὑπ' ἐκ κακότητα φύγοιμεν,
 κρατὶ κατανεύων· οἱ δὲ προπεσόντες ἔρεσσαν, 490
 ἀλλ' ὅτε δὴ δις τόσσον ἄλα πρήσσοντες ἀπῆμεν,
 καὶ τότε ἐγὼ Κύκλωπα προσηύδων· ἀμφὶ δ' ἐταῖροι

485. τὴν δ' αἶψ' τὴν δ' ἄψ, οὕτως Schol. H. Does this mean οὕτως Ἀρίσταρχος?
 489. ὑπ' ἐκ] Wolf wrote ὑπ' ἐκ in Il., but Spitzn. and subsequent edd. ὑπέκ. La Roche here, with four MSS, ὑπ' ἐκ. See on Od. 3. 175. 491. πρήσσοντες] πλῆσσοντες Ῥιανός Schol. H. Q.

485. τὴν δ' αἶψ', 'and the back-washing wave carried her swiftly to land (a surge setting in from the sea), and drave her to approach the strand.'

παλιρρόθιον is here used of a wave that draws in to shore; in Od. 5. 430 it is the under-tow of the surf that carries the swimmer out to sea. But the epithet is correct in both passages, for the wave 'carries back' to the place from which escape is being sought.

486. πλημυρίς (πλήθω), interpreted by Apollon. as ὕρμημα τῆς θαλάσσης, is not the flood-tide as distinguished from the ebb, but the swell from the fall of the stone, setting shoreward. It is a common expedient to bring a floating stick to the bank by throwing stones beyond the stick; and this was the effect of the great stone hurled by the Cyclops.

θέμωσε. Cp. Schol. V. ὁ μὲν Ἀρίσταρχος, ἡγγίσε δὲ τῇ χέρσῳ· Καλλίστρατος δὲ ἀντὶ τοῦ ἐποίησε, παρὰ τὸ θεῖναι, παραγώγως. Ἄλλως. ἡνάγκασεν, ἐβιάσατο. Schol. B. derives the word from θεσμός, i. e. ὁ νόμος καὶ ἡ ἀνάγκη, but, ultimately, the word must be referred to root θε (θεῖναι). Cp. Eur. I. T. 1396 εἰς δὲ γῆν πάλιν | κλύδων παλίσρους ἦγε ναῦν.

488. ὦσα παρέξ. This means something more than pushed her 'off' or 'out;' it implies also the process of 'punting' the ship someway 'along' the shore. Perhaps the word 'away' might be general enough. If κοντός (Lat. 'contus') be connected with κεντέω, it must be a pole sharp at the point.

489. ἐμβαλέειν κώπης. This is taken as the equivalent of the Lat. 'incumbere remis.' According to this rendering we have to supply some word like χεῖρας or ἵνα, or else to treat ἐμβ. as a sort of reflexive verb, of which latter use we find no example in Homer. Perhaps we ought to interpret the phrase as meaning, 'to dash into [the sea] with our oars,' comparing the dative with νηὶ κατηγαγόμεσθα Od. 10. 140, or χερσὶν ἀνασχομένῳ Il. 23. 686.

490. κρατί, for no one dared to utter a sound while they were still within range of the Cyclops' missiles.

491. δις τόσσον. This must mean twice as far as the distance given in sup. 473. The design of Odysseus is to row out of range; but the expression introduces an inconsistency, for to be out of range of shot must be to be out of hearing, if the first position (473) is described as ὅσσον τε γέγωνε βοήσας. But that they were not out of hearing is implied by the intention of Odysseus to address the giant, καὶ τότε ἐγὼ Κ. προσηύδων, and we have no right to add to the picture by supposing that the Cyclops had come down to the water's edge, or was even wading in the sea.

ἄλα πρήσσειν is analogous to κέλευθον πρήσσειν Od. 13. 83; the commoner construction being πρήσσειν ὁδοῖο Od. 3. 476. This usage is imitated in the later epicists, as κώπησι διέπρησσαν μέλαν ὕδωρ Quint. Smyrn. 14. 404.

492. προσηύδων. The passage 491-

μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·

‘ Σχέτλιε, τίπτ’ ἐθέλεις ἐρεθιζέμεν ἄγριον ἄνδρα;
ὅς καὶ νῦν πόντονδε βαλὼν βέλος ἤγαγε νῆα 495
αὐτίς ἐς ἥπειρον, καὶ δὴ φάμεν αὐτόθ’ ὀλέσθαι.

εἰ δὲ φθεγξαμένου τευ ἢ αὐδήσαντος ἄκουσε,
σύν κεν ἄραξ’ ἡμέων κεφαλὰς καὶ νῆια δοῦρα
μαρμάρῳ ὀκρίοντι βαλὼν· τόσσον γὰρ ἴησιν.’

‘Ὡς φάσαν, ἀλλ’ οὐ πείθον ἐμὸν μεγαλήτορα θυμὸν, 500
ἀλλὰ μιν ἄσφορρον προσέφην κεκοτηότι θυμῷ.

‘Κύκλωψ, αἶ κέν τίς σε καταβνητῶν ἀνθρώπων
ὀφθαλμοῦ εἴρηται ἀεικελίην ἀλαωτὺν,
φάσθαι Ὀδυσσῆα πτολιπόρθιον ἐξαλαῶσαι,
νιδὼν Λαέρτεω, Ἰθάκῃ ἐνὶ οἰκίᾳ ἔχοντα.’ 505

‘Ὡς ἐφάμην, ὃ δέ μ’ οἰμώξας ἡμείβετο μύθῳ·
‘ὦ πόποι, ἦ μάλα δὴ με παλαίφατα θέσφαθ’ ἰκάνει.

ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἡὺς τε μέγας τε,
Τήλεμος Εὐρυμίδης, ὃς μαντοσύνη ἐκέκαστο
καὶ μαντευόμενος κατεγῆρα Κυκλώπεςσιν.’ 510

499. ὀκρίοντι] ὀκρυόεντι in two MSS.

501 seems to be parenthetical, and the *προσηύδων* of 491 is resumed by the *προσέφην* of 501. It does not seem according to Homeric usage to press a sense of attempted action into the imperf. *προσηύδων*. Cp. *Od.* 14. 485.

496. φάμεν . . ὀλέσθαι. With this use of the aorist after verbs of expectation or prediction see on *φημὶ τελευτηθῆναι* *Od.* 2. 171.

497. φθέγγεσθαι expresses any shout or cry; αὐδᾶν is narrower, and implies the use of articulate words.

499. μαρμάρῳ, from root *μαρ*, as *μαρμαίρω*. Seiler quotes from Montbel: ‘Ici *μάρμαρος* et quelquefois *πέτρος μάρμαρος* (*Il.* 16. 735) n’est autre chose qu’une pierre blanche comme nos cailloux ou brillante, comme la roche nommée *mica*.’

τόσσον γὰρ ἴησιν, ‘so far he flings.’

501. ἄσφορρον. See on sup. 282. He addresses him here ‘again;’ for his first address is given in v. 474.

504. φάσθαι = ‘dic.’ Alluding to this

passage, in which Odysseus reveals his name to the Cyclops, Aristotle (*Rhet.* 2. 3. 16) remarks that vengeance is incomplete till the guilty one knows for what cause and by whose hands it has been inflicted.

507. ἰκάνει, ‘are come home to me;’ so *μόρος μιν ἰκάνει* *Il.* 18. 465. Cp. *Eur. Cycl.* 696 *αἰαῖ παλαιὸς χρησμός ἐκπεραίνεται* | *τυφλὴν γὰρ ὄψιν ἐκ σέθεν σχήσειν μ’ ἔφη*, | *Τροίας ἀφορμηθέντος*.

509. Τήλεμος. Cp. *Theocr.* 6. 23; and *On. Metam.* 13. 771 ‘*Telemus Eurymides, quem nulla fefellerat ales, | terribilem Polyphemon adit: lumenque quod unum | fronte geris media rapiet tibi, dixit, Ulixes.*’

510. μαντευόμενος κατεγῆρα. For *μαντεία* was a regular profession, the *μάντις* being reckoned as public servants (*δημοεργοί* *Od.* 17. 383) along with the *ἄοιδός, ἱγὴρ κακῶν*, and *τέκτων δούρων*. The *μάντις* could interpret the present and predict the future either by the study of the flight of birds, or other

ὅς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὀπίσσω,
 χειρῶν ἐξ Ὀδυσῆος ἀμαρτήσεσθαι ὀπωπῆς.
 ἀλλ' αἰεὶ τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην
 ἐνθάδ' ἐλεύσεσθαι, μεγάλην ἐπιειμένον ἀλκὴν·
 νῦν δέ μ' ἐὼν ὀλίγος τε καὶ οὔτιδανός καὶ ἄκις 515
 ὀφθαλμοῦ ἀλάωσεν, ἐπεὶ μ' ἑδαμάσσατο οἶνω.
 ἀλλ' ἄγε δεῦρ', Ὀδυσεῦ, ἵνα τοι παρ ξείνια θείω,
 πομπήν τ' ὀτρύνω δόμεναι κλυτὸν ἐννοσίγαιον·
 τοῦ γὰρ ἐγὼ παῖς εἰμὶ, πατήρ δ' ἐμὸς εὐχεται εἶναι.
 αὐτὸς δ', αἶ κ' ἐθέλῃς, ἰήσεται, οὐδέ τις ἄλλος 520
 οὔτε θεῶν μακάρων οὔτε θνητῶν ἀνθρώπων.'

“Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 ‘αἶ γὰρ δὴ ψυχῆς τε καὶ αἰῶνός σε δυναίμην
 εὖνιν ποιήσας πέμψαι δόμον Ἀϊδος εἴσω,
 ὥς οὐκ ὀφθαλμόν γ' ἰήσεται οὐδ' ἐνοσίχθων.’ 525

512. ἀμαρτήσεσθαι] See note below. 515. ἄκις] γρ. ἀεικῆς Schol. M. Eustath. quotes the same reading. Arist. Poet. 22. 13 ἀειδής. 516. ἀλάωσεν ... ἑδαμάσσατο] γρ. ἀλάωσας ... ἑδαμάσσατο Schol. H. M. and many MSS.

augural signs (οἰωνοπόλος Il. 1. 69), or by dreams (ὄνειροπόλος Il. 1. 63), or possibly by the smoke of the sacrifices, if this meaning can be got from *θυοσκός* Od. 21. 145; Il. 24. 221.

Κυκλώπεσσιν may be taken with *μαντευόμενος* = ‘for the Cyclopes;’ but its position in the line rather suggests that the meaning is local: he passed his life and reached old age among the Cyclopes.

512. *χειρῶν ἐξ*, ‘that I should lose my sight at the hands of Odysseus.’ Cp. *φιληθῆναι ἐκ Διός* Il. 2. 669.

This use of *ἀμαρτάνειν* is not found elsewhere in Homer, and Döderl. needlessly proposes *ἀμερθήσεσθαι*, from *ἀμέρδιν*. The phrase is common enough in the Tragedians, as Eur. *Alcest.* 342 *τοιᾶσδ' ἀμαρτάνοντι συζύγον*. The compound *ἀφαμαρτάνειν* is used in Homer nearly in this sense, as *σεῦ ἀφαμαρτούση* Il. 6. 411, *φίλον ἀπὸ πατρὸς ἀμαρτῶν* Il. 22. 505.

515. *ἄκις*. In Od. 11. 393 we find the substantive *κίς*, which may belong to the same root as *κι-νέω*, and would then denote strength as exhibited in ‘movement.’

518. *πομπήν τ' ὀτρύνω*. These words

make a sort of Homeric formula, as in Od. 7. 151; 8. 30; 11. 357. It seems therefore better to take them closely together, and to regard *δόμεναι κλυτὸν ἐννοσίγαιον* as an epexegetic clause defining *πομπήν*. Similarly in Od. 7. 151 we have *αὐτὰρ ἐμοὶ πομπήν ὀτρύνετε—πατρίδ' ἰκέσθαι θᾶσσον*, ‘hasten on with the preparations for my return—that I may reach home all the sooner.’ So we may render here, ‘and let me make speedy preparation for your return—that the famous Earthshaker may grant you one.’

523. *αἶ γάρ*. ‘Would that I were able, having robbed thee of life and being, to send thee within the house of Hades, as certainly as Poseidon himself shall never heal thine eye!’

525. With *οὐκ ... οὐδέ* cp. Od. 8. 176, 280. For *ὥς* introducing an illustrative comparison into the expression of a wish cp. Od. 17. 253 *αἶ γὰρ Τηλέμαχον βάλοι ἀργυρότοξος Ἀπόλλων | ... ὥς Ὀδυσῆϊ γ' ἀπώλετο νόστιμον ἦμαρ*. The form is clearer when *οὕτω* is introduced into the first clause, as *εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο | εἶην ... ὥς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισι* Il. 13. 825 foll.

ᾠς ἐφάμην, ὁ δ' ἔπειτα Ποσειδάωνι ἄνακτι
εὔχετο, χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·

‘Κλυθι, Ποσείδαον γαιήοχε, κυανοχαῖτα·
εἰ ἔτεόν γε σός εἰμι, πατήρ δ' ἐμὸς εὔχεται εἶναι,
δὸς μὴ Ὀδυσσῆα πτολιπόρθιον οἴκαδ' ἰκέσθαι
[υἱὸν Λαέρτew, Ἰθάκῃ ἐν οἰκί' ἔχοντα].

ἀλλ' εἴ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι
οἶκον ἐκτίμενον καὶ ἐὴν ἐς πατρίδα γαῖαν,
ὄψε' ἀκαῶς ἔλθοι, ὀλέσας ἄπο πάντας ἐταίρους,
νηὸς ἐπ' ἀλλοτρίης, εὖροι δ' ἐν πῆματα οἴκῳ.

ᾠς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε κυανοχαίτης·
αὐτὰρ ὃ γ' ἐξαῦτις πολὺν μείζονα λᾶαν αἰείρας
ἦκ' ἐπιδινήσας, ἐπέρεισε δὲ ἱν' ἀπέλεθρον,
καδ δ' ἔβαλεν μετόπισθε νεὸς κυανοπρώροιο
τυτθὸν, ἐδεύησεν δ' οἴηιον ἄκρον ἰκέσθαι.

531.] Since Wolf this line has been bracketed by nearly all editors, as being wanting in twelve MSS, and in the text of Eustath.: cp. also Macrob. Sat. 5. 12. 6. 539. μετόπισθε] γρ. προπάροιθε Schol. M. and a few MSS. See on sup. 483.

527. χεῖρ', i. e. χεῖρε.

ἀστερόεντα is a good instance of a standing epithet, for the occurrences described here are taking place in the daytime.

535. νηὸς ἐπ' ἀλλοτρίης, that is, the Phaeacian ship on board of which Odysseus was brought home.

εὖροι δ' ἐν πῆματα οἴκῳ. For this unusual position of the preposition see on Od. 6. 167.

538. ἦκ' ἐπιδινήσας, 'he whirled it round and flung it, and put into it [sc. the effort] vast strength.' Said of Ajax Il. 7. 269.

For ἐπέρεισε compare Schol. B. L. συνεπέδωκεν ὅλον τὸ σῶμα τῇ βολῇ καὶ πάσῃ δυνάμει ἐχρήσατο. The word is used without a direct object expressed in Il. 5. 856 ἐπέρεισε εἰς κενεῶνα, the ἔγχος may easily be supplied from the foregoing words.

539. There are two ways of punctuating here. We may either put a stop after τυτθόν, which will then qualify μετόπισθε, as τυτθὸν ὀπίσω Il. 5. 443 (Aristarch.); or we may put a stop after

κυανοπρώροιο, so that τυτθόν may go with ἐδεύησεν, like τυτθὸν ἄμαρτε Il. 17. 609. In the latter case, δέ will stand as the third word in the sentence, which is only allowable when the first two words have a very close connection together. See crit. note on Od. 6. 100. If then we join τυτθὸν ἐδεύησεν δέ we must treat τυτθόν as making a sort of close combination with ἐδεύησεν, and this is the decision of Eustath. and the older commentators generally. The other way of punctuating is supported by Il. 10. 345 παρεξελθεῖν πεδίῳ | τυτθόν, and Il. 13. 184 ἠλεύατο χάλκεον ἔγχος | τυτθόν, in both of which passages a clause follows introduced by δέ. This seems the preferable way. For the use of ἐδεύησε (= ἐδέφησε) without any qualifying adverb Bekk. quotes Alciphr. 3. 5. 3 ἐδέησα κινδύνῳ περιπεσεῖν. Translate, 'And he threw it down a little astern of the dark-prowed ship, but he failed to reach the end of the steering-paddle.'

540. οἴηιον (οἶαξ) is properly the handle which turns the paddle or πηδάλιον.

ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
 τὴν δὲ πρόσω φέρε κῦμα, θέμωσε δὲ χέρσον ἰκέσθαι.
 ἀλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἔνθα περ ἄλλαι
 νῆες εὐσσελμοὶ μένον ἀθρόαι, ἀμφὶ δ' ἑταῖροι
 εἶατ' ὀδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεὶ, 545
 νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν,
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.
 μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηὸς ἐλόντες
 δασσάμεθ', ὥς μή τίς μοι ἀτεμβόμενος κίοι ἴσης.
 ἀρνεῖδον δ' ἐμοὶ οἶω εὐκνήμιδες ἑταῖροι 550
 μήλων δαιομένων δόσαν ἔξοχα· τὸν δ' ἐπὶ θινὶ
 Ζηνὶ κελαινεφεί Κρονίδῃ, ὃς πᾶσιν ἀνάσσει,
 ῥέξας μηρί' ἔκαιον· ὁ δ' οὐκ ἐμπάζετο ἱρῶν,
 ἀλλ' ὃ γε μερμήριζεν ὅπως ἀπολοίατο πᾶσαι
 νῆες εὐσσελμοὶ καὶ ἐμοὶ ἐρήρηες ἑταῖροι. 555
 ὥς τότε μὲν πρόπαν ἦμαρ ἐς ἡέλιον καταδύντα
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
 ἦμος δ' ἡέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως, 560
 δὴ τότ' ἐγὼν ἐτάροισιν ἐποτρύνας ἐκέλευσα
 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
 οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,
 ἐξῆς δ' ἐζόμενοι πολὴν ἄλα τύπτον ἐρετμοῖς.
 Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ, 565
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.

554. ἀλλ' ὃ γε] γρ. ἀλλ' ἄρα Schol. H. ὃ γε with majority of MSS, Bekk., and La Roche. See Ameis, Anh. ad loc.

542. χέρσον. This describes the shore of the island mentioned in sup. 116: whereas χέρσος in sup. 486 is the shore of the main land where the Cyclops lived.

543. ἀλλ' ὅτε. The apodosis to this protasis is introduced by νῆα μὲν in v. 546. So in Od. 12. 1-5 αὐτὰρ ἐπεὶ..

νῆα μὲν, and Od. 10. 508-511 ἀλλ' ὅπῃτ' ἂν.. νῆα μὲν.

550. ἀρνεῖδόν. That is the particular 'ram,' by means of which I had escaped.

553. ἐμπάζετο. Zeus refused to notice these offerings because the prayer of Polyphemus had been heard, and would be answered.

Ο Δ Υ Σ Σ Ε Ι Α Σ Κ.

Τὰ περὶ Αἰόλου καὶ Λαιστρυγόνων καὶ Κίρκης.

*Αἰολίην δ' ἔς νῆσον ἀφικόμεθ'· ἔνθα δ' ἔναιεν
Αἰόλος Ἰπποτάδης, φίλος ἀθανάτοισι θεοῖσι,
πλωτῇ ἐνὶ νήσῳ· πᾶσαν δέ τέ μιν πέρι τείχως*

1. **Αἰολίη νῆσος.** In later times this legendary scene was transferred to the Liparaean or Aeolian islands, to the north of Sicily. The actual Aeolian isle was identified by some with Lipara (Lipari); by others with Strongyle (Stromboli). Cp. Strabo, 6. 2. 11 ἢ δὲ Στρογγύλη καλεῖται μὲν ἀπὸ τοῦ σχήματος, ἐστὶ δὲ καὶ αὕτη διάπυρος . . ἐνταῦθα δὲ τὸν Αἰόλον οἰκῆσαί φασι, and Pliny, H. N. 3. 9 'Strongyle . . in qua regnavit Aeolus.' Völcker, in his Homeric geography, takes the island of Aeolus to be one of the 'Aegates insulae,' on the N.W. coast of Sicily. But there is little advantage in seeking an exact geographical position for a place that belongs to the region of fable. We may however notice the following points in the Homeric description of the island: (1) that it is the first land that Odysseus makes after parting from the Cyclops; and we may suppose that it lay at no great distance thence, for it is customary in Homer, where a long voyage is made, to state the number of days that it occupied, cp. Od. 9. 82; inf. 28, 80; (2) that there was open sea between the Aeolian isle and Ithaca (inf.); and (3) that the island lay to the W. of Ithaca, because Aeolus intends to send Odysseus direct to his home, by confining all the other winds except Zephyrus. If we feel bound to localise the island at all, we may say that a place to the S.W. of Sicily best satisfies all the conditions.

The names Aeolus (ἄημι) and Hippotades (ἵππος) both describe the rapid movement of the wind; the latter of the two names recalls *Boreas ἄμιππος* (Soph. Ant. 985). There were three mythological personages called Aeolus: (1) a son of Poseidon; (2) a son of Hellen, alluded to in the words *Κρηθεὺς Αἰολίδης* (Od. 11. 237); and (3) the present Aeolus, son of Hippotas by Melanippe. Not till the time of the Alexandrines is Aeolus spoken of as a god; he appears here only as *φίλος ἀθανάτοισι θεοῖσι*, and as keeper of the winds by order of Zeus (v. 21).

3. **πλωτῇ** (from *πλώω*, a form of *πλέω*) was variously interpreted by the older commentators. Aristarchus explained it by *φορητῇ οἶον περιφερομένη* Schol. H. M., or *περιφορήτῃ· οἰκειότερον γὰρ φησι μὴ ἔρριζῶσθαι τῶν ἀνέμων νῆσον*. This sense of 'floating' is by far the simplest and the most picturesque; and we may compare the words of Pindar about Delos ('erratica Delos' Ov. Met. 6. 333), *ἦν γὰρ τὸ πάροιθε φορητὰ κυμάτεσσιν παντοδαπῶν τ' ἀνέμων ῥιπαῖσιν* (Frag. 58). The words of Herodotus also, in describing the island of Chemmis in the lake near the city of Buto, leave no doubt about the meaning commonly assigned to *πλωτός*. He says, *λέγεται ὑπ' Αἰγυπτίων εἶναι αὕτη ἡ νῆσος πλωτή· αὐτὸς μὲν ἔγωγε οὔτε πλέουσιν οὔτε κινηθεῖσαν ἴδον, τέθηπα δὲ ἀκούων εἰ νῆσος ἀληθῶς ἐστὶ πλωτή*. The scepticism that Herodotus ex-

χάλκεον ἄρρηκτον, λισσὴ δ' ἀναδέδρωμε πέτρη.
 τοῦ καὶ δώδεκα παῖδες ἐνὶ μεγάροις γεγάασιν, 5
 ἐξ μὲν θυγατέρες, ἐξ δ' υἱέες ἡβώνοντες.
 ἔνθ' ὃ γε θυγατέρας πόρεν υἷαςιν εἶναι ἀκοίτις.
 οἱ δ' αἰεὶ παρὰ πατρὶ φίλῳ καὶ μητέρι κεδνῇ
 δαίνυνται· παρὰ δέ σφιν ὀνείατα μυρία κεῖται,
 κνισῆεν δέ τε δῶμα περιστεναχίζεται αὐλῇ 10

10. αὐλῇ] Al. αὐλή. γρ. αὐδή Cod. Vind. 133. See note below.

presses about the fact serves to bring out more strongly the unmistakable sense of *πλωτός*, which is in regular use in later Greek as an epithet of fish and other aquatic creatures. Of course it seems to increase the wonder that so solid an isle, with its sheer cliff and brazen wall, should be afloat on the waters, and Crates therefore seeks to escape this difficulty by taking *πλωτή* to mean 'accessible to ships,' ἡ προσ-πλεομένη ὑπ' ἀνθρώπων, and to this interpretation Nitzsch inclines, considering the word as nearly equivalent to *ἀγχιβαθής* Od. 5. 413. Similar interpretations are quoted by Schol. T., as e.g. ἐν πλωτοῖς οὔσαν τόποις, or προσορμιστὴν ἀλλ' οὐκ ἀμυχθαλόεσσαν. But such a description of island, instead of being accessible to ships, would be harbourless and dangerous. May not the whole story of the floating island with its precipitous sides be a poetical reproduction of the story of some Phoenician sailors, who had voyaged far enough to the north to fall in with an iceberg? The sheer face of ice and the glittering summit seem to be perfectly described by the words *χάλκεον τεῖχος* and *λισσὴ ἀναδέδρωμε πέτρη*.

5. καὶ δώδεκα παῖδες. These words take up *ἐνθα δ' ἔναιεν Αἰόλος*, 'Aeolus lived there . . and there are twelve children *besides* in his halls.' *γεγάασιν* means no more than *εἰσί*, as in Od. 6. 62; 5. 35; 19. 279; Il. 4. 325. According to Schol. H. Q. Aeolus had to wife Telepatra τὴν Δαιστρυγόνου [? Δαιστρυγόνος]; and the same authority tells us that the allegorising interpreters made Aeolus symbolise the year, and saw in his six sons the six sterner and colder months of the year, and in his six daughters the warmer and sunnier months. On the marriage between these brothers and sisters the Schol.

B.Q. remarks, ἀρχαῖον ἔθος τὸ συνοικίζειν ἀδελφούς . . καὶ ὁ Ζεὺς ἀδελφῇ οὔσῃ συνοικεῖ τῇ Ἥρᾳ, and he then goes on to expatiate on the blessedness of such a union of conjugal and fraternal love, which must be intended as a piece of flattery for the Ptolemies, whose custom was to wed their sisters, or at any rate half-sisters, *δομοπάριοι*. The consanguinity between full brothers and sisters was regarded as far closer, *πρῶτα δὲ Αἰόλον δομομητρίας κόρας ἀδελφοῖς συνοικίσαι*. Cp. 2 Sam. 13. 13. The fact of such marriages in the isle of Aeolus points to no special custom of any age or country, but serves to give an idea of the loneliness of the island, and the scanty intercourse its inhabitants enjoyed with the rest of mankind. The brothers married the sisters because there were no other women (except, perhaps, female slaves) to marry.

7. *ἐνθα*, not a local adverb, but rather a temporal one, as introducing a new feature in the story. See on Od. 1. 11.

ἀκοίτις. This contracted form of the accusative plural is common in the form *ἦνις* Il. 6. 94, etc. Bekker also writes *πόλῖς* in Od. 8. 560; Il. 2. 648; 9. 328; 18. 342, 490, and in Il. 12. 375 *ἐπάλξις* for *ἐπάλξεις*, and, similarly, *νήστις* for *νήστιας* Il. 19. 156.

10. *κνισῆεν δέ τε δῶμα*. 'And the steaming house' (i.e. with smoke of roasting meat, suggested by *δαίνυνται*) 'sends out its sounds round about in the outer court.' If this rendering be right, it means that the sound of feasting and perhaps of the accompanying music was audible even as one entered the court and before the house was reached. *αὐλῇ* will be a true local dative, epexegetical of *περί* in *περιστεναχίζεται*, because it exactly defines the limits within which the noise was heard.

ἤματα· νύκτας δ' αὖτε παρ' αἰδοίης ἀλόχοισιν
 εὔδουσ' ἔν τε τάπησι καὶ ἐν τρητοῖσι λέχεσσι.
 καὶ μὲν τῶν ἰκόμεσθα πόλιν καὶ δώματα καλά.
 μῆνα δὲ πάντα φίλει με καὶ ἐξερέεινεν ἕκαστα,
 Ἰλιον Ἀργείων τε νέας καὶ νόστον Ἀχαιῶν
 αὐτὰρ ἐγὼ τῷ πάντα κατὰ μοῖραν κατέλεξα.
 ἀλλ' ὅτε δὴ καὶ ἐγὼν ὁδὸν ᾗτεον ἡδ' ἐκέλευον
 πεμπέμεν, οὐδέ τι κείνος ἀνήνατο, τεῦχε δὲ πομπήν.
 δῶκε δέ μ' ἐκδείρας ἀσκὸν βοὸς ἐννεώροιο,

15

13. καὶ δώματα καλά] γρ. καὶ τείχεά μακρά Schol. H. 16. αὐτὰρ ἐγὼ] So Bekk. and Nauck from Cod. Vindob. 56. The MSS. give καὶ μὲν ἐγώ. 19. δῶκε δέ μ'] All MSS. read δῶκε δέ μοι, except Cod. Vrat., which gives δῶκέ μοι, followed by Wolf. Editions prior to Wolf give δῶκε δέ μοι δείρας. The reading in the text with elision of μοι may be supported by Il. 6. 165; 9. 673; 10. 544; 13. 481; 17. 100; Od. 4. 367; 23. 21.

Cp. Od. 17. 269 γιγνώσκω δ' ὅτι πολλοὶ ἐν αὐτῷ δαῖτα τίθενται | ἄνδρες· ἐπεὶ κνίσση μὲν ἀνήνοθεν, ἐν δέ τε φόρμιγξ | ἡπύει. The only MS. variant of any importance is αὐλή in the nominative case, which would make δῶμα an accusative governed by περί, 'and the courtyard echoes all round the steaming house.' No interpretation is offered by the Scholl., except the words in Schol. Q. περιηχέται ἐκ τοῦ λαοῦ, which give no meaning; but the last word may be a mistake for αὐλοῦ, from αὐλός, 'a pipe.' Possibly this suggested to Schäfer the reading αὐλη = 'with the sound of fluting,' αὐλη being regarded as a shorter form of αὐλησις, as βλάστη of βλάστησις, αὔξη of αὔξησις. This conjecture is accepted by Kayser, and is introduced into the text of Fäsi's edition. One MS. gives αὐδή, which Nitzsch proposes to alter into αὐδῆ, while Düntzer, followed by Nauck, would read περιστεναχίζετ' αἰοιδῆ. The use of 'atria' in the Virgilian translation points however distinctly to αὐλή, Virg. Aen. 1. 725 'fit strepitus tectis vocemque per ampla volutant | atria.' Whatever may be the particular reading or rendering, this much is clear, that the expression δῶμα περιστεναχίζεται implies, most appropriately, that the house of the Master of the Winds is full of strange moans and sounds. But after all the emphatic word is κνιστήεν, for what the poet wishes especially

to say is that the six couples spend the whole day with their parents feasting.

13. τῶν includes all the family of Aeolus, who however, as head of the household, is the sole subject to φίλει, 'entertained me.'

17. καὶ ἐγὼν .. ᾗτεον, 'when I also began to ask:' that is, 'I in my turn,' after Aeolus had finished his questionings.

ὁδὸν here is equivalent to 'leave to depart.' The protasis introduced by ἀλλ' ὅτε δὴ finds its apodosis in οὐδέ τι κείνος ἀνήνατο.

19. δῶκε δέ μ' ἐκδείρας. See crit. note. 'And he gave me a bag of the skin of an ox that he had flayed;' ἀσκὸν βοός goes closely together = 'a skin-bag of an ox,' and ἐκδείρας has no immediate connection with δῶκε in point of time, but merely tells how he had got such a bag. Nitzsch quotes a similar sentence from Lucian, Amor. 34 σκέπης δεηθέντες ἄνθρωποι νάκη, θηρία δείραντες, ἡμφιέσαντο.

ἐννεώροιο is commonly taken to mean 'nine years old,' from ἐννέα and ὦρη or perhaps ὦρος, which is quoted as equivalent to ἐνιαυτός. This epithet is generally supposed only to imply full-growth, ἐννέα being taken for a conventional amount representing maturity, perhaps as being a triple of the number three. But Aristotle, Hist. An. 6. 27, says, ἀκμάζει δὲ μάλιστα (ὁ βοῦς) πενταετὴς ὢν. διὸ καὶ Ὀμηρὸν φασί

ἐνθα δὲ βυκτάων ἀνέμων κατέδησε κέλευθα· 20
 κεῖνον γὰρ ταμίην ἀνέμων ποίησε Κρονίων,
 ἡμὲν πανέμεναι ἢδ' ὀρνύμεν ὃν κ' ἐθέλησι.
 νηὶ δ' ἐνὶ γλαφυρῇ κατέδδει μέρμιθι φαεινῇ
 ἀργυρέῃ, ἵνα μή τι παραπνεύσῃ ὀλίγον περ·
 αὐτὰρ ἐμοὶ πνοιὴν Ζεφύρου προέηκεν ἄῃναι, 25
 ὄφρα φέροι νηῆας τε καὶ αὐτούς· οὐδ' ἄρ' ἔμελλεν
 ἐκτελέειν· αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίησιν.

23. γλαφυρῇ] πρύμνη Apoll. Soph. p. 111. 17. 24. παραπνεύσῃ] Bekk.
 παραπνεύσει, to suit the tense of κατέδδει.

πεποιηκέναι τινὲς ὀρθῶς ποιήσαντα
 'Ἄρσενά πενταέτηρον' (Od. 14. 419;
 19. 420), καὶ τὸ 'βοὸς ἐννεώροιο' δύνα-
 σθαι γὰρ ταῦτόν. If ἐννεώρος and
 πενταέτης have, in any sense, the same
 meaning, it can only be got at by
 supposing ὥρη to be equivalent to a
 'half-year,' so that ἐννεώρος would then
 be '4½ years old.' But Bothe (Il. 2.
 403) interprets the words δύνασθαι γὰρ
 ταῦτόν as meaning 'et quinto aetatis
 anno et nono vigere boves.'

The description of the Aloidae, in
 Od. 11. 311, seems conclusive; ἐννεώροι
 γὰρ τοί γε καὶ ἐννεαπήχες ἦσαν | εὖρος,
 ἀτὰρ μῆκος γε. . ἐννεόργυιοι, for it is
 impossible to disregard the intentional
 parallelism between the three epithets.
 The word ἐννεώρος is also used, Od. 19.
 179, as descriptive of Minos, ἐννεώρος
 βασιλεὺς, Διὸς μεγάλου δαριστῆς, but
 Schol. V. is uncertain as to the sense in
 which it is used—οἱ μὲν ὅτι διὰ ἐννέα
 ἐτῶν συνιῶν Διὶ παρ' αὐτοῦ ἐμάνθανεν
 ἅτινα εἴη δίκαια, οἱ δὲ ὅτι ἐνναετῆς ὢν
 βασιλεύειν ἤρξατο, the best interpreta-
 tion referring the words to the com-
 munion with Zeus enjoyed 'every ninth
 year' by Minos; compare Plato, Minos
 319; Legg. 624. In Od. 10. 390 we
 have σίαλοι ἐννεώροι, where Eustath.
 suggests that the meaning may be οἱ
 ἐννέα ὥρων ἡγουν ἐτῶν δύο καὶ ἐνὸς
 μηνός. This is very far-fetched, and it
 is doubtful whether Homer recognised,
 as we do, four seasons in each year;
 still, it is a fair attempt to evade the
 difficulty of supposing swine to be fit
 for food at nine years old. Lastly, we
 find (Il. 18. 351) ἀλείφατος ἐννεώροιο,
 where one Schol. translates by ἐνναε-
 τοῦς, and another suggests that the
 unguent had special faculties for keep-

ing. On a general examination of all
 the passages, we must adopt one of these
 lines of interpretation; either (1) we
 must suppose the original meaning of
 the word to have been 'nine-years old,'
 and the derived meaning therefrom 'of
 full maturity;' or (2) we must take ὥρη
 as 'season,' some division of the year,
 but not the whole year; or (3) we
 must divide the word into ἐν-νέ-ωρος,
 taking -ωρος as a mere termination, as
 in πέλωρος, and throwing all the em-
 phasis upon the syllable νε, i. e. νεϛ, as
 in νέϛος, nov-us. A modification of
 this etymology is suggested by Weber,
 who proposes to compound ἐννεώρος of
 ἐν and νεώρη (i. e. νέα ὥρη, compare
 ὀπώρη), as ἐνδιος of ἐν and διος. Both
 lines of interpretation converge more or
 less in the meaning of 'full strength';
 one representing the strength of
 maturity, the other of youth. The
 former of the two interpretations is
 preferable.

21. With ταμίην ἀνέμων compare
 ταμίης πολέμοιο Il. 4. 84. Aeolus is not in
 Homer the King of the Winds, as re-
 presented by Virgil, Aen. 1. 56, 65;
 he is only the manager of them by
 permission of Zeus; and we find Pallas,
 Calypso, Circe, and others possessed of
 the power to send a favouring wind
 when they pleased.

23. μέρμιθι (connected with μηρύομαι)
 ἀργυρέῃ. This implies a somewhat
 advanced stage of metallurgy, as the
 silver is here represented as drawn into
 a fine wire, probably fine enough to
 plait into an actual silver cord, that
 could tie the neck of the leathern bag
 so tight that not a breath of wind could
 slip past the fastening.

27. αὐτῶν, i. e. ἡμῶν αὐτῶν, as αὐτούς

Ἐννῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ,
 τῇ δεκάτῃ δ' ἤδη ἀνεφαίνετο πατρὶς ἄρουρα,
 καὶ δὴ πυρπολέοντας ἐλεύσσομεν ἐγγὺς ἐόντες. 30
 ἔνθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυθε κεκμηῶτα·
 αἰεὶ γὰρ πόδα νηὸς ἐνώμων, οὐδέ τῳ ἄλλῳ
 δῶχ' ἐτάρων, ἵνα θᾶσσον ἰκοίμεθα πατρίδα γαῖαν·
 οἱ δ' ἔταροι ἐπέεσσι πρὸς ἀλλήλους ἀγόρευον,
 καὶ μ' ἔφασαν χρυσόν τε καὶ ἄργυρον οἴκαδ' ἄγεσθαι, 35
 δῶρα παρ' Αἰόλου μεγαλήτορος Ἰπποτάδαο·
 ᾧδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·

30. ἐόντες] ἐόντες ἡμεῖς Schol. H. So Bekk. ii, Ameis, and Düntz. with most MSS. Al. ἐόντας. 31. ἐπήλυθε] So Schol. P., probably representing the reading of Aristarchus. Al. ἐπέλλαβε. Eustath. ὑπήλυθε. 36. Αἰόλου] See note below.

above=ἡμᾶς, but the pronoun there stands also to mark the contrast between the crews and their ships.

28. ὁμῶς, to be taken closely with νύκτας, for they sailed 'day and night alike,' instead of only voyaging by day and running for a harbour or beaching the ship every night, as was the usual custom. We may notice the contrast here between the tenses in vv. 28, 29, and 30, and the aorist in v. 31.

30. πυρπολέοντας. Cp. Il. 19. 375 ὥς δ' ὅτ' ἂν ἐκ πόντοιο σέλας ναύτησι φανῇ | καιομένοιο πυρὸς, τὸ δὲ καίεται ὑψόθ' ὄρεσφι | σταθμῷ ἐν οἰοπόλῳ· τοὺς δ' οὐκ ἐθέλοντας ἀελλαι | πόντον ἐπ' ἰχθυόεντα φίλων ἀπάνευθε φέρουσι. An allusion is generally made to the watch-fires of the shepherds; but here, as the day has dawned, it is better to suppose that the ship had been sighted and the fire lighted to guide her in; or else that it was merely a fire for some purpose on the farm, and was introduced into the picture to show how near they had come to their home.

32. πόδα νηὸς ἐνώμων, 'I was ever managing the sheet of my ship.' The πόδες (see Appendix) are two ropes, at the two lower corners of the sail, which were used to draw the sail to one side or the other, according to the set of the wind. Here only one is mentioned, because, as the ship is running before the wind, the sail remains nearly at the same angle; and all that

Odysseus had to do was just so to trim his sail, as to make the most of his wind (compare ἵνα θᾶσσον ἰκοίμεθα), and perhaps to be on his guard against a possible squall. Cp. Soph. Ant. 715 ὅστις ναὸς ἐγκρατῇ πόδα | τείνας ὑπείκει μηδὲν, ὑπτίοις κάτω | στρέψας τὸ λοιπὸν σέλμασιν ναντίλλεται. The Schol. on this passage gives a double interpretation of πόδα, either (1) the rope that pulls round the sail-yard, τὸν μεταγωγὸν τοῦ κέρατος κάλων, or (2) the rudder itself, sc. πηδάλιον. The use of νωμᾶν may seem to support this interpretation, as we have οἷα νωμᾶν in Od. 12. 218, and οἶακα νωμᾶν Aesch. S. c. T. 3; but it is doubtful whether πούς ever bears this meaning.

36. Αἰόλου. Here we may suppose that the ο is lengthened in *thesis*, by the effect of the liquid λ; see Spitzn. de vers. heroic. 83 foll. Ahrens (Hom. Form. lehr.) would write Αἰόλοο. Cp. Ἰλίου (Ἰλίοο) προπάροιθε Il. 15. 66, ἀνεψιῶ (ἀνεψίοο) καταμένοιο Il. 15. 554, ἀγρίου (ἀγρίοο) πρόσθεν Il. 22. 313. Such a form of the genitive would amend the awkward rhythm in χαλεπὴ δ' ἔχε δήμου (δήμοο) φῆμις Od. 14. 239. See note on Od. 1. 70, and cp. Monro, H. G. § 98.

37. πλησίον, used as a substantive, as Od. 8. 328. Compare the common use of ἀθάνατοι, θνητοί and αἰδοίσι Od. 15. 373, γνῶριμος Od. 16. 9. Theogn. 221 611, uses ὁ πλησίος.

*Ω πόποι, ὥς ὅδε πᾶσι φίλος καὶ τίμιός ἐστιν
 ἀνθρώποις, ὅτεών τε πόλιν καὶ γαῖαν ἵκηται.
 πολλὰ μὲν ἐκ Τροίης ἄγεται κειμήλια καλὰ 40
 ληίδος· ἡμεῖς δ' αὖτε ὁμὴν ὁδὸν ἐκτελέσαντες
 οἴκαδε νισσόμεθα κενεὰς σὺν χεῖρας ἔχοντες.
 καὶ νῦν οἱ τάδ' ἔδωκε χαριζόμενος φιλότῃ
 Αἴολος. ἀλλ' ἄγε θᾶσσον ἰδόμεθα ὅττι τάδ' ἐστίν,
 ὅσος τις χρυσός τε καὶ ἄργυρος ἀσκῶ ἔνεστιν.' 45

*Ὡς ἔφασαν, βουλὴ δὲ κακὴ νίκησεν ἐταῖρων·
 ἀσκὸν μὲν λῦσαν, ἄνεμοι δ' ἐκ πάντες ὄρουσαν,
 τοὺς δ' αἰψ' ἀρπάξασα φέρεν πόντονδε θύελλα
 κλαίοντας, γαίης ἀπο πατρίδος· αὐτὰρ ἐγὼ γε
 ἐγρόμενος κατὰ θυμὸν ἀμύμονα μερμήριξα 50
 ἢ πεσὼν ἐκ νηὸς ἀποφθίμην ἐνὶ πόντῳ,
 ἢ ἀκέων τλαίην καὶ ἔτι ζῶοῖσι μετείην.
 ἀλλ' ἔτλην καὶ ἔμεινα, καλυψάμενος δ' ἐνὶ νηὶ
 κείμην· αἱ δ' ἐφέροντο κακῇ ἀνέμοιο θυέλλῃ
 αὐτίς ἐπ' Αἰολίην νῆσον, στενάχοντο δ' ἐταῖροι. 55

*Εὐθα δ' ἐπ' ἡπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,
 αἰψα δὲ δεῖπνον ἔλοντο θοῆς παρὰ νηυσὶν ἐταῖροι.

38. τίμιος] γράφεται, καὶ τιμῆς, ἤτοι τιμήεις Schol. B. 39. γαῖαν] γρ. δάμαθ' Schol. H. 41. ἐκτελέσαντες] Ζηνόδοτος, ἐκτελέοντες Schol. H. 43. τάδ' ἔδωκε] So Aristarchus, according to Schol. H. A1. τὰ δέδωκε, τὰ γ' ἔδωκε.

40. Τροίης is properly an adjective = T. γαίας, 'from the land of Troy.' Aristarchus took Τροίης (in diaeresis) as agreeing with ληίδος, which is really a material or partitive genitive with κειμήλια.

42. σὺν seems to mean 'all of us together,' or 'along with us.' Others join συν-έχοντες, as though it meant 'holding our hands together, empty;' i.e. with the palms resting on each other, because there was nothing between them.

45. ὅσος τις. Here τις serves to give an indefinite notion of quantity. A similar 'general' notion of quality is given by οἷός τις Od. 9. 348. Cp. πολλός τις Il. 7. 156.

46. νίκησεν, 'carried the day.' Cp. Od. 18. 404 ἐπεὶ τὰ χερεῖονα νικᾷ, Soph.

Ant. 233 τέλος γε μέντοι δεῦρ' ἐνίκησεν μολεῖν σοί, sc. ἡ γνώμη, ib. 795 νικᾷ δ' ἐναργῆς βλεφάρων ἕμερος. Here ἐταῖρων depends on βουλή, not on νίκησεν.

51. ἀποφθίμην, aor. optat., as φθίτο Od. 11. 330, λελῶντο Od. 18. 238, δαινῶντο (Thiersch. δαινύοιτο) Il. 24. 665. See on ἀναδύη Od. 9. 377.

53. καλυψάμενος, signifying abandonment to grief. Cp. Od. 8. 92.

56. ἡπείρου here means nothing more than the coast of the Aeolian isle; cp. Od. 1. 162; 5. 56. Odysseus must be considered to have led the way in the ship which he himself was steering, but there were several ships together, as we gather from Od. 9. 544. The same conclusion is pointed to by the use of αἱ δέ sup. 54 and inf. 57.

αὐτὰρ ἐπεὶ σίτιό τ' ἐπασσάμεθ' ἡδὲ ποτῆτος,
 δὴ τότε ἐγὼ κήρυκά τ' ὀπασσάμενος καὶ ἐταῖρον,
 βῆν εἰς Αἰόλου κλυτὰ δώματα· τὸν δ' ἐκίχανον 60
 δαινύμενον παρὰ ἧ τ' ἀλόχῳ καὶ οἷσι τέκεσσιν.
 ἐλθόντες δ' ἐς δῶμα παρὰ σταθμοῖσιν ἐπ' οὐδοῦ
 ἐζόμεθ'· οἱ δ' ἀνὰ θυμὸν ἐθάμβεον ἔκ τ' ἐρέοντο·

‘ Πῶς ἦλθες, Ὀδυσσεῦ; τίς τοι κακὸς ἔχραε δαίμων;
 ἦ μὲν σ' ἐνδυκέως ἀπεπέμπομεν, ὄφρ' ἂν ἵκηαι 65
 πατρίδα σὴν καὶ δῶμα, καὶ εἴ πού τοι φίλον ἐστίν.’

‘Ὡς φάσαν· αὐτὰρ ἐγὼ μετεφώνεον ἀχνύμενος κῆρ·
 ‘ἄσάν μ' ἔταροί τε κακοὶ πρὸς τοῖσί τε ὕπνος
 σχέτλιος. ἀλλ' ἀκέσασθε, φίλοι· δύναμις γὰρ ἐν ὑμῖν.’

‘Ὡς ἐφάμην μαλακοῖσι καθαπτόμενος ἐπέεσσιν· 70
 οἱ δ' ἄνεω ἐγένοντο· πατὴρ δ' ἡμεῖβετο μύθῳ·

65. ὄφρ' ἂν ἵκηαι] ἂν ἴκοιο Bekk. ii. Al. ἀφίκοιο, which Nauck adopts. See La Roche, ad loc. ‘ὄφρ' ἂν ἵκηαι libri optimi, quod retinui, etiamsi imperfectum praece-
 dedit. Cp. Annal. Gymn. Austr. 1864, p. 562 sqq. Ego reddo “dimisimus te ut
 pervenire potueris,” quo simul indicatur in potestate Ulixis fuisse ut domum per-
 veniret, optativus autem vel cum vel sine ἂν nihil aliud ostenderet, quam voluntatem
 Aeoli fuisse ut Ulixes reverteretur. Huic loco simillimus est κ 24 κατέδει μέρμητι
 φαεινῇ, . . ἵνα μή τι παραπνέσῃ [Bekk. ii. παραπνεύσει'] ὀλίγον περ, “alligavit funi-
 culo splendido, ut ne quid praeterflare potuerit.” Alia exempla sunt π 233; ξ 327;
 I 98, 494.’ 70. καθαπτόμενος] Ζηνόδοτος, μαλακοῖσιν ἀμειβόμενος, γράφει. καὶ ἔστι
 χαριεστᾶτη ἢ γραφή· οὐ καθάπτεται γὰρ αὐτόν, ἀλλ' ἰκετεύει Schol. H. 71. ἄνεω]
 Aristarchus ἄνεω.

59. ὀπασσάμενος, i. e. having taken
 as my companion, or ὀπαδός. Cp. Il.
 10. 238; 19. 238.

62. ἐπ' οὐδοῦ. So Odysseus sits,
 when playing the part of a beggar, Od.
 17. 339. It is a more modest attitude
 than that of Odysseus in Od. 7. 153,
 where he walks up the hall and sits by
 the hearth. Nitzsch observes, however,
 that not till later times is the hearth re-
 garded as a place of sanctuary. See
 Thuc. I. 136.

64. ἔχραε, from stem χρᾶν, χρᾶf.
 For similar thematic Aorists with short
 ᾱ (the corresponding long form con-
 taining ᾱ or η) cp. λάθετο, εὔαδε, διέτ-
 μαγον, δάηται (δᾶν, δᾶf). See Monro,
 H. G. § 31.

65. ἵκηαι. See crit. note, and com-
 pare sup. 24, Monro, H. G. § 298 shows
 that the construction of a subjunctive
 with a historic tense is in Homer ex-
 ceptional. It may be used when (1)
 the governing verb is a gnomic aorist,

or (2) if the action expressed by the sub-
 ordinate clause is still future at the
 time of speaking. In such cases the
 governing verb is generally to be
 translated by the English perfect. If
 ἵκηαι be the right reading in the present
 passage we may render ‘we have but
 now sent you away, intending that you
 shall arrive etc.’

66. καὶ εἴ που, like Lat. ‘sicubi’ =
 ‘wherever else thou likest.’

68. ᾄσαν, cp. ᾄσατο Il. 11. 340, ᾄσας
 Il. 8. 237, ᾄσάμην Il. 9. 119; and the
 contracted forms ᾄσε Od. 11. 61, ᾄσατο
 Il. 19. 95.

πρὸς τοῖσι = ‘praeter hos.’ Every
 other instance of the use of πρὸς with
 dative in Homer has a purely local
 meaning, viz. ‘close to,’ as Il. 5. 408,
 425; Il. 22. 64; Od. 3. 298; Od. 5. 401.

69. σχέτλιος is used here exactly like
 ‘improbis’ in Latin; in such connec-
 tions as ‘improbis anser,’ ‘improbis
 labor.’

“Ἐρρ’ ἐκ νήσου θᾶσσον, ἐλέγχιστε ζώντων·
οὐ γάρ μοι θέμις ἐστὶ κομιζέμεν οὐδ’ ἀποπέμπειν
ἄνδρα τὸν ὃς κε θεοῖσιν ἀπέχθεται μακάρεσσιν.
ἔρρ’, ἐπεὶ ἀθανάτοισιν ἀπεχθόμενος τόδ’ ἰκάνεις.”

75

“Ὡς εἰπὼν ἀπέπεμπε δόμων βαρέα στενάχοντα.
ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ.
τείρετο δ’ ἀνδρῶν θυμὸς ὑπ’ εἰρεσίης ἀλεγεινῆς
ἡμετέρῃ ματίῃ, ἐπεὶ οὐκέτι φαίνεται πομπή.”

“Ἐξῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ·
ἐβδομάτῃ δ’ ἰκόμεσθα Λάμου αἰπὺν πτολίεθρον,”

80

72. ἔρρε, as Schol. P. μετὰ φθορᾶς ἀναχῶρει. The force of θᾶσσον is ‘as speedily as possible;’ i. e. literally, ‘more quickly’ than your present mood seems to imply.

ἐλέγχιστος is used here and in Il. 2. 285; 17. 26. It is matter of uncertainty whether the positive ἐλεγχής really exists. In Il. 4. 242 we find Ἀργεῖοι ἰόωροι, ἐλεγχέες, οὐ νυ σέβεσθε; and in 24. 239 ἔρρετε, λωβητῆρες, ἐλεγχέες, οὐ νυ καί, etc., in both which passages Ahrens, with La Roche, would write ἐλέγχεα, as in Il. 2. 235; regarding the word ἐλεγχέες as an invention of Aristarchus. In Il. 5. 787; 8. 228, Aristarchus is said to have written κάκ’ ἐλεγχέες (or κακελεγχέες MSS.) as a needless attempt to avoid a non-existent hiatus in κάκ’ ἐλέγχεα Φεῖδος ἄριστοι.

79. ἡμετέρῃ ματίῃ, not as Nitzsch, ‘our fruitless endeavour,’ but as Schol. ἡμετέρα ματαιότητι καὶ ἁμαρτία, who also rightly explains ἡμετέρῃ as σύμπαθῶς ἑαυτὸν παρέλαβε διὰ τὸ κοιμηθῆναι. The sleep of Odysseus gave to his crew the opportunity of satisfying their fatal curiosity. ἐπεὶ gives the reason why they had to take to their oars, ‘since the wafting wind no longer showed itself;’ πομπή means the wind, because it is the means towards the accomplishment of their journey. With φαίνεται compare οὐδεμίαν γάρ σφι ἔτι κομιδὴν ἐς Κρήτην φαίνεσθαι Hdt. 7. 170; and, with the whole expression, Od. 4. 361.

81. Λάμου. Fäsi notes the two names, Ἀντιφάτης (φένω, πέφαται), and Λάμος (λαμός, λαιμός), as the double title of the murderous king of the land: with the latter name we may further compare Λαμία, the child-devouring

ogress. Λαιστρυγόνες may be compounded of the intensive λαι or λα and τρύχειν or τρύγειν, ‘to devour.’ Cp. Λά-μα-χος, λαμυρός, λαιδρός. Some commentators have taken Lamus as the name of the town, comparing with Λάμου αἰπὺν πτολίεθρον the expression Ἰλίου πόλις Il. 5. 642. But Lamus, as the proper name of the king, is used by Cicero, ad Att. 2. 13. 2; Ovid, Met. 14. 233; Horace, Od. 3. 17. 1; and Sil. Ital. 8. 531. The Scholl. too adopt the same view, describing Lamus as a son of Poseidon. We may also take Τηλέπυλος as the actual name of the town, and Λαιστρυγονίην as the geographical epithet; cp. Od. 23. 318. The signification of Τηλέπυλος depends upon the meaning assigned to τηλύγετος; the etymology of the first part of the two words being the same. See note on Od. 4. 11, where it is urged that τηλύ-γετος meant ‘big-grown;’ and similarly τηλέ-πυλος is ‘big-gated.’ There is no reason for accepting the refinements of modern commentators, who picture for us a town with a straight street through it, and gates at either end, ‘far apart.’ All that we have here is a town with ‘big gates,’ on an appropriate scale for those who were οὐκ ἀνδρεσσιν εἰκότες ἀλλὰ Γίγασιν inf. 120; and, we may add, big enough to let the in-coming and out-going herds pass abreast. The next point to examine is the meaning of ποιμένα and ποιμήν. It is not necessary that we should understand ποιμήν always to signify ‘shepherd;’ though we accept this as its usual meaning, as in Il. 5. 137; 12. 451; 13. 493; 16. 354; Od. 4. 87; but it is frequently used of the

Τηλέπυλον Λαιστρυγονίην, ὅθι ποιμένα ποιμήν

herdsman generally, without any allusion to sheep; and such expressions as Βουκολίων . . ποιμαίνων ἐπ' ὅεσσι Il. 6. 23, and ἵπποι βουκολέοντο Il. 20. 221 (cp. νέκταρ ἐφνοχόει Il. 4. 3), show that there is frequent confusion between the notion of shepherd and neatherd. We may then render both ποιμένα and ποιμήν here as 'herdsman,' understanding by the former the neatherd, by the latter the shepherd. The scene is evening. A herdsman, driving out before him his kine, meets in the gateway a shepherd driving in his flock. As they pass, the shepherd hails (ἡπύει, connected with εἰπεῖν) the neatherd, who answers with his greeting (ὑπακούει, Od. 4. 283). Thus far then we may translate, 'on the seventh day we reached the lofty city of Lamus, the Laestrygonian Telepylus, where a herdsman, as he drives in his flock, hails an (out-coming) herdsman; and he, as he drives forth his herd, answers him.' Thus far all is simple; except that we have to account for the surprising fact that though it is nightfall and the sheep are coming home, yet at the same moment the kine are coming out to pasture. And so, says the poet, 'a man who could do without sleep might earn there two sets of wages; one for minding cattle, and another for feeding white sheep.' The Scholl., who lay the scene in Sicily, suggest an absurd interpretation. They maintain that the swarms of gad-flies there made it dangerous for the cattle to feed except after sundown; while the sheep, being protected by their woolly fleeces, could pasture during the day. Therefore, if any man could spend his days as a shepherd and his nights as a neatherd, he could earn wages in both capacities; and this would be all the easier, for (said they) the pasturages, or rather 'the ways to the pasturages for the day and night feeding are near the city' (ἐγγὺς γὰρ . . κέλευθοι). Cp. Schol. B. H. τοῦτο λέγει ὅτι νυκτὸς μὲν βουκολοῦσι διὰ τοὺς μύωπας . . διὰ τὸν οἶστρον. Δύναται οὖν τις ἐκεῖ λαμβάνειν δύο μισθοὺς, ἐπειδὴ τῆς ἡμέρας καὶ τῆς νυκτὸς αἱ νομαὶ ἐγγὺς εἰσι καὶ οὐ πόρρω, or, in other words, αἱ ἡμεριναὶ καὶ αἱ νυκτεριναὶ νομαὶ ἐγγὺς εἰσι τῆς πόλεως, or, as Eustath. adds, αἱ εἰς αὐτὰς ὁδοί. This interpretation is

nothing more than a simple invention to explain the meaning of the text. But the right line had been already touched by Crates, whose explanation is thus quoted by Schol. H.: Κράτης βραχείας αὐτοῦ ὑποτίθεται τὰς νύκτας. καὶ γὰρ φησιν αὐτοὺς εἶναι περὶ τὴν κεφαλὴν τοῦ δράκοντος (sc. the constellation), περὶ ἧς Ἀρατὸς φησι 'κείνη που κεφαλὴ τῇ νείσεται, ἥχι περ ἄκραι | μίσγονται δύσιές τε καὶ ἀντολαὶ ἀλλήλησιν.' ὅθεν συνεγγὺς οὓων τῶν ἀνατολῶν ταῖς δύσεσι λέγειν τὸν ποιητὴν 'ἐγγὺς γὰρ νυκτὸς τε' καὶ τὰ ἐξῆς, παρὰ τὸ πλησιάζειν τὰς τῆς νυκτὸς κελεύθους ταῖς τοῦ ἡματός κελεύθοις, ἢ τὴν νύκτα ἐγγὺς τετάχθαι τῆς ἡμέρας βραχυτάτην οὔσαν. Or, as Eustath. quotes, ὥστε φασὶ καὶ πλείω μὲν εἶναι τὴν ἡμέραν, ὀλίγην δὲ τὴν νύκτα, οὐ τὸ ἀνάπαλι παρὰ τοῖς Κιμμερίοις. The whole sentence may be rendered, 'There a man who took no sleep might have earned two sets of wages, one by minding cattle, the other by pasturing white sheep; for the outgoings of night and day are close together.' Hardly has Night stepped forth upon the scene, when Day reappears too; and so we may suppose that the interval of darkness between the two periods of light is actually inappreciable. Thus a man who has had his flock at pasture from morning till just the fall of evening, brings it home before the darkness sets in; but as he enters the city-gate with his flock, he meets his fellow driving out his herd of oxen to pasture, for already daylight is beginning again—the evening twilight is melting into the dawn. The notion then strikes the poet, that if a man should take no sleep he might play the part both of the εἰσελάων and the ἐξελάων. He would bring home his sheep, change them for a herd of oxen and be off again to pasture without delay, thus earning wages in the double capacity of neatherd and shepherd. An interesting question is raised by this description of Laestrygonia. How far was Homer acquainted with the existence of land to the far north? We have suggested (see sup. v. 3) that the description of the isle of Aeolus is an attempt to represent an iceberg, of which the poet may have heard through some Phoenician sailors, who had sailed up beyond the coast of Britain. And we have seen

ἡπύει εἰσελάων, ὃ δέ τ' ἐξελάων ὑπακούει.
 ἔνθα κ' ἄνπνος ἀνὴρ δοιοὺς ἐξήρατο μισθοὺς,
 τὸν μὲν βουκολέων, τὸν δ' ἄργυφα μῆλα νομεύων 85
 ἔγγυς γὰρ νυκτός τε καὶ ἡματός εἰσι κέλευθοι.
 ἔνθ' ἐπεὶ ἐς λιμένα κλυτὸν ἦλθομεν, ὃν πέρι πέτρη
 ἡλίβατος τετύχηκε διαμπερὲς ἀμφοτέρωθεν,
 ἄκται δὲ προβλήτες ἐναντίαι ἀλλήλησιν
 ἐν στόματι προὔχουσιν, ἀραιὴ δ' εἵσοδος ἐστίν, 90

90. ἀραιή] δασυντέον τὸ ἀραιή Schol. H. 'Hoc placuisse Aristarcho colligi potest ex schol. Il. ε 425' Dind.

how Welcker (Klein. Schrift. 2. 14; see on Od. 5. 34; 8. 562) finds in the Phaeacians, who transported Odysseus across the sea in their ship, the reproduction of the Northern legend of the Ferry-men of the Dead. Now the story of the Laestrygonian herdsmen seems certainly to point to the phenomenon of the short nights and midnight sun of high latitudes. But the story changes in the poet's hands. He has heard of the long days and short nights, but he numbers them among the marvels of the West: they have no connection with the North in his mind. And naturally so—for it is evident that the apparent path of the sun is to his mind like the course in the chariot race, the starting-point being the east. The extreme western point in this course was to him like the *νύσσα*, or turning-post, in the *δρόμος* (see Il. 23. 327 foll.), and when the sun has reached this westernmost point, he naturally begins *κάμψαι διαύλου θάτερον κῶλον πάλιν*. The city of Telepylus lies just at this point, so that the momentary passage of the sun round the *νύσσα* (*στήλη, meta*) is the only interval of darkness that is possible. Of course if we choose to subject this view to criticism, nothing is easier than to show that it is incorrect from first to last; that it virtually makes the sun appear to travel from East to West, and then from West to East—and so on. But we are after all only dealing with a fairy story, and not examining a system of cosmogony; we are listening to a tale of marvel from the wonder-land of the West, where the nights are reduced to a mere nothing, for the sun has scarce disappeared before he appears again. This notion

of the sun turning round when he has finished his course seems to be alluded to in Od. 15. 404 *νῆσός τις Συρίη . . Ὀρτυγίης καθύπερθεν ὅθι τροπαὶ Ἡελίοιο*, on which Seiler remarks (Hom. Lex. s. v. *τροπαί*) that it is the description of a place situated in the furthest west: and Autenrieth (Wörterb. s. v.) translates *τροπαί* as 'the change of direction, when at evening the sun turns round his car eastward.' See note on *Αἰαίη* and *ἀντολαί* Od. 12. 3, 4. This view seems to find additional support from a passage in Hesiod (Theog. 746 foll.). He describes the place where Atlas is supporting the heavens on his head and shoulders—a place notoriously in the west;—and there, says Hesiod, *Νύξ τε καὶ Ἡμέρη ἄσσον ἰοῦσαι | ἀλλήλας προσέειπον*, though the rest of the description does not tally.

The words of Tacitus in the *Agricola*, c. 12, are well known, 'nox extrema Britanniae parte brevis, ut finem et initium lucis exiguo discrimine internoscas.'

88. *τετύχηκε*. Eustath. seems to force the meaning of this word when he says, *κατὰ τύχην ἐστὶ καὶ οὐκ ἐξ ἐπιτεχνήσεως*. The usage of it seems to be very much like that of *τέτυκται*, or *ἐτέτυκτο*, cp. Od. 9. 190. In Il. 17. 748 we have the description of a headland, *πρῶν . . πεδίοιο διαπρύσιον τετυχηκώς*, = 'lying' or 'set' right across the plain. See Curt. Gk. Etym. p. 57 for an account of the root *tak* with by-forms *tik* and *tuk*, showing an identical origin for the Greek words *τεκ-εἶν*, *τυχεῖν*, and *τεύχειν*. The addition of *διαμπερὲς* is intended to show that this wall of cliff was quite continuous from one side to the other.

90. *ἀραιή*, according to Aristarch.

ἔνθ' οἳ γ' εἰσω πάντες ἔχον νέας ἀμφιελίσσας.
 αἱ μὲν ἄρ' ἔντοσθεν λιμένος κοίλοιο δέδεντο
 πλησίαι· οὐ μὲν γάρ ποτ' ἀέξετο κῦμά γ' ἐν αὐτῷ,
 οὔτε μέγ' οὔτ' ὀλίγον, λευκὴ δ' ἦν ἀμφὶ γαλήνῃ.
 αὐτὰρ ἐγὼν οἶος σχέθον ἔξω νῆα μέλαιναν, 95
 αὐτοῦ ἐπ' ἐσχατιῇ, πέτρης ἐκ πείσματα δήσας·
 ἔστην δὲ σκοπιῇν ἐς παιπαλόεσσαν ἀνελθών.
 ἔνθα μὲν οὔτε βοῶν οὔτ' ἀνδρῶν φαίνετο ἔργα,
 καπνὸν δ' οἶον ὀρώμεν ἀπὸ χθονὸς αἰσسونτα.
 δὴ τότε ἐγὼν ἐτάρους προΐειν πεύθεσθαι ἰόντας 100
 οἳ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες,
 ἄνδρε δύο κρίνας, τρίτατον κήρυχ' ἅμ' ὀπάσσας.
 οἱ δ' ἴσαν ἐκβάντες λείην ὁδὸν, ἧ περ ἄμαξαι
 ἄστυδ' ἀφ' ὑψηλῶν ὀρέων καταγίνεον ὕλην.
 κούρῃ δὲ ξύμβληντο πρὸ ἄστεος ὕδρευούσῃ, 105
 θυγατέρ' ἰφθίμῃ Λαιστρυγόνος Ἀντιφάταο.
 ἡ μὲν ἄρ' ἐς κρήνην κατεβήσετο καλλιρέεθρον
 Ἀρτακίην· ἔνθεν γὰρ ὕδωρ προτὶ ἄστυ φέρεσκον·

103. ἧ περ] τινὲς πιθανῶς γράφουσιν ἧ κεν ἄμαξαι. On ἄμαξαι cp. Eustath. 1156 etc., ψιλῶσιν οἱ παλαιοί.

and Herod. should be written ἀραιή, for which Bekk. ii. gives Φραιή. The derivation is uncertain. Herod. (Et. Mag.) connects it with ραίω, and others refer it to ἀρή (*damnum*). Döderl. groups it with ἀρημένος and ἀράσσω, as if it meant 'broken away till only a small portion was left.'

Eustath. says on the whole description, τὸ δὲ στενὸν τῆς κατὰ τὸν λιμένα εἰσόδου τὸν πολλὸν ὄλεθρον τῶν τοῦ Ὀδυσσεύος νηῶν πιθανολογεῖ· οὐκ εἶχον γὰρ διεκδῦναι τῆς στενότητος.

91. ἔνθ' οἳ γ', 'there they all steered.' Cp. Od. 3. 182; Il. 8. 139. These words form the apodosis to ἔνθ' ἐπεὶ sup. 87.

93. πλησίαι, sc. 'near to one another.'

95. αὐτὰρ ἐγὼν, antith. to αἱ μὲν ἄρ', 'but I alone moored my black ship outside the harbour, there at its outermost edge, having made fast my hawser from a rock' (join ἐκ-δήσας).

96. ἐπ' ἐσχατιῇ is added as a nearer

description of αὐτοῦ, so inf. 271 αὐτοῦ τῷδ' ἐνὶ χώρῃ. Cp. Od. 8. 68.

97. Cp. Aen. i. 180 'Aeneas scopulum interea conscendit, et omnem | prospectum late pelago petit.' As the Laestrygonas, like the Cyclopes, were only graziers, there would be no ploughed land (βοῶν ἔργα), and no vineyards or gardens (ἀνδρῶν ἔργα); but the smoke showed that the land was inhabited.

103. λείη ὁδός is a road cleared for use, by felling trees, levelling, etc. (cp. Il. 15. 261 κέλευθον λειανέω), so as to make it an ἄμαξιτός Il. 22. 146.

ἐκβάντες keeps its ordinary meaning of 'disembarking,' i.e. 'after they had left the ships they came to this road.'

105. ὕδρευούσῃ. Cp. Od. 6. 57 foll. In h. Hom. Cer. 105 the daughters of Celeus appear ἐρχόμεναι μεθ' ὕδωρ εὐήρυτον, ὕφρα φέροιεν | κάλπισι χαλκείῃσι φίλα πρὸς δώματα πατρός.

108. Ἀρτακίην. There appears to have been a fountain Artacia near

οἱ δὲ παριστάμενοι προσεφώνεον, ἔκ τ' ἐρέοντο
 ὅς τις τῶνδ' εἴη βασιλεὺς καὶ οἷσιν ἀνάσσοι. 110
 ἡ δὲ μάλ' αὐτίκα πατρὸς ἐπέφραδεν ὑψερεφές δῶ.
 οἱ δ' ἐπεὶ εἰσῆλθον κλυτὰ δώματα, τὴν δὲ γυναῖκα
 εὖρον ὄσσην τ' ὄρεος κορυφὴν, κατὰ δ' ἔστυγον αὐτήν.
 ἡ δ' αἰψ' ἐξ ἀγορῆς ἐκάλει κλυτὸν Ἀντιφατῆα,
 ὃν πόσιν, ὃς δὴ τοῖσιν ἐμήσατο λυγρὸν ὄλεθρον. 115
 αὐτίχ' ἕνα μάρψας ἐτάρων ὠπλίσσατο δεῖπνον·
 τῶ δὲ δύ' αἰξάντε φυγῇ ἐπὶ νῆας ἰκέσθην.
 αὐτὰρ ὁ τεύχε βοὴν διὰ ἄστεος· οἱ δ' αἰόντες
 φοίτων ἴφθιμοι Λαιστρυγόνες ἄλλοθεν ἄλλος,
 μυρίοι, οὐκ ἄνδρεσσιν ἐοικότες, ἀλλὰ Γίγασιν. 120
 οἷ ρ' ἀπὸ πετράων ἀνδραχθέσι χερμαδίοισι
 βάλλον· ἄφαρ δὲ κακὸς κόναβος κατὰ νῆας ὀρώρει

110. οἷσιν] τὸ δὲ οἷσιν Ἀρίσταρχος διὰ τοῦ τ, καὶ τοῖσιν ἀνάσσοι, ἀντὶ τοῦ τίνων Schol. H. So Eustath. La Roche with the majority of MSS. reads οἷσιν. See note below.

Cyzicus, alluded to by Alcaeus, and other poets who dealt with the tale of the Argonauts. See Apoll. Rhod. Argon. 1. 995-997. The story of Circe (inf.) presents several remarkable similarities to the Argonautic legend of Medea.

110. οἷσιν ἀνάσσοι. See crit. note. If we adopt the v. l. τοῖσιν we must suppose that it stands for τέοισιν, as τεῦ for τίνος. Or if we read τῶν instead of τῶνδ', we may take τοῖσιν as demonstrative parallel with τῶν, and render 'who was king of them, and ruled over them.' If we read οἷσιν, we must translate, 'asked who was king of this folk, and over whom did he reign,' the question then being a double one, demanding the names both of king and people. For ὅς in an indirect question after ὅς τις cp. Od. 17. 363 γνοίη θ' οἷ τινές εἰσιν ἐναίσιμοι, οἷ τ' ἀθέμιστοι. See also Il. 9. 392 ἐλέσθω | ὅς τις οἷ τ' ἐπέοικε καὶ ὃς βασιλεύτερός ἐστιν, Il. 15. 664 ἡμὲν ὅτεφ ζῶουσι καὶ ᾧ κατατεθνήκασι.

112. τὴν δὲ γυναῖκα. Here begins the apodosis.

113. ὄσσην τε. For this form of attraction see on Od. 9. 322.

κατὰ δ' ἔστυγον, 'they were aghast at her.' στυγεῖν is used for the horror

felt by the gods at the sight of Tartarus, Il. 20. 65; the dread inspired by Hector, Il. 7. 112. The Schol. renders στυγεῖν by καταπλήσσεισθαι and δεδοικέναι. The present στυγέω is formed from this aorist. There is also a causative aorist in use, compare τῷ κέ τεφ στύξαιμι μένος Od. 11. 502.

114. The Laestrygones, as having a king and an ἀγορή, are more advanced in the externals of civilisation than the Cyclopes. The name of the king may be Ἀντιφάτης, giving as genitive Ἀντιφάταο, v. 106; or Ἀντιφατεύς, from which would come the accusative Ἀντιφατῆα. Eustath. quotes the two forms, Γηρυόνης and Γηρυονεύς.

118. τεύχε βοήν, 'raised a hue and cry.'

121. ἀπὸ πετράων, i.e. from the tops of the cliffs that commanded the harbour. The stones which the Laestrygones used as missiles were each a load for an ordinary man, λίθοι ἀνδροβαρεῖς, οἱ τοῖς ἄλλοις ἀνδράσιν ἐπαχθῇ ἂν γένοιτο φορῆματα Eustath.

122. The snapping sounds of κα-κο-κα in immediate sequence, and the repetition of ω in the following line, are intentionally introduced as descriptive of this crushing volley of stones.

ἀνδρῶν τ' ὀλλυμένων νηῶν θ' ἅμα ἀγνυμενάων
ἰχθύς δ' ὥς πείροντες ἀτερπέα δαῖτα φέροντο.

ὄφρ' οἱ τοὺς ὄλεκον λιμένος πολυβενθέος ἐντὸς,
τόφρα δ' ἐγὼ ξίφος ὅξυ ἐρυσσάμενος παρὰ μηροῦ
τῷ ἀπὸ πείσματ' ἔκοψα νεὸς κυανοπρώροιο.

125

αἶψα δ' ἐμοῖς ἐτάροισιν ἐποτρύνας ἐκέλευσα
ἐμβαλέειν κώπης, ἵν' ὑπ' ἐκ κακότητα φύγοιμεν·

οἱ δ' ἄλλα πάντες ἀνέρριψαν, δείσαντες ὄλεθρον.

130

ἀσπασίως δ' ἐς πόντον ἐπηρεφέας φύγε πέτρας
νηὺς ἐμή· αὐτὰρ αἱ ἄλλαι ἀολλέες αὐτόθ' ὄλοντο.

Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους.

Αἰαίην δ' ἐς νῆσον ἀφικόμεθ'· ἔνθα δ' ἔναιε

135

124. ἰχθύς δ' ὥς πείροντες] Ἀριστοφάνης 'ἰχθύς δ' ὥς εἴροντες' [i.e. συνείροντες καὶ ὄρμαθους ποιοῦντες Schol. B. Q.] Schol. H. ἰχθύς δ' ἀσπαίροντας [?] ὥς σπαίροντας] Apoll. Soph. 162. 5. Cp. Eustath. ὡς ἰχθύς ἀσπαίροντας αὐτοὺς ἐδαίνυντο. It would seem that ἰχθύς was regarded by some of the ancient commentators as a plural nom., which will account for the v. l. σπαίροντες, and for one interpretation of πείροντες by Schol. V., sc. ἀντὶ τοῦ νηχόμενοι καὶ περῶντες ὥσπερ ἰχθύες. φέροντο] Ἀρίσταρχος φέροντο. ἄλλοι δὲ δαῖτα πένοντο Schol. H. The reading of Zenodotus was φέροντο. 130.] Schol. H. gives οἶδ' ἅμα· τοῦτο μὲν ἐμφαντικόν. ἐνιοι δὲ γράφουσιν, οἶδ' ἄρα πάντες. Καλλίστρατος δὲ καὶ Ῥιανὸς διὰ τοῦ λ, οἶδ' ἄλα πάντες. Cp. Eustath. 1651. 17 ὅρα τὸ ἀνέρριψαν ἐλλιπῶς λεχθέν. ἀλλαχοῦ (Od. 13. 78) δὲ ἐντελῶς ἐγράφη 'ἀνερρίπτουν ἄλα πηδῶ.' Most MSS. with Apoll. Soph. ἅμα. See note.

124. See crit. note. 'Harpooning them like fish, they carried them off (φέροντο) for a gruesome meal.' The ships had been broken up and the men thrown into the water, where, as they floated, they were speared by the Laestrygones, τριαίναις ἢ τισιν ἐτέροις ἀπαξυμένοις ὄρμαθους Eustath.

126. τόφρα δέ is the apodosis to ὄφρα. οἱ are the Laestrygones, τοὺς the comrades of Odysseus.

130. See crit. note. If we adopt either of the readings ἅμα or ἄρα, we must suppose that ἀναρρίπτειν had passed into a technical meaning because of its regular combination with ἄλα, 'to toss up [the water].' But the formula ἀναρρίπτειν ἄλα πηδῶ, Od. 7. 328; 13. 78, seems to be conclusive in favour of reading ἄλα. Nitzsch suggests that with ἀνέρριψαν we might understand κώπας, or that we might possibly read ἀνήρειψαν, but

the active voice is not found in Homer.

131. ἐπηρεφέας . . πέτρας. These 'beetling rocks' are the cliffs at the entrance of the harbour, sup. 90.

135. Αἰαίη. The same word is used as an epithet of Circe, Od. 5. 334. Nitzsch considers it to be connected with αἶα, as if in allusion to some vague distant 'Land;' with this we might compare Σχερίη, an adjective from σχερός. There is no notice given in the text of any specially long time spent on the voyage between the country of the Laestrygones and the Aeaeian isle, from which we may infer that the distance supposed to separate them was not particularly great. This would incline us to reckon the story and the home of Circe among the wonders belonging to the land of the West.

In apparent contradiction to this is the description given in Od. 12. 3,

Κίρκη ἐνπλόκαμος, δεινὴ θεὸς αὐδήεσσα,
 αὐτοκασιγνήτη ὀλοόφρονος Αἰήταο·
 ἄμφω δ' ἐκγεγάτην φαεσιμβρότου Ἡελίοιο
 μητρός τ' ἐκ Πέρσης, τὴν Ὠκεανὸς τέκε παῖδα.
 ἔνθα δ' ἐπ' ἀκτῆς νηὶ κατηγαγόμεσθα σιωπῇ

140

136. αὐδήεσσα] Ἀριστοτέλης, οὐδήεσσα Schol. H. So altered by Dind. from Ἀρίσταρχος; but from Scholl. on Od. 5. 334 we should suppose that Aristotle wrote αὐλήεσσα. See crit. note and comment. on Od. 5. 1. c. 140. νηί] Cod. H. and a few other MSS. give νῆα.

where Odysseus, on his return from the land of Hades, finds himself once more at the Aëæan isle, ὅθι τ' Ἡοῦς ἡριγενείης | οἰκία καὶ χοροὶ εἰσι καὶ ἀντολαὶ Ἡελίοιο. See note there.

A mythological explanation of the difficulty suggests that in the Odyssey, as we have it, there are two forms of the story of Circe; one which connects her with the East, the other with the West, the former myth probably belonging to the Argonautic legend. The ancient name of Colchis was Aea (Hdt. 1. 2; 7. 193, 197), and the king of the country was Aeetes, his daughter being Medea, the famous sorceress. The genealogy followed in the Odyssey makes Circe sister of Aeetes, and daughter of Helios by Perse, an Oceanid. Hesiod gives the same account, only substituting Persëis for Perse, and adding that Aeetes became father of Medea by Iduia (the cunning woman). Other forms of the story make Circe daughter of Hyperion and Aërope (Orph. Arg. 1215), or of Aeetes and Hecate (Diod. Sic. 4. 45). Another set of legends again gives Circe a home in the West. Hesiod (Theog. 1011 foll.) represents her as having borne to Odysseus two sons, Ἀγριος and Λατίνος, unless for Ἀγριος we ought to read Γραῖκος (see Göttl. ad loc.). There is little doubt, indeed, that the passage is spurious; it is however useful as pointing to an early transference of Circe to Italy and the cities of Magna Graecia. So Euripides (Troad. 438) speaks of Λίγυστις Κίρκη, see also Apoll. Rhod. 3. 200; 4. 559. Under this aspect Circe appears with new family relations. She is a wife of Zeus, and mother of Faunus (Nonnus, 13. 300), who is himself father of Latinus (Aen. 7. 47). She bears to

Odysseus a third son, Telegonus (Hes. Theog. 1014 †), who is the founder of Praeneste and Tusculum (Hor. Od. 3. 25. 8; Ov. Fast. 3. 92; 4. 71). Circe's home is now placed at Cape Circaeum, near Circeii (Monte Circello), ὅρος νησίζον θαλάττῃ τε καὶ ἔλεσι . . ἔχει δὲ καὶ πολίχνιον καὶ Κίρκης ἱερὸν, δείκνυσθαι δὲ καὶ φιάλην τινὲς φασιν Ὀδυσσέως Strab. 5. 3. 6. p. 355. Cp. Cic. de Nat. Deor. 3. 19; Virg. Aen. 3. 385; Strab. 9. 395; Pausan. 5. 19. 7. It will be noticed that all the pedigrees make Circe a daughter of the Sun. Perhaps too we see in the statement that Perse or Persëis was an Oceanid the first hint of a connection between Circe and the West. This confusion between West and East would seem to have been early felt, and a story was invented to account for the transference of the scene. Circe is represented (Diod. Sic. 4. 45) as having passed from East to West in the chariot of the Sun. The name Circe has been variously interpreted. In Suid. and Etym. M. it is referred to κερκίς, because she is represented as a 'weaver,' inf. 222. Another derivation connects the name with κεράννυμι (κίρ-νυμι), because she 'mixes' the magic potion.

138. φαεσί-μβροτος (like φθισί-μβροτος Od. 22. 297, and later forms, as κλεό-μβροτος, ἄ-μβροτος) shows the connection of βροτός with the root μορ. By the insertion of β, μορός (μορτός) becomes μβροτός, and the initial μ falling off leaves the ordinary form βροτός.

140. νηὶ κατηγαγόμεσθα, 'we put in with our ship' (opp. ἀνάγεσθαι). We find κατάγεσθαι used absolutely of the ships themselves, as ἐς δὲ Γεραιστὸν | ἐννύχαια κατὰγοντο Od. 3. 177, Ἰθά-κηδε κατήγετο νηὺς εὐεργής Od. 16.

ναύλοχον ἐς λιμένα, καί τις θεὸς ἡγεμόνευεν.
 ἔνθα τότε ἐκβάντες δύο τ' ἤματα καὶ δύο νύκτας
 κείμεθ', ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες.
 ἀλλ' ὅτε δὴ τρίτον ἡμαρ εὐπλόκαμος τέλεσ' Ἡὼς,
 καὶ τότε ἐγὼν ἐμὸν ἔγχος ἐλὼν καὶ φάσγανον ὄξυ 145
 καρπαλίμως παρὰ νηὸς ἀνήιον ἐς περιωπὴν,
 εἴ πως ἔργα ἴδοιμι βροτῶν ἐνοπὴν τε πυθοίμην.
 ἔστην δὲ σκοπιῇν ἐς παιπαλόεσσαν ἀνελθὼν,
 καί μοι εἴσατο καπνὸς ἀπὸ χθονὸς εὐρυοδείης
 Κίρκης ἐν μεγάροισι διὰ δρυμὰ πυκνὰ καὶ ὕλην. 150
 μερμήριξα δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
 ἐλθεῖν ἡδὲ πυθέσθαι, ἐπεὶ ἴδον αἶθοπα καπνόν.
 ὦδε δέ μοι φρονέοντι δοάσσατο κέρδιον εἶναι,
 πρῶτ' ἐλθόντ' ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης
 δειπνον ἐταίροισιν δόμεναι προέμεν τε πυθέσθαι. 155
 ἀλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης,
 καὶ τότε τίς με θεῶν ὀλοφύρατο μῦνον ἔοντα,
 ὅς ῥά μοι ὑψίκερων ἔλαφον μέγαν εἰς ὁδὸν αὐτὴν
 ἦκεν· ὁ μὲν ποταμόνδε κατήιεν ἐκ νομοῦ ὕλης

156. ἦα] Not ἦα, as Schol. B.

322; or of the crew as they put in to harbour, as οἱ δ' ἰθὺς κατὰγοντο Od. 3. 10. Here νηί (for which Harl. reads νῆα) is a true instrumental dative; cp. Od. 4. 8 ἵπποισι καὶ ὄρμασι πέμπε νέεσθαι. They keep silence (σιωπῇ), as Eustath. says, οἷα πεφοβημένοι διὰ τὸ τῶν Κυκλώπων καὶ τὸ τῶν Λαιστρυγόνων κακόμενον.

151. μερμήριξα (from μέρμερος Il. 8. 453; 10. 289, etc.) is not connected with the root μερ, from which μέρος and μείρομαι come, but with root μερ or μαρ, Skt. smar, (Lat. me-mor), signifying 'care' or 'thought.' That the former of the two derivations was generally accepted, may be inferred from the existence of such Latin phrases as 'animum dividere,' 'animum curae divorce trahunt,' but see Curt. G. E. p. 296. The common construction in Homer with μερμηρίζω is with ὥς or ὅπως or with ἡ...ἡ. Here and inf. 438, and Od. 24. 235, it is followed by the infin. only.

152. αἶθοπα καπνόν. This probably means 'fire-lit' smoke, reflecting the colour of the flame below, and so, shining with a ruddy glow, διὰ δρυμὰ πυκνὰ καὶ ὕλην. The word is used as an epithet of χαλκός Il. 4. 495, etc., and of οἶνος Od. 12. 19, where the adjective is further defined by the addition of ἐρυθρός. In Eurip. Suppl. 1019 it is used as an epithet of φλογμός and in Bacch. 594 of λαμπάς, but, perhaps, the best parallel to the expression here is in Soph. Antig. 1126 στέροψ λιγνύς, which seems to describe the mingled flare and smoke of the torches in the Bacchanal procession. In a very different connection, we have a description of mingled flame and smoke, Virg. Aen. 8. 254 'glomeratque sub antro | fumiferam noctem, commixtis igne tenebris.'

158. εἰς ὁδὸν αὐτὴν, 'just on my path;' so Il. 13. 615 ὑπὸ λόφον αὐτόν.

159. ἐκ νομοῦ ὕλης, 'from his pasture

πίομενος· δὴ γάρ μιν ἔχεν μένος ἡελίοιο. 160
τὸν δ' ἐγὼ ἐκβαίνοντα κατ' ἄκνηστιν μέσα νῶτα
πλήξα· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησε,
καδ δ' ἔπεσ' ἐν κονίησι μακῶν, ἀπὸ δ' ἔπτατο θυμός.
τῷ δ' ἐγὼ ἐμβαίνων δόρυ χάλκεον ἐξ ὠτειλῆς
εἰρυσάμην· τὸ μὲν αὖθι κατακλίνας ἐπὶ γαίῃ 165
εἴασ'· αὐτὰρ ἐγὼ σπασάμην ῥῶπας τε λύγους τε,
πεῖσμα δ', ὅσον τ' ὄργυιαν, ἐυστρεφὲς ἀμφοτέρωθεν
πλεξάμενος συνέδησα πόδας δεινοῖο πελώρου,
βῆν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιναν,

160. δὴ γάρ] Ζηνόδοτος δὴν γάρ μιν Schol. H. 161. μέσα νῶτα] μετὰ νῶτα Apoll. Soph. 18. 31. 169. καταλοφάδεια] κοινότερον μὲν διὰ τοῦ ἰῶτα ὀφείλει ἔχειν τὴν παραλήγουσαν. τὰ δὲ πλείω τῶν παλαιῶν ἀντιγράφων διὰ διφθόγγου ἔχει αὐτὴν Eustath. Four MSS. give κατὰ λοφάδια, but, as Schol. B. Q. says, ὑφ' ἐν ἀναγνωστέον, i.e. as one word. Cp. Apoll. Soph. 109. 7. A few MSS. double the λ needlessly.

in the wood.' νομοῦ, is local here, as in Il. 2. 475, and ὕλης is exegetical.

160. πίομενος is fut. part.

δὴ γάρ μιν, 'for sorely the sun's power oppressed him.'

ἔχειν is here used with μένος, on the analogy of ὕπνος ἔχει τινά Il. 2. 2; or φύσα Il. 9. 2; λύσσα Il. 21. 542. Some take δὴ (see crit. note) in a temporal sense here = 'already,' as though intended to express that the sun was hot, though it was yet early.

161. τὸν δ' ἐγὼ. 'Now, as he came forth I smote him on the spine, in the middle of the back.'

μέσα νῶτα is exegetical to ἄκνηστιν, which is probably connected with root ἄκ, as in ἄκ-ανθα, cp. 'spine' and *spina*. Schol. H. Q. and Hesych. would compound it of α priv. and κνήσασθαι, because the middle of the back is the place which an animal *cannot scratch*!

162. τὸ δὲ .. δόρυ, lit. 'it, sc. the spear.' So Od. 5. 68 ἡ δὲ .. ἡμερὶς ἡβώωσα, etc.

163. μακῶν, onomatop., found only in the 2nd aor. and perf. μέμηκα, μεμᾶ-κυῖα, and later form ἐμέμηκον (see Monro, H. G. § 27). The full phrase used here is found in Il. 16. 469 of a horse, and in Od. 19. 454 of a boar mortally wounded. In Od. 18. 98 it is used of Irus the beggar, with an inten-

tionally comic effect. The tense seems to express a single loud cry.

164. Odysseus steps upon the creature's body, to enable him to apply more force in pulling out the spear, which he then lays on the ground in order that he may have his hands free, and leaves it there.

167. ὅσον τ' ὄργυιαν, see on Od. 9. 322.

ἀμφοτέρωθεν, as meaning 'starting from both ends, or sides,' may be used loosely to express the whole extent of the rope, as sup. 88 πέτρη τετύχηκε διαμπερὲς ἀμφοτέρωθεν, or Od. 7. 113 περὶ δ' ἔρκος ἐλήλαται ἀμφοτέρωθεν. It seems better however to join it closely with πλεξάμενος, regarding the rope as consisting of two strands, which passed alternately from one side to the other in the process of plaiting. Translate, 'across and across;' ἐυστρεφὲς will then be taken predicatively with πλεξάμενος, 'till it was well twisted.'

169. καταλοφάδεια, properly an accusat. plur. used adverbially, formed from κατὰ and λόφος, as κατωμάδιος (Il. 23. 431) from κατὰ and ὤμος. The adverbial κατωμαδόν Curtius takes as a later form (Il. 15. 352). Translate, 'carrying it on my neck I went to the ship, leaning on my spear, for it was no way possible (οὐ πως ἦεν) to carry it on the shoulder with one hand, for it was a huge beast.'

ἔγχει ῥειδόμενος, ἐπεὶ οὐ πῶς ἦεν ἐπ' ὤμου 170
 χειρὶ φέρειν ἑτέρῃ· μάλα γὰρ μέγα θηρίον ἦεν.
 καδ δ' ἔβαλον προπάροιθε νεὸς, ἀνέγειρα δ' ἑταίρους
 μιλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·

‘Ω φίλοι, οὐ γάρ πω καταδυσόμεθ', ἀχνύμενοί περ, 175
 εἰς Ἀίδαο δόμους, πρὶν μόρσιμον ἦμαρ ἐπέλθῃ.
 ἀλλ' ἄγετ', ὄφρ' ἐν νηὶ θοῇ βρώσις τε πόσις τε,
 μνησόμεθα βρώμης μηδὲ τρυχώμεθα λιμῶ.’

ἌΩς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο·
 ἐκ δὲ καλυψάμενοι παρὰ θῖν' ἀλὸς ἀτρυγέτοιο 180
 θηήσαντ' ἔλαφον· μάλα γὰρ μέγα θηρίον ἦεν.
 αὐτὰρ ἐπεὶ τάρπησαν ὀρώμενοι ὀφθαλμοῖσι,
 χεῖρας νιψάμενοι τεύχοντ' ἐρικυδέα δαῖτα.
 ὥς τότε μὲν πρόπαν ἦμαρ ἐς ἡέλιον καταδύντα
 ἦμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
 ἦμος δ' ἡέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε, 185
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε ἔγων ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

170. ἦεν] Ἀριστοφάνης δὲ οὕτως εἶχεν [?εἶχον]. εἶχεν also in lemma of Schol. V.
 178. ὦκα] δοκεῖ ἐναντίον εἶναι τοῖς ἠθυμηκόσι. διὸ ἐν τισὶ τὸ 'οὕτως' φέρεται Schol.
 H. T. For οὕτως we must suppose that οὕτω or perhaps οὐ πῶ was written.
 188. μετὰ πᾶσιν ἔειπον] Ῥιανὸς, μετὰ μῦθον ἔειπον Schol. H.

The four feet are tied together with the *πεῖσμα*, and Odysseus puts his head through the loop thus formed, so that the stag's body rests on his neck, the feet hanging down in front. The Schol. supposes him to lean with both hands on his spear-shaft, but it is more likely that he holds the spear in his right, and steadies the legs of the stag with his left.

171. In later usage *χεῖρ ἑτέρα* signifies the 'left hand,' as in the phrase οὐ τῇ ἑτέρᾳ ληπτέον Plat. Soph. 226 A; cp. Il. 18. 477.

θηρίον, according to Classen, Jahrb. f. Phil. 1859, p. 314, is not a *diminutive* from *θήρ*, but the termination distinguishes a particular creature from the general collective noun. So we may contrast *χρυσίον* with *χρυσός*.

173. ἄνδρα ἕκαστον reproduces, in a

distributive form, the collective plural *ἑταίρους*. See inf. 397.

175. πρὶν .. ἐπέλθῃ. Ameis gives five other instances of *πρὶν* used with the subjunctive, without *ἂν* or *κέν*, noticing that the use always follows a negative, Od. 13. 336; 17. 9; Il. 18. 135, 190; 24. 781.

176. ὄφρα, 'so long as.'

179. ἐκ δὲ καλυψάμενοι. They had muffled up their heads in their despair, like Odysseus, sup. 53. Cp. Od. 8. 85.

180. θηήσαντο, 'stared at,' with implied notion of amaze, from root *θαφ*, *θαν*, as in *θανμάζειν*.

182. χεῖρας νιψάμενοι. This represents properly an act of ritual; it is used here because each meal that was taken was really regarded as a sacrificial feast in which the gods were the first sharers.

'[Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἑταῖροι.]
 ὦ φίλοι, οὐ γάρ τ' ἴδμεν ὅπῃ ζόφος οὐδ' ὅπῃ ἡώς, 190
 οὐδ' ὅπῃ ἥελιος φαεσίμβροτος εἶσ' ὑπὸ γαῖαν
 οὐδ' ὅπῃ ἀννεῖται· ἀλλὰ φραζώμεθα θᾶσσον
 εἴ τις ἔτ' ἔσται μῆτις· ἐγὼ δ' οὐκ οἶμαι εἶναι.
 εἶδον γὰρ σκοπιὴν ἐς παιπαλόεσσαν ἀνελθὼν
 νῆσον, τὴν πέρι πόντος ἀπείριτος ἐστεφάνωται 195
 αὐτὴ δὲ χθαμαλὴ κεῖται· καπνὸν δ' ἐνὶ μέσση
 ἔδρακον ὀφθαλμοῖσι διὰ δρυμὰ πυκνὰ καὶ ὕλην.'
 Ὡς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ
 μνησαμένοις ἔργων Λαιστρυγόνος Ἀντιφάταο

189.] Καλλίστρατος φησιν ὡς ὑπὸ τινος ὁ στίχος προτέτακται ἀγνοοῦντος τὸ Ὅμηρικόν ἔθος, ὡς θέλει ἄρχεσθαι ἀπὸ τοῦ γάρ Schol. H. See Schol. on Eur. Phoeniss. 886, with Cobet's note.

189. See crit. note. It is quite contrary to Homeric custom to have a double opening to a speech, as κέκλυτε and ὦ φίλοι.

190. This line has created a great deal of difficulty to the commentators. How could any one, who had spoken such words in vv. 185, 187 as ἥελιος κατέδυ and φάνη Ἥως, express his ignorance in v. 190 of the position of East and West? Crates and Strabo would say that ζόφος meant rather North than West, and that one might well be uncertain of the exact whereabouts of this point. But such a solution is rendered impossible by the exegesis οὐδ' ὅπῃ . . . ἀννεῖται. The Scholl. suggest that the hero is aghast at the circumstances in which he finds himself (δεινοπαθῶν), or, apparently, that his wanderings have brought him to a point where all ordinary phenomena are reversed or confused (ἐκτετοπισμένη φαίνεται ἡ πλάνη τοῦ Ὁ.). Ukert thinks that the last few days had been so cloudy, that it had been impossible, as it were, to 'take an observation.' But surely the sentence expresses merely in a general way that he is quite ignorant of his locality. ἡώς and ζόφος represent a sort of exhaustive 'dichotomy' of the world: cp. Od. i. 23; 8. 29; 13. 240, 241. All that Odysseus means to say is that he has not the least idea where they are; the words

from οὐδ' ὅπῃ ἥελιος to ἀννεῖται having no more specific meaning than to expand ἡώς and ζόφος. In Il. 12. 239 Hector wishes to say that he recks nothing of the flight of augurial birds, no matter in what direction they fly, εἴτ' ἐπὶ δεξι' ἴωσι πρὸς ἡῶ τ' ἡέλιόν τε, | εἴτ' ἐπ' ἀριστερὰ τοί γε ποτὶ ζόφον ἡερόεντα, the general sense of this and the other passages being that the world is roughly divided between East and West, no particular notice being taken of North and South. Compare the idiomatic use of the French 's'orienter.'

195. ἐστεφάνωται. Only the perf. and pluperf. pass. of στεφανόω are used in Homer, as e.g. Il. 5. 739; 11. 36. Cp. also h. Hom. Ven. 120 ἀμφὶ δ' ὄμιλος . . . ἐστεφάνωτο. So here the island is 'ringed' or 'girt' by the infinite sea. Once the verb is used with a sort of object accusative, in the description of the shield of Achilles, whereon are represented the 'constellations,' τεῖρεα, τὰ τ' οὐρανὸς ἐστεφάνωται, 'which the firmament has set as a border to itself.' The radical notion in the verb is to 'press close,' and so 'closely surround.' See note on Od. i. 148, and cp. στέμμασι πυκασθεῖς Hdt. 7. 197, πύκαζε κρᾶτ' ἐμὸν νικηφόρον Eur. Troad. 353.

196. αὐτή. The island itself, in opposition to the σκοπιή. Cp. Od. 9. 25.

Κύκλωπός τε βίης μεγαλήτορος, ἀνδροφάγοιο. 200
 κλαῖον δὲ λιγέως, θαλερὸν κατὰ δάκρυ χέοντες·
 ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.

Αὐτὰρ ἐγὼ δίχα πάντας ἐκνήμιδας ἐταῖρους
 ἠρίθμεον, ἀρχὸν δὲ μετ' ἀμφοτέροισιν ὅπασσα· 205
 τῶν μὲν ἐγὼν ἦρχον, τῶν δ' Εὐρύλοχος θεοειδής.

κλήρους δ' ἐν κυνέῃ χαλκήρεϊ πάλλομεν ὦκα·
 ἐκ δ' ἔθορε κλῆρος μεγαλήτορος Εὐρυλόχοιο.
 βῆ δ' ἰέναι, ἅμα τῷ γε δύω καὶ εἴκοσ' ἐταῖροι
 κλαίοντες· κατὰ δ' ἅμμε λίπον γοόοντας ὅπισθεν.
 εὖρον δ' ἐν βήσσησι τετυγμένα δώματα Κίρκης 210
 ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ.

ἀμφὶ δέ μιν λύκοι ἦσαν ὀρέστεροι ἢ δὲ λέοντες,

200. ἀνδροφάγοιο] γρ. ἀνδροφόνοιο Schol. M. N.

200. **μεγαλήτορος.** Cp. inf. 207. We may either take this as a sort of standing epithet, not pressing the meaning too closely, or else render 'stout-hearted,' implying great courage. But **μεγαλήτωρ** may also mean 'arrogant,' 'haughty;' just as in 2 Tim. 3. 4 the English version gives 'high-minded' as the translation of **τετυφωμένοι**, which suggests a similar rendering here. Eurymedon the king of the Giants is called **μεγαλήτωρ** in Od. 7. 58. The headstrong temper of Agamemnon is also called **θυμὸς μεγαλήτωρ** in Il. 9. 109.

202. With **ἀλλ' οὐ γάρ** cp. Il. 7. 242 **ἀλλ' οὐ γάρ σ' ἐθέλω βαλέειν**, Od. 14. 355. **πρῆξις**, lit. 'no effect;' i. e. no good. So **πρῆξαι** Od. 16. 88.

207. **ἐκ δ' ἔθορε.** The lots were pebbles, **ψῆφοι**, which were shaken in a helmet. The pebble that leaped out (**ἔθορε**, here and Il. 23. 353, **ὄρουσεν** Il. 3. 325) first decided the lot. Cp. Soph. Aj. 1285 **οὐδραπέτην τὸν κλῆρον ἐς μέσον καθεῖς, | ὑγρᾶς ἀρούρας βῶλον, ἀλλ' ὅς ἐυλόφου | κυνῆς ἔμελλε πρῶτος ἄλμα κουφιεῖν.**

210. Join **τετυγμένα ξεστοῖσιν λάεσσι.**

211. **περισκέπτῳ.** As they had descended from the **σκοπιή**, and the island is described as being **χθαμαλή**, this phrase must mean 'open ground,'

either a 'clearing' in the wood, or, as **ἐν βήσσησι** suggests, at the meeting or crossing of valleys, which would give a view in several directions. Cp. Od. 1. 426; 14. 6; and 5. 476 **ἐν περιφαινομένῳ**. Döderl. referring the word to **σκεπάω** and **σκέπας** rather than to **σκέπτομαι**, renders it 'sheltered.'

212. **ἀμφὶ δέ μιν.** It is difficult to decide whether **μιν** refers to **δώματα** or to **Κίρκη**. There is no passage in Homer quite decisive for the use of **μιν** in the plural; for in Il. 12. 285 **μιν** refers not to **νιφάδες** (ib. 278), but to the general word **χιών**, as the number **κέχυται** (284) shows. Similarly, in Od. 17. 268, often quoted in favour of the plural use, the words **οὐκ ἂν τίς μιν ἀνὴρ ὑπεροπλίσσαιτο** make no direct reference to **δώματα** (ib. 264), but rather to **αὐλή** (266). On the other hand, it does not appear from the picture given in the present passage that the beasts surrounded Circe, inasmuch as she was still within, and certainly we have **μιν** used in all numbers and genders, and in the Alexandrine writers **μιν** is undeniably used in the plural; - e. g. Apoll. Rhod. Arg. 2. 8 **καὶ τότε δὴ προτὶ νῆα κιών, χρεῖώ μιν ἐρέσθαι | ναυτιλῆς, οἳ τ' εἰεν**, where **μιν** refers to the same subject as **οἳ**. Still, it seems better to give **μιν** a general reference to Circe, sc. 'in attendance

τοὺς αὐτὴ κατέθελξεν, ἐπεὶ κακὰ φάρμακ' ἔδωκεν.
οὐδ' οἳ γ' ὠρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἄρα τοί γε
οὐρῇσιν μακρῇσι περισσαίνοντες ἀνέσταν.

215

ὥς δ' ὅτ' ἂν ἀμφὶ ἄνακτα κύνες δαίτηθεν ἰόντα
σαίνωσ'. αἰεὶ γάρ τε φέρει μειλίγματα θυμοῦ·
ὥς τοὺς ἀμφὶ λύκοι κρατερώνυχες ἡδὲλέοντες
σαῖνον· τοὶ δ' ἔδεισαν, ἐπεὶ ἴδον αἰνὰ πέλωρα.
ἔσταν δ' ἐν προθύροισι θεᾶς καλλιπλοκάμοιο,

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219. ἔδεισαν] So Eustath. and probably Aristarchus. See La Roche, H. T. 390.
220. ἐν προθύροισι] Nearly all MSS. give εἰνὶ θύρῃσι. Aristarchus wrote ἐν προθύ-
ροισι, see Schol. H. Eustath. gives ἐν προθύροις, and Cod. Venet. 613 ἐν προθύρῃσι.
The reading of Aristarchus has generally been adopted since Wolf. See note on
text.

upon her,' whether near her house or about her person. In Apoll. Rhod. Arg. 4. 672 foll. the beasts are described as following Circe, *ἥ τε μῆλα | ἐκ σταθμῶν ἅλῃς εἰσιν ὀπηδεύοντα νομῇ*. With this account of Circe's sorcery should be compared the story of Beder and Giahare in the 'Arabian Nights,' where King Beder as he lands on Queen Labe's shores is met by a troop of horses, camels, mules, asses, and cows, who try by every possible gesture to warn him away from the place. Beder learns by and by that they had once been princes and nobles, to whom Queen Labe had granted her short-lived favours, and when she had grown tired of her lovers she had changed them into beasts.

213. κατέθελξεν, 'charmed.' The Scholl. offer two interpretations of this word: either *πράους καὶ ἡμέρους ἐποίησε*, or *ἐξ ἀνθρώπων εἰς φύσιν λεόντων μετέβαλε*. The former interpretation has the authority of Scaliger, on Virg. Aen. 7. 19, where he remarks, 'Homerus *feras agrestes medicaminibus cicuratas*, Virgilius *homines in ferarum speciem conversos depingit*.' And it might further be said that the words οὐδ' οἳ γ' ὠρμήθησαν especially direct attention to the loss of their natural fierceness. On the other hand, *θέλγειν* is certainly used, inf. 291, to describe that process of sorcery which ends with Circe's words *ἔρχεο νῦν συμφεόνδε* (320). Eurylochus too (433) evidently looked upon the wolves and the lions quite as much

as the creations of Circe's witcheries as the swine, for he says *ἢ κεν ἅπαντας | ἢ σῦς ἢ ἐλκύους ποιήσεται ἢ ἐλέοντας*. The epithet κακά as applied to φάρμακα here, contrasted with φάρμακον ἐσθλόν as the antidote (292), tends to strengthen our preference for the latter interpretation. Ovid, Met. 14. 255, lays more stress again on the tameness of the creatures, 'Mille lupi mistaeque lupis ursaeque leaeque | occursu fecere metum, sed nulla timenda, | nullaque erat nostro factura in corpore vulnus.'

215. ἀνέσταν does not only mean that they got up from lying on the ground, but that they actually stood on their hind legs like fawning dogs.

216. ἀναξ signifies only the master of the house, as in Od. 9. 452, etc.

217. μειλίγματα θυμοῦ, 'tit-bits to appease their appetite.' So in Il. 1. 468 οὐδέ τι θυμὸς ἐδέετο δαιτὸς εἰσης, ib. 4. 263 πῖεῖν ὅτε θυμὸς ἀνώγοι, Od. 17. 603 πλήσασθαι θυμὸν ἐδητύος ἡδὲ ποτήτος.

219. ἔδεισαν seems to be the better reading for the common ἔδδεισαν, the εἰ being lengthened before δφι or δji, the original form of the root.

220. ἐν προθύροισι (see crit. note) seems to mean 'at the door of the courtyard.' 'Res ipsa illud postulare videtur, ut aulae portae occlusae fuerint, non domus fores. Usus Graecorum si non Homericæ aetatis, at heroicæ aetatis, qualem tragici poetae describunt, idem comprobatur. Ut unum afferam exemplum e multis, cf. Aesch.

Κίρκης δ' ἔνδον ἄκουον ἀειδούσης ὀπὶ καλῇ,
 ἰστὸν ἐποικομένης μέγαν ἄμβροτον, οἷα θεάων
 λεπτά τε καὶ χαρίεντα καὶ ἀγλαὰ ἔργα πέλονται.

τοῖσι δὲ μύθων ἦρχε Πολίτης, ὄρχαμος ἀνδρῶν,
 ὅς μοι κήδιστος ἐτάρων ἦν κεδνότατός τε.

225

‘ὦ φίλοι, ἔνδον γάρ τις ἐποικομένη μέγαν ἰστὸν
 καλὸν ἀοιδιάει, δάπεδον δ' ἅπαν ἀμφιμέμυκεν,
 ἢ θεὸς ἢ γυνή· ἀλλὰ φθεγγώμεθα θᾶσσον.’

ὣς ἄρ' ἐφώνησεν, τοὶ δ' ἐφθέγγοντο καλεῦντες.

ἢ δ' αἰψ' ἐξελθοῦσα θύρας ὤξε φαεινὰς

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καὶ κάλει· οἱ δ' ἅμα πάντες αἰδρεῖσιν ἔποντο·

Εὐρύλοχος δ' ὑπέμεινεν, οἰσάμενος δόλον εἶναι.

εἶσεν δ' εἰσαγαγοῦσα κατὰ κλισμούς τε θρόνους τε,

ἐν δέ σφιν τυρόν τε καὶ ἄλφιτα καὶ μέλι χλωρὸν

οἶνω Πραμνείῳ ἐκύκα· ἀνέμισγε δὲ σίτῳ

235

φάρμακα λύγρ', ἵνα πάγχυ λαθοῖατο πατρίδος αἵης.

αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον, αὐτίκ' ἔπειτα

Choeph. 652 Orestis verba, quibus petit ut intromittatur “παῖ παῖ θύρας ἄκουσον ἐρκείας κτύπον.” Apud omnes autem posterioris aetatis scriptores vix locum invenies qui verborum de quibus nunc agitur sententiam magis explicet quam Platonis Protag. p. 314 C-E. Ibi enim qui se intromitti volunt dicuntur ἐν τῷ προθύρῳ γενέσθαι et paullo post στάντες ἐν τῷ προθύρῳ διαλέγεσθαι, quamquam postea demum (E.) ἄνθρωποι ἀνέωξε τὴν θύραν, ipsi aulam intrant' Rumpf, de Aedd. Homer. pars 2 p. 13.

225. κήδιστος . . κεδνότατός τε, a sort of παρονομασία. Transl. ‘nearest and dearest.’ Cp. Il. 9. 642 κήδιστός τ' ἔμεναι καὶ φίλτατος.

227. ἀμφιμέμυκεν, ‘rings’ or ‘echoes round.’ μυκάομαι is used in Homer, not only of the noise made by cattle, but of the creaking of hinges, Il. 5. 749, and of the ringing blow of a javelin on a shield, Il. 20. 260.

229. ἐφθέγγοντο καλεῦντες, i. e. ‘they lifted up their voices to call her.’

234. ἐν . . ἐκύκα. This mess, which must have been somewhat of the consistency of porridge, and therefore called

here σίτος, is not a regular article of food, but a sort of stimulant, where special strengthening or refreshment was required. So in Il. 11. 624 foll. Hecamede makes a *κυκεῶν* for Nestor and Machaon, leaving out however the honey, which is an ingredient here. Pramnian wine was called so, according to some ancient authorities, from Mount Pramnon or Pramne in the island of Icaria; others suppose it to have come from the neighbourhood of Ephesus or Smyrna. Athenaeus (1. 28-30) quotes a fragment from the comedian Ephippos, *φιλῶ γε Πράμνιον οἶνον Λέσβιον*, and from Demetrius of Troezen, *οἶνον δὲ πίνειν οὐκ ἐάσω Πράμνιον, | οὐ Χῖον, οὐχὶ Θάσιον, οὐ Πεπαρήθιον*, the latter passage seeming to decide on a local meaning for the epithet. It is probable that *πράμνιος*, though originally a local name, came to signify a particular quality of grape-vine, as we speak now of a ‘Black-Hamburg.’ Galen describes the Pramnian wine as *οἶνός τις οὕτως ὀνομαζόμενος μέλας καὶ αὐστηρὸς* and this quality may have suggested the derivation proposed by Eustath. and others, from *παραμένειν*, because of its power of ‘keeping’ a long time.

ράβδῳ πεπληγυῖα κατὰ συφείοισιν ἔργνυ.

οἱ δὲ συῶν μὲν ἔχον κεφαλὰς φωνήν τε τρίχας τε
καὶ δέμας, αὐτὰρ νοῦς ἦν ἔμπεδος ὥς τὸ πάρος περ. 240
ὥς οἱ μὲν κλαίοντες ἔέρχατο· τοῖσι δὲ Κίρκη
πάρ ρ' ἄκυλον βάλανόν τ' ἔβαλεν καρπὸν τε κρανείης
ἔδμεναι, οἷα σύες χαμαιευνάδες αἰὲν ἔδουσιν.

Εὐρύλοχος δ' αἶψ' ἦλθε θοὴν ἐπὶ νῆα μέλαιναν,
ἀγγελίην ἐτάρων ἐρέων καὶ ἀδευκέα πότμον. 245
οὐδέ τι ἐκφάσθαι δύνατο ἔπος, ἰέμενός περ,
κῆρ ἄχει μέγαλῳ βεβολημένος· ἐν δέ οἱ ὅσσε
δακρυόφιν πίμπλαντο, γόον δ' ὠίετο θυμός.
ἀλλ' ὅτε δὴ μιν πάντες ἀγασσάμεθ' ἐξερέοντες,

240. καὶ δέμας] Ζηνόδοτος, καὶ πόδας, γράφει Schol. H. Perhaps we should read here αὐτὰρ ἔην νόος ἔμπεδος, as νόος is not found contracted in Homer. Cp. Il. 11. 813. 242. Ἀρίσταρχος οὐκ οἶδε τὸν στίχον. ὁ δὲ Καλλίστρατος ἀντ' αὐτοῦ γράφει 'παντὸς μὴν [παντοίης?] ὕλης ἐτίθει μελιηδέα καρπὸν' Schol. H. Q. V. If this notice be true, it implies that Aristarchus knew nothing of v. 243 either; nor indeed of v. 241, unless, with Nitzsch, we propose to read δῶκε δὲ Κίρκη instead of τοῖσι δὲ Κίρκη. 244. αἶψ] This conjecture of Voss is accepted by most modern edd., because αἶψ, the reading of the MSS, seems incompatible with v. 260 δηρὸν δὲ καθήμενος ἐσκοπίαζον. If αἶψα be retained it must be taken to describe the haste with which Eurylochus returned when he once became aware that his comrades were lost.

238. κατὰ and ἔργνυ must be joined closely together, συφείοισιν being a purely local dative. The form ἔργνυ, which supposes a present ἔργνυμι, is found only here.

With the form πεπληγ-υῖα cp. τεθνη-υῖα, τετρηχυῖα, βεβρῖθυῖα, πεφρῖκυῖα, τετρίγυῖα, and see Monro, H. G. § 26. 3.

240. ἔμπεδος. It may be asked whether Circe's sorcery had been perfectly successful. She gave them φάρμακα λύγρ', ἵνα πάγχν λαθοῖατο πατρίδος αἴης, but though she succeeded in turning them into swine, the νοῦς remained unaltered. Still, in v. 397 inf. they failed to recognise Odysseus, till Circe προσάλειφεν ἐκάστῳ φάρμακον ἄλλο.

242. ἄκυλος is probably the berry of the ilex, according to Pliny, N. H. 16. 8 'Ilicis glans utriusque brevior et gracilior, quam Homerus acylon appellat, eoque nomine a glande distinguit.' The word may be connected

with Skt. *ac*, 'to eat;' as *aes-culus* with *ed-ere*, or it may be the same word as 'oak,' 'Eiche.'

The βάλανος is the fruit of the *πηγός*. The cornel (κράνεια) is mentioned by Columella, along with the oak, beech, etc., as giving good food for swine.

248. γόον δ' ὠίετο θυμός seems to mean, 'the thought of his heart was to cry aloud;' but no sound came to his lips, only the tears stood in his eyes. The picture is given more fully in Od. 20. 349, where it is said of the suitors, filled with uneasy forebodings, ὅσσε δ' ἄρα σφέων | δακρυόφιν πίμπλαντο, γόον δ' ὠίετο θυμός. Ovid, Met. 13. 538, puts the case more strongly still: 'Et pariter vocem lacrymasque introrsus obortas | devorat ipse dolor.'

249. ἀγασσάμεθ' ἐξερέοντες, lit. 'showed surprise in our questioning.' But as in σπεύσσει πονησάμενος Od. 9. 250, the finite verb really plays the part of a descriptive adverb, viz. 'he completed [his business] with despatch,'

καὶ τότε τῶν ἄλλων ἐτάρων κατέλεξεν ὅλεθρον· 250

‘Ἦιομεν, ὥς ἐκέλευες ἀνὰ δρυμᾶ, φαίδιμ’ Ὀδυσσεῦ·
εὔρομεν ἐν βήσσησι τετυγμένα δώματα καλὰ
[ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ].

ἔνθα δέ τις μέγαν ἰστὸν ἐποιχομένην λίγ’ ἄειδεν
ἢ θεὸς ἢ γυνή· τοὶ δ’ ἐφθέγγοντο καλεῦντες. 255

ἢ δ’ αἶψ’ ἐξελθοῦσα θύρας ὤϊξε φαεινὰς
καὶ κάλει· οἱ δ’ ἅμα πάντες αἰδρεῖνσιν ἔποντο·
αὐτὰρ ἐγὼν ὑπέμεινα, οἰσάμενος δόλον εἶναι.
οἱ δ’ ἅμ’ αἰστώθησαν ἀολλέες, οὐδέ τις αὐτῶν
ἐξεφάνη· δηρὸν δὲ καθήμενος ἐσκοπίαζον.’ 260

‘Ὡς ἔφατ’, αὐτὰρ ἐγὼ περὶ μὲν ξίφος ἀργυρόηλον
ῥμοῖιν βαλόμην, μέγα χάλκεον, ἀμφὶ δὲ τόξα·
τὸν δ’ αἶψ’ ἠνώγεα αὐτὴν ὁδὸν ἠγήσασθαι.
αὐτὰρ ὁ γ’ ἀμφοτέρησι λαβὼν ἐλλίσσεται γούνων
[καὶ μ’ ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα]. 265

‘Μή μ’ ἄγε κεῖσ’ ἀέκοντα, διοτρεφεὲς, ἀλλὰ λίπ’ αὐτοῦ·
οἶδα γὰρ ὥς οὔτ’ αὐτὸς ἐλεύσεται οὔτε τιν’ ἄλλον
ἄξεις σὼν ἐτάρων· ἀλλὰ ξὺν τοῖσδεσι θᾶσσον

253.] This verse is wanting in the majority of the MSS, nor is it found in Eustath. In place of it Apoll. Dysc. inserts v. 212 sup. 265.] Most MSS. omit this verse, and it has generally been bracketed by modern edd. since Wolf. Ernesti remarks upon it, ‘Mihi de hoc versu non dubium est quin sit delendus, et huc migraverit aliunde, ut β 362. Est enim manifeste frigidus; ἐλλίσσεται iam allocutionem exprimit.’

so here, ‘we questioned him with amazement.’

251. ἦομεν . . εὔρομεν. It is simplest to explain this asyndeton as the broken utterance of the excited messenger. Cf. Long. de Subl. 19 φέρει τῆς ἀγωνίας ἔμφασιν, ἅμα καὶ ἐμποδιζούσης καὶ συνδιωκούσης.

259. οἱ δ’ ἅμ’, ‘and they at once disappeared all of them together, nor did any one of them come to light again, though I sat and watched long.’ So ἐξεφαάνθη is used of the planks reappearing from the whirlpool of Charybdis, Od. 12. 441.

262. ἀμφὶ δέ. Supply again βαλόμην.

The plural τόξα does not, as sometimes explained, include bow and

arrows, but regards the bow as a sort of composite structure of two horns and a centre: cp. Il. 1. 45 τόξ’ ῥμοῖσιν ἔχων ἀμφορεφέα τε φαρέτρην. Similar to this is the use of ἄρματα.

263. ἠνώγεα, with synizesis. Cp. Od. 9. 44; 17. 55.

αὐτὴν ὁδόν, not like ὁδὸν αὐτὴν of sup. 158, but as in Od. 8. 107 αὐτὴν ὁδὸν ἣν περ οἱ ἄλλοι, equivalent to τὴν αὐτὴν in later Greek.

268. σὼν ἐτάρων. It is not likely that any one would have hesitated to render this by ‘tuorum sodalium,’ had not Schol. H. written σῶν. Ἀρίσταρχος ἀντὶ τοῦ σῶν. According to this we should have to translate, ‘for I know that neither wilt thou thyself return

φεύγωμεν· ἔτι γάρ κεν ἀλύξαιμεν κακὸν ἡμαρ·

ᾠς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον· 270

Ἐυρύλοχ', ἧ τοι μὲν σὺ μὲν αὐτοῦ τῷδ' ἐνὶ χώρῳ
ἔσθων καὶ πίνων, κοίλῃ παρὰ νηὶ μελαίνῃ·

αὐτὰρ ἐγὼν εἶμι· κρατερὴ δέ μοι ἔπλετ' ἀνάγκη·

ᾠς εἰπὼν παρὰ νηὸς ἀνήιον ἡδὲ θαλάσσης.

ἀλλ' ὅτε δὴ ἄρ' ἔμελλον ἰὼν ἱεράς ἀνὰ βήσσας 275

Κίρκης ἴξεσθαι πολυφαρμάκου ἐς μέγα δῶμα,

ἔνθα μοι Ἑρμείας χρυσόρραπισ ἀντεβόλησεν

ἐρχομένῳ πρὸς δῶμα, νεηνίῃ ἀνδρὶ ἐοικώς,

πρῶτον ὑπηνήτη, τοῦ περ χαριεστάτη ἥβη·

ἐν τ' ἄρα μοι φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· 280

Ἢ δ' αὐτ', ᾧ δύστηνε, δι' ἄκριας ἔρχεαι οἶος,

χώρου αἰδρις ἐών; ἔταροι δέ τοι οἶδ' ἐνὶ Κίρκης

ἔρχεται, ὥς τε σύες, πυκινοὺς κευθμῶνας ἔχοντες.

ἦ τοὺς λυσόμενος δεῦρ' ἔρχεαι; οὐδέ σέ φημι

281. αὐτ', ᾧ] Schol. V. gives in lemma αὐτως, which La Roche takes to be the reading of Zenodotus.

safe [anticipating *σῶς* from *σῶν*], nor wilt thou bring back safe [*σῶν*] any other of our comrades.' Perhaps Aristarchus did not approve of *σῶν* = 'tuorum' in the mouth of Eurylochus, because the *ἑταῖροι* were as much comrades to him as to Odysseus. But, after all, it seems a pedantic distinction to draw, and it is decidedly preferable to render *σῶν* by 'tuorum,' as indeed its position suggests: cp. Il. II. 512 *σῶν ὀχέων ἐπιβήσσο*. Notice the use of *ἄλλον* in contrast to *αὐτός*, and cp. Od. 5. 105.

269. *κακὸν ἡμαρ*, 'the day of evil.' So *νόστιμον, δούλιον, ἀναγκαῖον ἡμαρ*.

273. *ἔπλετο*. For this use of the aorist cp. Od. I. 225; 2. 364, etc.

275. *ἱεράς*, as belonging to Circe. So her house is called *ἱερὰ δῶματα* inf. 426, etc.

277. *χρυσόρραπισ*. The *ράβδος* of Hermes is only a plain wand in Homeric times. The 'caduceus' with the two serpents winding round it is a later invention. Cp. Il. 24. 360 foll.

279. *ὑπηνήτης* is one who has hair growing on the *ὑπ-ήν-η*, but commentators are not unanimous as to what

part this may be. If Benfey is right in connecting it with root *αν*, 'breathe,' it should be the spot where the breath falls, lit. 'under the breathing,' which would suit an interpretation given by Hesych., *ὑπήνη ὅς ἐστι ὑπὸ τὴν ῥίνα τόπος*, viz. the upper lip on which the moustachio grows. And certainly the hair usually shows itself there first. This view would fall in well with the words of Lucian de Sacrif. § II. p. 76 *οὐκ οἶδ' ὅπου ἰδόντες ἀναπλάττουσι γενειήτην μὲν τὸν Δία, παῖδα δ' ἔσαει τὸν Ἀπόλλωνα, καὶ τὸν Ἑρμῆν ὑπηνήτην*. Cp. Virg. Aen. 9. 181 'ora puer prima signans intonsa iuventa.' As Odysseus seems to recognise him at once, it is not unlikely that some characteristic style had been already assigned in painting or sculpture to the principal gods and goddesses.

282. *οἶδ'*, 'yonder.'

ἐνὶ Κίρκης, sc. *δῶμασι*.

283. *ἔρχ-αται* (perf. from stem *φεργ-*) has the final consonant of the stem aspirated before *-αται*, as in *τετράφ-αται*, *ὀρωρέχ-αται* (*ὀρέγω*), *δειδέχ-αται* (*δείκνυμι*). Monro, H. G. § 24. 2.

284. *σέ . . αὐτόν*, emphatic. 'Art thou

αὐτὸν νοστήσειν, μενέεις δὲ σύ γ' ἔνθα περ ἄλλοι. 285
 ἀλλ' ἄγε δὴ σε κακῶν ἐκλύσομαι ἡδὲ σαώσω
 τῇ, τόδε φάρμακον ἐσθλὸν ἔχων ἐς δώματα Κίρκης
 ἔρχεν, ὃ κέν τοι κρατὸς ἀλάλκησιν κακὸν ἦμαρ.
 πάντα δέ τοι ἐρέω ὀλοφώια δήνεα Κίρκης.
 τεύξει τοι κυκεῶ, βαλέει δ' ἐνὶ φάρμακα σίτῳ 290
 ἀλλ' οὐδ' ὧς θέλξαι σε δυνήσεται· οὐ γὰρ ἑάσει
 φάρμακον ἐσθλὸν, ὃ τοι δώσω, ἐρέω δὲ ἕκαστα.
 ὁππότε κεν Κίρκη σ' ἐλάσῃ περιμήκεϊ ράβδῳ,
 δὴ τότε σὺ ξίφος ὄξυν ἐρυσσάμενος παρὰ μηροῦ
 Κίρκῃ ἐπαῖξαι ὧς τε κτάμεναι μενεαίνων. 295
 ἢ δέ σ' ὑποδείσασα κελήσεται εὐνηθῆναι
 ἔνθα σὺ μηκέτ' ἔπειτ' ἀπανήνασθαι θεοῦ εὐνήν,
 ὄφρα κέ τοι λύσῃ θ' ἐτάρους αὐτόν τε κομίσῃ·
 ἀλλὰ κέλεσθαί μιν μακάρων μέγαν ὄρκον ὁμόσσαι
 μή τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο, 300
 μή σ' ἀπογυμνωθέντα κακὸν καὶ ἀνήνορα θείῃ.
 Ὡς ἄρα φωνήσας πόρε φάρμακον ἀργειφόντης
 ἐκ γαίης ἐρύσας, καί μοι φύσιν αὐτοῦ ἔδειξε.
 ρίζῃ μὲν μέλαν ἔσκε, γάλακτι δὲ εἵκελον ἄνθος·

288. ἀλάλκησιν] So most modern edd. since Wolf, instead of ἀλαλήσει, which is read by Eustath. and several MSS. The rest of La Roche's MSS. give ἀλάλκησι without the ν ἐφεκκυστικόν, on which he remarks, 'haud scio an ἀλαλήσει genuina sit lectio, nullus enim codex ἀλάλκησιν habet.' 290. ἐνί] So Bekker for ἐν. See note. 300. μή τί τοι] So La Roche, adding 'dedi cum libris optimis,' and Eustath. Al. σοι. 301. θείῃ] (or θείῃ) The reading of the MSS, for which Bekk. ii. and La Roche give θήῃ, as the reading of Aristarchus.

going to rescue thy comrades? Why, I tell thee thou wilt never come back thyself.'

288. κρατός, 'from thy head;' so Il. 22. 348 οὐκ ἔσθ' ὅς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι. The root ἀλκ forms a later present ἀλέξω, to which this aor. is referred.

290. The intervention of the strong word φάρμακα between ἐν and σίτῳ inclines us to read, with Bekker, ἐνί for ἐν, and thus to make a true tmesis (allowable with a disyllabic preposition) = ἐμβαλέει. Others make σίτῳ a local dative epexegetical of the adverb ἐν. So on Od. 9. 212.

295. ἐπαῖξαι. Infinitive with im-

perative force, as ἀπανήνασθαι 297, κέλεσθαι 299.

298. αὐτόν τε, sc. 'et teipsum.' Cp. inf. 339.

301. ἀπογυμνωθέντα is interpreted by the Schol. to mean 'without his sword,' quoting γυμνὸν ἄτερ κόρυθός τε καὶ ἀσπίδος Il. 21. 50. But it is really 'when stripped,' in the simpler sense suggested by εὐνηθῆναι.

303. φύσις, used only here, is intended to describe the external characteristics, as the epexegetis of the next line shows, and as the word ἔδειξε confirms. The word φύσις is used here like the more common φνῆ. The Schol. interprets by τὸ εἶδος.

μῶλυ δέ μιν καλέουσι θεοί· χαλεπὸν δέ τ' ὀρύσσειν 305
ἀνδράσι γε θνητοῖσι· θεοὶ δέ τε πάντα δύνανται.

Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὀλυμπον
νῆσον ἀν' ὑλήεσσαν, ἐγὼ δ' ἐς δώματα Κίρκης
ἦια· πολλὰ δέ μοι κραδίη πόρφυρε κiónτι.
ἔστην δ' εἰνὶ θύρῃσι θεᾶς καλλιπλοκάμοιο 310
ἔνθα στὰς ἐβόησα, θεὰ δέ μευ ἔκλυεν αὐδῆς.
ἡ δ' αἰψ' ἐξελθοῦσα θύρας ὤϊξε φαεινὰς

306. δύνανται] The best MSS. give ἴσασι, but Schol. H. alters to δύνανται. It is difficult to decide the best reading: ἴσασι may be a reminiscence of Od. 4. 379; and δύνανται a gloss suggested by χαλεπόν. On the whole δύνανται seems more satisfactory.

305. μῶλυ (perhaps connected with *mollis*, *μαλάχη*, *malva*, etc.) is an unknown plant. Commentators go through the usual routine in dealing with the word, either (1) allegorising its meaning altogether, as Eustath. does, and making it symbolise the general instructions given to Odysseus to resist sorcery; or (2) regarding it as a fanciful creation of the poet, which seems far the most natural solution; or (3) attempting to identify it with some known plant. Theophrastus, Hist. Plant. 9. 15, says, τὸ δὲ μῶλυ περὶ Φενεὸν καὶ ἐν τῇ Κυλλήνῃ φασὶν εἶναι, καὶ ὅμοιον ᾧ Ὅμηρος εἴρηκε, τὴν μὲν ρίζαν ἔχον στρογγύλην, προσεμφερῇ κρομμύφ, τὸ δὲ φύλλον ὅμοιον σκίλλῃ· χρῆσθαι δὲ αὐτῷ πρὸς τε τὰ ἀλεξιφάρμακα καὶ τὰς μαγείας. οὐ μὲν ὀρύττειν γε εἶναι χαλεπόν, ὥς Ὅμηρός φησι. The 'moly' of Theophrastus is identified by Sprengel with the *Allium nigrum*. Other botanists suppose it to be the *Allium victoriale*. The Schol. P., citing Hippocrates and Galen, will have it to be the wild rue (ἄγριον πήγανον).

If one may hazard a further conjecture, the white flower and the dark root seem to suggest Hellebore; which, from the earliest times, has been regarded as a potent antidote for madness; and therefore seems peculiarly suitable here.

καλέουσι θεοί. In several passages in Homer a double name is given for some object, a name used by the gods and a name used by men. Thus, in Il. 1. 403 we have Βριάρεως and Αἰγαίων as the two titles of a giant;

Βατίεια and σῆμα Μυρίνης as the two names for a knoll, Il. 2. 813; χαλκίς and κύμινδις for the same bird, Il. 14. 291, and Ξάνθος and Σκάμανδρος to denote the same river, Il. 20. 74. The name in use among men is not always quoted, as e.g. here, and in Od. 12. 61, where the gods are said to call the 'wandering rocks' Πλαγκταί, (where see note). Some interpret this as referring to an earlier and later state of the language, as Götting, who goes so far as to suppose the names given by the gods to be remnants of Pelasgic language. It is simpler to suppose that the 'divine' name is the one used by the poets in contrast to the ordinary word used in common life. Here the μῶλυ naturally has no 'human' name; as the plant was unknown to men. See especially Lobeck, Aglaoph. 858-863. Monro, on Il. 1. 403, says, 'where two names are given, it will be found that the divine name is the one that has the clearer meaning.' But this seems doubtful. It is uncertain whether χαλεπόν merely means as Schol. Q. gives it, χαλεπὸν ὀρύττειν ἐν τῇ γῇ καὶ εὕρισκιν τὰ εἶδη τοῦ φαρμάκου, which suits better with θεοὶ δέ τε πάντα δύνανται, or whether it possibly refers to any dangerous quality in the plant, φασὶ δὲ αὐτὸ ἐλκόμενον τῷ τέλει τῆς ρίζης θάνατον ἐπιφέρειν τῷ ἀνασπῶντι. Cp. Od. 23. 184 χαλεπὸν δέ κεν εἴη | καὶ μάλ' ἐπισταμένῳ ὅτε μὴ θεὸς αὐτὸς ἐπελθῶν | ῥηιδίως ἐθέλων θείῃ ἄλλῃ ἐνὶ χώρῃ, and Od. 11. 156 χαλεπὸν δὲ τάδε ζῳοῖσιν ὀράσθαι, where the meaning seems to lie between difficulty and danger.

καὶ κάλει· αὐτὰρ ἐγὼν ἐπόμεν ἀκαχήμενος ἦτορ.

εἶσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροήλου,

καλοῦ δαιδαλέου· ὑπὸ δὲ θρήνους ποσὶν ἦεν·

315

τεῦξε δέ μοι κυκεῶ χρυσέῳ δέπαι, ὄφρα πίοιμι,

ἐν δέ τε φάρμακον ἦκε, κακὰ φρονέουσ' ἐνὶ θυμῷ.

αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον οὐδέ μ' ἔθελξε,

ράβδῳ πεπληγυῖα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

Ἔρχεο νῦν συφεόνδε, μετ' ἄλλων λέξο ἐταίρων·

320

ὥς φάτ', ἐγὼ δ' ἄορ ὅξυν ἐρυσσάμενος παρὰ μηροῦ

Κίρκῃ ἐπήϊξα ὥς τε κτάμεναι μενεαίνων.

ἡ δὲ μέγα ἰάχουσα ὑπέδραμε καὶ λάβε γούνων,

καί μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

Τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆες;

325

θαυμά μ' ἔχει ὥς οὔ τι πιὼν τάδε φάρμακ' ἐθέλχθης.

οὐδὲ γὰρ οὐδέ τις ἄλλος ἀνὴρ τάδε φάρμακ' ἀνέτλη,

ὅς κε πῆν καὶ πρῶτον ἀμείψεται ἔρκος ὀδόντων.

316. δέπαι] So, and not δέπα, according to La Roche, on the ground that the iota subscriptum was never used in Homer with a short α. Other instances are γῆραι Od. 11. 136, σέλαι Od. 21. 246; Il. 8. 563, κέραι Il. 11. 385. 320. λέξο] οὕτως Ἀρίσταρχος δυσυλλάβως τὸ λέξο Schol. H. Al. λέξε[ο] or λέξαι. 324. καί μ' ὀλοφυρομένη] Ἀριστοφάνης, καί με λισσαμένη. καὶ ἔστιν οὐκ ἄχαρις ἡ γραφή Schol. H. So also Eustath. Nitzsch suggests μελίσσομένη, Nauck καὶ δέ με λισσομένη. But the metre might follow the analogy of πολλὰ λισσομένη Il. 5. 358, etc. 326. ὥς] Bekk. with Nauck and Cobet, Var. Lectt. p. 108, reads πῶς for ὥς, as written above in the text of Vindob. 133 and Cod. Harl. But ὥς may well stand, as being more full of meaning than ὅτι, suggesting not only the fact but the manner.

320. ἔρχεο .. λέξο. Asyndeton of imperatives, as Od. 17. 529 ἔρχεο, δεῦρο κάλεσσον. λέξο is the imperative of the non-thematic aorist from root λεχ; the same form is found in Il. 24. 650, but λέξεο in Il. 9. 617. So ὄρσο in Od. 7. 342, but ὄρσεο in Od. 6. 255.

325. τίς πόθεν; see on Od. 1. 170.

326. θαυμά μ' ἔχει ὥς κ.τ.λ. is analogous to θαυμάζομεν οἶον ἐτύχθη, so that there is no need to change with Bekk. ὥς to πῶς. And the hiatus in the second foot between ἔχει and ὥς may be paralleled by Il. 6. 126 σῶ θάρσει ὃ τ' ἐμείνας.

Join οὔ τι with ἐθέλχθης.

327. οὐδὲ γὰρ οὐδέ. See on Od. 3. 27.

ἀνέτλη. This is a good illustration of the way in which a succession of

past experiences gives its meaning to the so-called 'gnomic aorist.'

328. ὅς κε πῆν. Eustath comments well on this sentence, τὸ δὲ ἀμείψεται [aor. subjunct.] ἔρκος ὀδόντων περίφρασις ἐστὶ τοῦ πῆν. κείται δὲ κατὰ σχῆμα πρωθύστερον. τοῦ γὰρ πιεῖν προτερεύει τὸ ἀμείψεται ἔρκος ὀδόντων. ἔχει δέ τι καὶ ἐλλειπτικὸν ὁ λόγος, λέγων ὅτι οὐδεὶς ἀνέτλη τὰ φάρμακα ὃς ἂν πῆν καὶ οὐ πρῶτον ἀμείψεται ἥτοι παρέλθῃ τοὺς ὀδόντας, ληφθέντος τοῦ οὐ ἀπὸ κοινοῦ. It would simplify the construction if we could take ἀμείψεται transitive, = 'lets them pass;' but, comparing Il. 9. 409 ἐπεὶ ἄρ κεν [ψυχῇ] ἀμείψεται ἔρκος ὀδόντων, there seems no choice but to make φάρμακα the subject.

[σοὶ δέ τις ἐν στήθεσσι ἀκήλητος νόος ἐστίν.]

ἦ σύ γ' Ὀδυσσεύς ἐσσι πολύτροπος, ὃν τε μοι αἰεὶ 330

φάσκειν ἐλεύσεσθαι χρυσόρραπις ἀργειφόντης,

ἐκ Τροίης ἀνιόντα θοῇ σὺν νηὶ μελαίνῃ.

ἀλλ' ἄγε δὴ κολεῶ μὲν ἄορ θεο, νῶι δ' ἔπειτα

εὐνῆς ἡμετέρης ἐπιβείομεν, ὄφρα μιγέντε

εὐνῇ καὶ φιλότῃτι πεποίθομεν ἀλλήλοισιν.' 335

“Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

‘ὦ Κίρκη, πῶς γάρ με κέλεαι σοὶ ἥπιον εἶναι,

ἢ μοι σὺς μὲν ἔθηκας ἐνὶ μεγάροισιν ἐταίρους,

αὐτὸν δ' ἐνθάδ' ἔχουσα δολοφρονέουσα κελεύεις

ἐς θάλαμόν τ' ἵεναι καὶ σῆς ἐπιβήμεναι εὐνῆς, 340

ὄφρα με γυμνωθέντα κακὸν καὶ ἀνήνορα θείης.

οὐδ' ἂν ἐγὼ γ' ἐθέλοιμι τεῆς ἐπιβήμεναι εὐνῆς,

εἰ μή μοι τλαίης γε, θεὰ, μέγαν ὄρκον ὁμόσσαι

μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.'

“Ὡς ἐφάμην, ἣ δ' αὐτίκ' ἀπώμνυνεν ὥς ἐκέλευον. 345

αὐτὰρ ἐπεὶ ῥ' ὁμοσέν τε τελεύτησέν τε τὸν ὄρκον,

καὶ τότε ἐγὼ Κίρκης ἐπέβην περικαλλέος εὐνῆς.

Ἀμφίπολοι δ' ἄρα τέως μὲν ἐνὶ μεγάροισι πένοντο

329.] Schol. H. says, ὁ Σιδώνιος (sc. Dionysius) φησιν ἀθετεῖσθαι τὸν στίχον, perhaps by Aristarchus. See Nitzsch, ad loc., and cp. note on text. ‘Versus apertissime ex Γ 63 ὥς σοι ἐνὶ στήθεσσι ἀτάρβητος νόος ἐστίν, uno adjectivo novato confictus’ Köchly, Diss. ii. 334. ἐπιβείομεν] La Roche ἐπιβήομεν, as in Od. 6. 262 (Textkrit. 408). 348 foll.] ‘Versus . . num iam antiquorum suspicionem

329. The grounds of objection against this line are given in Schol. H. Q. καὶ μὴν καὶ τῶν ἄλλων ‘νοὺς ἦν ἔμπεδος ὥς τὸ πάρος περ,’ so that it was superfluous for Circe to say of Odysseus that he had νόος ἀκήλητος. But the difficulty is more apparent than real; she means that he had that strong and stubborn mind which was generally proof against sorcery. She does not know that he carries an amulet to protect him.

334. ἡμετέρης, used proleptically.

ἐπιβείομεν, see note on Od. 6. 262.

335. πεποίθομεν, subjunctive of perfect πέποιθα. See Veitch, p. 433.

337. πῶς γάρ; ‘Why, how?’ cp. Od. 19. 325. Probably the use of γάρ in such interrogative sentences implies

really an unexpressed protasis, as e.g. here, ‘you are expecting too much of me.’ We find a similar phrase with the protasis given in full in Od. 16. 69 foll. Εὐμαι, ἣ μάλα τοῦτο ἔπος θυμαλγὲς ἔειπες | πῶς γὰρ δὴ τὸν ξείνον ἐγὼν ὑποδέξομαι οἴκῳ;

338. The contrast intended would naturally be expressed by ἐταίρους μὲν σὺς ἔθηκας ἐμὲ δ' αὐτὸν κελεύεις κ.τ.λ. For a similar loose opposition introduced by μὲν and δέ cp. Il. 4. 123 νευρὴν μὲν μαζῷ πέλασεν, τόξῳ δὲ σίδηρον, where formal accuracy requires μαζῷ μὲν νευρὴν. But the antithesis is really given equally well in the present passage by the juxtaposition of ἐταίρους and αὐτόν.

τέσσαρες, αἵ οἱ δῶμα κάτα δρήσταιραι ἔασι.
 γίγνονται δ' ἄρα ταί γ' ἔκ τε κρήνέων ἀπό τ' ἁλσέων 350
 ἔκ θ' ἱερῶν ποταμῶν, οἳ τ' εἰς ἅλαδε προρέουσι.
 τάων ἡ μὲν ἔβαλλε θρόνοις ἐνὶ ῥήγεα καλὰ,
 πορφύρεα καθύπερθ', ὑπένερθε δὲ λίθ' ὑπέβαλλεν.
 ἡ δ' ἑτέρη προπάροιθε θρόνων ἐτίταινε τραπέζας
 ἀργυρέας, ἐπὶ δέ σφι τίθει χρύσεια κάνεια· 355
 ἡ δὲ τρίτη κρητῆρι μελίφρονα οἶνον ἐκίρνα
 ἡδὺν ἐν ἀργυρέῳ, νέμε δὲ χρύσεια κύπελλα·
 ἡ δὲ τετάρτη ὕδωρ ἐφόρει καὶ πῦρ ἀνέκαιε
 πολλὸν ὑπὸ τρίποδι μεγάλῳ· λαίνετο δ' ὕδωρ.
 αὐτὰρ ἐπεὶ δὴ ζέσσειν ὕδωρ ἐνὶ ἥνοπι χαλκῷ, 360

mouerint, ambigi potest, quin recte nostro poetae abiudicauerit Nitzschius dubitari nequit, ut nec Bekkerum nec Ameisium ei obsecutum esse mirer. Sed hi quidem siue reiiciuntur siue retinentur, illud quidem certum est neniam notissimam vv. 368-372, quae primitus δ 52-56 posita fuit, nec male a recentiorum rhapsodiarum concinnatoribus α 136-140, η 172-176, ο 135-139, ρ 91-95 mutuata est, hic quidem ineptissime inferri Circes aedibus, in quibus modo iv ancillas cenam apparantes vidimus. Itaque non dubito quin v versus, qui in aliquot codd. non leguntur, a recentioribus certatim damnati etiam ab Alexandrinis aut obelo notati aut adeo "ne scripti quidem" fuerint, cuius rei haud scio an aliquid indicii in eo insit quod in scholiis statim ad v. 362 ad v. 374 transitur, nulla intersitorum mentione facta' Köchly, Diss. ii. p. 10. 351. οἳ τ' εἰς ἅλαδε] οὔτε γράφει Ζηνόδοτος. Ἀρίσταρχος δὲ εἰς ἅλα, δεύτερον δὲ ἐστὶν ἡ εἰς Schol. H. Q. This is very enigmatical. The δε in δεύτερον apparently belongs to the preceding ἅλα, thus settling the point that Aristarchus wrote εἰς ἅλαδε, but whether we should read οὐ δὲ γράφει Ζηνόδ. ('does not admit them') as Nitzsch suggests, or οἳ τε, is most uncertain. Possibly οὔτω should be read for οὔτε, anyhow Zenodotus seems to have omitted εἰς, and we seem to want some phrase like περισσὴ δὲ ἡ εἰς.

350-1. These verses look much like a later addition (see crit. note), for the present γίγνονται is very awkward, and the words read like a description of Naiads, Dryads, and Nereids. With γίγνονται Ameis compares such presents as πέλονται Od. 5. 79, φαίνονται Od. 16. 161, χρίεται Od. 18. 194, as expressing certain general customs of the gods: but the cases are hardly parallel. The four maidens may possibly be intended to symbolise the seasons, and would as such be appropriate attendants on Circe, the daughter of the Sun, as Scholl. B. Q. V. suggest: οἳ δὲ ἀλληγοροῦσι Κίρκην μὲν λέγοντες τὸν ἐνιαυτὸν, τέσσαρας δὲ θεραπαινίδας τὰς ὥρας. According to this idea, we have Spring spreading her carpet of grass and flowers; Summer bringing her store

of fruit and corn; Autumn supplying her wine; and Winter lighting the fire on the hearth.

351. εἰς ἅλαδε. Compare ἀπὸ Τροίης-θεν Od. 9. 38, ἡῶθι πρό Od. 5. 469.

353. λίτα. See on Od. 1. 130.

354. τραπέζας. Not several tables,—one for meats, another for drinks,—as Eustath. interprets; but a τράπεζα to each θρόνος. See on Od. 1. 112.

360. ἥνοψ is a word of most uncertain derivation. If, with the ancients, we compound it of ἄ and ὄψ, to make it mean 'dazzling' or 'blinding,' we may compare Il. 13. 340 ὅσσε δ' ἄμερδεν | αὐγῇ χαλκείῃ κορύθων ἀπο λαμπομενάων. Modern philologists suggest a root *van*, from *va*, *fa*, 'to shine,' or refer the word to Skt. *vas*, 'to burn,' as if ἥνοψ passed through a form *fas-*

ἔς ῥ' ἀσάμινθον ἔσασα λό' ἐκ τρίποδος μεγάλοιο,
 θυμῆρες κέρασασα κατὰ κρατός τε καὶ ὤμων,
 ὄφρα μοι ἐκ κάματον θυμοφθόρον εἴλετο γυίων.
 αὐτὰρ ἐπεὶ λουσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
 ἀμφὶ δέ με χλαῖναν καλὴν βάλεν ἠδὲ χιτῶνα, 365
 εἶσε δέ μ' εἰσαγαγούσα ἐπὶ θρόνου ἀργυροήλου,
 καλοῦ δαιδαλέου· ὑπὸ δὲ θρήνης ποσὶν ἦεν·
 [χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
 καλῇ, χρυσεῖη, ὑπὲρ ἀργυρέοιο λέβητος,
 νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν. 370
 σῖτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,
 εἶδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων·]
 ἐσθέμεναι δ' ἐκέλευεν· ἐμῷ δ' οὐχ ἦνδανε θυμῷ,
 ἀλλ' ἤμην ἀλλοφρονέων, κακὰ δ' ὅσσετο θυμός.
 Κίρκη δ' ὥς ἐνόησεν ἔμ' ἤμενον οὐδ' ἐπὶ σίτῳ 375
 χεῖρας ἰάλλοντα, κρατερὸν δέ με πένθος ἔχοντα,
 ἄγχι παρισταμένη ἔπεα πτερόεντα προσηύδα·
 ' Τίφθ' οὕτως, Ὀδυσεῦ, κατ' ἄρ' ἔξεαι ἴσος ἀναύδῳ,
 θυμὸν ἔδων, βρώμης δ' οὐχ ἄπτεαι οὐδὲ ποτῆτος ;
 ἦ τινά που δόλον ἄλλον οἶεαι· οὐδέ τί σε χρὴ 380
 δειδίμεν· ἦδη γάρ τοι ἀπώμοσα καρτερὸν ὄρκον.'

368-372.] See crit. note on sup. 348. La Roche regards the lines as not older than the thirteenth century, since they were unknown to Eustath. and are not commented on by the Scholl. 374. ἀλλοφρονέων] τινὰ τῶν ἀντιγράφων, ἄλλα φρονέων Eustath. ὅσσετο] Schol. N. gives ῥέτο in lemma, but adds γρ. καὶ ὅσσετο. 376. κρατερὸν] γρ. καὶ στυγερόν, ὃ καὶ κρεῖττον Schol. H. N. 377. ἄγχι παρισταμένη] ἀγχοῦ δ' ἱσταμένη Schol. H. 380. οὐδέ τι] So Wolf and most modern edd. for οὐδ' ἔτι, which Nitzsch still prefers.

νος. Düntzer proposes to connect it with root ἄν, 'to complete,' as in ἄνω, ἀνύω.

361. ἔσασα, sc. ἐμέ.

λῶε, 'she washed me [with water] out of a great cauldron, over head and shoulders, after she had mixed it to my taste, οὐ πάνν τι ζέον, ἀλλὰ δηλαδὴ εὐκρατον.

362. Here θυμῆρες is used predicatively with κέρασασα. It is doubted whether θυμῆρης is identical with θυμᾶρης (Il. 9. 336; Od. 23. 232, etc.), the accent seeming to contradict it. It is more likely that θυμᾶρης is to be referred

to stem -αρ, and that θυμῆρης is only an adjectival form from θυμός.

366. εἶσε δέ. Here begins the apodosis to ἐπεὶ 364.

374. ἀλλοφρονέων. He means, 'with his thoughts elsewhere;' cp. Il. 23. 698.

378. ἔξεαι. Buttmann and Ahrens deny the existence of a present ἔζομαι instead of ἵζομαι, and require us here to read ἔξεο from ἐζόμεν, the aorist. If ἔξεαι be retained it is better to scan it as a dissyllable, because of the initial F in ἴσος.

‘Ὡς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 ‘ὦ Κίρκη, τίς γάρ κεν ἀνὴρ, ὃς ἐναΐσιμος εἴη,
 πρὶν τλαίῃ πάσσασθαι ἐδητύος ἡδὲ ποτῆτος,
 πρὶν λύσασθ’ ἐτάρους καὶ ἐν ὀφθαλμοῖσιν ἰδέσθαι; 385
 ἀλλ’ εἰ δὴ πρόφρασσα πιεῖν φαγέμεν τε κελεύεις,
 λῦσον, ἵν’ ὀφθαλμοῖσιν ἴδω ἐρίηρας ἐταίρους.’

‘Ὡς ἐφάμην, Κίρκη δὲ δι’ ἐκ μεγάροιο βεβήκει
 ῥάβδον ἔχουσ’ ἐν χειρὶ, θύρας δ’ ἀνέωξε συφειοῦ,
 ἐκ δ’ ἔλασεν σιάλοισιν ἐοικότας ἐννεώροισιν. 390
 οἱ μὲν ἔπειτ’ ἔστησαν ἐναντίοι, ἡ δὲ δι’ αὐτῶν
 ἐρχομένη προσάλειφεν ἐκάστῳ φάρμακον ἄλλο.
 τῶν δ’ ἐκ μὲν μελέων τρίχες ἔρρεον, ἃς πρὶν ἔφυσε
 φάρμακον οὐλόμενον, τό σφιν πόρε πότνια Κίρκη·
 ἄνδρες δ’ ἄψ’ ἐγένοντο νεώτεροι ἢ πάρος ἦσαν 395
 καὶ πολὺ καλλίονες καὶ μείζονες εἰσοράασθαι.
 ἔγνωσαν δ’ ἐμὲ κεῖνοι, ἔφυν τ’ ἐν χερσὶν ἕκαστος.
 πᾶσιν δ’ ἱμερόεις ὑπέδν γόος, ἀμφὶ δὲ δῶμα
 σμερδαλέον κονάβιζε, θεὰ δ’ ἐλέαιρε καὶ αὐτή.

385. λύσασθ’] Schol. H. quotes this as the reading of Aristarchus, which seems to imply a variant λῦσαι θ’. 393. τῶν δ’] Ἀριστοφάνης, τοῖς δ’ Schol. H. 394. πότνια Κίρκη] γρ. δῖα θεάων Schol. H. 395. ἄψ] The reading of Aristarchus. Al. αἰψ’. 399. κονάβιζε] So La Roche restores from the majority of MSS. Al. κανάκιζε.

383. Join κεν with τλαίῃ.

384. The former πρὶν is only preparatory to the second. Translate, ‘Why, what man who was right-minded could have the heart to taste meat and drink before that he had rescued his comrades?’

385. Notice the difference between the voice of λύσασθαι, by which Odysseus describes his own act, and λῦσον, as applied to Circe.

386. πρόφρασσα, ‘in earnest.’ See on Od. 5. 161.

390. ἐννεώροισι, see on sup. 19.

393. Ovid goes into details here, Met. 14. 303 foll. ‘Erigimur, saetaeque cadunt, bifidosque relinquit | rima pedes, redeunt humeri, et subiecta lacertis | brachia sunt. flentem flentes amplectimur ipsi, | haeremusque ducis collo.’

397. ἔφυν .. ἕκαστος. For this distributive singular after a plural verb

compare ἔβαν .. ἕκαστος Od. 1. 424, σκίδνασθε .. ἕκαστος 2. 252; 3. 396, etc. A somewhat different usage, τοῖς δὲ καθίζον .. ἕκαστοι, is found in Od. 13. 76.

398. ἱμερόεις .. γόος. The epithet may be rendered by ‘longing’ or ‘yearning.’ We have κρυερὸς γόος in Od. 4. 103, ὀλοὸς γόος Il. 23. 10; but this describes the tenderer feeling produced by the ἵμερος γόοιο Od. 4. 113, which is called γλυκὺς ἵμερος Od. 22. 500. The regular construction of ὑποδύναι is with the personal accusative, but it is used here with an ethical dative, as Soph. Phil. 1111 ἀλλὰ μοι ἄσκοπα | κρυπτά τ’ ἔπη δολερὰς ὑπέδν φρενός. Seiler quotes as instances of εἰσιέναι or εἰσέρχεσθαι τινι Soph. O. C. 372; Eur. I. A. 1580; Hdt. 1. 24, 3. 14; Plato, Pol. 330 D; Phaed. 59 A. But in Eur. Med. 57 ὥσθ’ ἵμερός μ’ ὑπῆλθε.

ἡ δέ μεν ἄγχι σταῖσα προσηύδα διὰ θεάων· 400

‘ Διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,
ἔρχεο νῦν ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης.
νῆα μὲν ἄρ πάμπρωτον ἐρύσσετε ἡπειρόνδε,
κτῆματα δ’ ἐν σπήεσσι πελάσσετε ὅπλα τε πάντα·
αὐτὸς δ’ ἄψ ἵεναι καὶ ἄγειν ἐρίηρας ἑταίρους.’ 405

‘Ὡς ἔφατ’, αὐτὰρ ἐμοί γ’ ἐπεπείθετο θυμὸς ἀγῆνωρ,
βῆν δ’ ἵεναι ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης.
εὗρον ἔπειτ’ ἐπὶ νηὶ θοῇ ἐρίηρας ἑταίρους
οἴκτρ’ ὀλοφυρομένους, θαλερὸν κατὰ δάκρυ χέοντας.
ὥς δ’ ὅτ’ ἂν ἄγραυλοι πόριες περὶ βοῦς ἀγελαίας, 410
ἐλθούσας ἐς κόπρον, ἐπὶ βοτάνης κορέσωνται,
πᾶσαι ἅμα σκαίρουσιν ἐναντίαι· οὐδ’ ἔτι σηκοὶ
ἴσχουσ’, ἀλλ’ ἀδινὸν μυκώμεναι ἀμφιθέουσι
μητέρας· ὥς ἐμὲ κείνοι, ἐπεὶ ἴδον ὀφθαλμοῖσι,

404. ἐν σπήεσσι] This, or ἐν σπείεσσι, is the reading of all MSS. But Schol. H. gives as a variant δὲ σπείεσσι, which La Roche supposes to point to the reading of Aristarchus. Nauck would write σπείεσσι. See note on text. 405. ἄψ] This, the reading of a few good MSS, seems to suit the sense better than the common αἴψ’.

412. οὐδ’ ἔτι] Al. οὐδέ τι.

404. ἐν σπήεσσι πελάσσετε. La Roche adopts the reading σπήεσσι without the preposition, on the ground that πελάζω is joined in Homer with the simple dative, which is indeed true, if we except οὐδάσδε πελάζειν Od. 10. 440, and Od. 7. 254. But the common reading seems required here by the sense, ‘bring them to—and stow them in—the grotto;’ the whole expression being a similar construction to ἐς θρόνους ἵζεσθαι. The phrase is illustrated by h. Hom. Merc. 523 μηδέ ποτ’ ἐμπελάσειν πυκινῷ δόμῳ.

ὅπλα are the movable parts of the ship’s tackling.

405. ἄψ ἵεναι, i.e. ‘come back again.’

410. ἄγραυλοι, ‘in the fold-yard.’ ἀγρός itself is used much in this sense by Eumaeus, Od. 16. 27; where he complains to Telemachus that he οὐ . . θάμ’ ἀγρὸν ἐπέρχεται οὐδὲ νομῆας, | ἀλλ’ ἐπιδημεῖεις, where he intends a contrast between the buildings of the homestead and the houses in the town.

πόριες (from πόρις, more commonly

πόρτις, but see Eur. Bacch. 737), connected with root πορ, as in πορ-εῖν, and Lat. *pario*, and perhaps παρθένος.

412. The indicative σκαίρουσιν (for which Bekk. ii. conjectures σκαίρωσιν) is a real anacoluthon, ὥς ὅτ’ ἂν being always followed by the subjunctive. But the construction is broken by the introduction of the parenthetical clause, and σκαίρουσιν begins as it were a principal sentence. The cows have been out in a drove (ἀγελαίας) to pasture, and when they return to the fold-yard (κόπρος, lit. = ‘the mixen’), the calves who have remained at the farm, penned up, welcome them with frisking and lowing.

413. ἀδινόν must be joined not (as Düntz.) with ἀμφιθέουσι, but with μυκώμεναι, on the analogy of ἀδινόν or ἀδινὰ στενάχειν, κλαίειν, etc.

414. ὥς ἐμὲ . . ἔχυντο. Bekk. ii. puts no comma at κείνοι, but makes ἐμὲ to be governed by ἴδον. But it is better to stop off ἐπεὶ ἴδον ὀφθαλμοῖσι, making ἐμὲ governed by ἔχυντο, either as an equivalent to χύμενοι ἴκοντο, cp. La

δακρύνοντες ἔχυντο· δόκησε δ' ἄρα σφίσι θυμὸς 415
ὥς ἔμεν ὥς εἰ πατρίδ' ἰκοίατο καὶ πόλιν αὐτὴν
τρηχεῖης Ἰθάκης, ἵνα τ' ἔτραφεν ἡδ' ἐγένοντο·
καὶ μ' ὀλοφυρόμενοι ἔπεα πτερόεντα προσηύδων·

‘Σοὶ μὲν νοστήσαντι, διοτρεφές, ὥς ἐχάρημεν,
ὥς εἴ τ' εἰς Ἰθάκην ἀφικοίμεθα πατρίδα γαίαν· 420
ἀλλ' ἄγε, τῶν ἄλλων ἐτάρων κατάλεξον ὄλεθρον.’

‘Ὡς ἔφαν, αὐτὰρ ἐγὼ προσέφην μαλακοῖς ἐπέεσσιν·
‘νῆα μὲν ἄρ πάμπρωτον ἐρύσσομεν ἡπειρόνδε,
κτήματα δὲ σπήεσσι πελάσσομεν ὅπλα τε πάντα·
αὐτοὶ δ' ὀτρύνεσθε ἐμοὶ ἅμα πάντες ἔπεσθαι, 425
ὄφρα ἴδῃθ' ἐτάρους ἱεροῖς ἐν δώμασι Κίρκης
πίνοντας καὶ ἔδοντας· ἐπηετανὸν γὰρ ἔχουσιν.’

‘Ὡς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσιν πίθοντο·
Εὐρύλοχος δέ μοι οἶος ἐρύκανε πάντας ἐταίρους·
[καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·] 430

‘Ἄ δειλοὶ, πόσ' ἵμεν; τί κακῶν ἰμείρετε τούτων,
Κίρκης ἐς μέγαρον καταβήμεναι, ἣ κεν ἅπαντας

416. πόλιν αὐτὴν] πόλιν αὐτὴν Ἀρίσταρχος Schol. H. With the exception of Cod. Aug. all MSS. read αὐτῶν. 425. ὀτρύνεσθε .. ἔπεσθαι] So Bekk. with best MSS, instead of the common ὀτρύνεσθ' ἵνα μοι ἅμα πάντες ἔπησθε, in which the use of ἵνα after ὀτρύνεσθαι is very strange. The variant ἔπησθε for ἔπεσθαι is a mere itacism, says La Roche. 429. ἐρύκανε] For this ἀπαξ εἰρ. La Roche reads with three MSS. ἐρύκακε, a form occurring nine times in Homer. Nauck adopts it. 430.] Wanting in most MSS. The Schol. H. does not know it, but writes λέπει τὸ λέγων.

Roche, Hom. Stud. § 60. 4, or, better, as retaining something of the force of the preposition in ἀμφι-θέουσι, and so = ἀμφέχυντο, cp. ἀμφιχυθεὶς πατέρ' ἐσθλόν Od. 16. 214, θείῃ δέ μιν ἀμφέχυντ' ὀμφή Il. 2. 41. To make δακρύνοντες ἔχυντο mean no more than ‘in lacrimas effusi sunt’ gives no sort of antithesis to σκαίρουσιν ἐναντία. Further, ἐπεὶ ἴδον ὀφθαλμοῖσι stands as a set phrase, in Od. 2. 155; 3. 373; 11. 615; 23. 92. ‘They threw themselves upon me weeping.’

But ἐμέ is really determined by the position in which it stands with regard to μητέρας, as though ἐμέ also was to be governed by ἀμφιθέουσι, for which, by a necessary change of scene, ἔχυντο is substituted.

415. δόκησε δ', ‘and their feeling seemed to be just as if.’

419. σοὶ .. νοστήσαντι .. ἐχάρημεν. With this construction cp. τῷ .. χαίρον νοστήσαντι Od. 19. 463, χάρη δ' ἄρα οἱ προσιόντι Il. 5. 682; cp. Il. 24. 706.

423. ἐρύσσομεν and πελάσσομεν are probably the aorist subjunctive.

431. πόσ' ἵμεν; ‘Whither are we going?’ Cp. πόσε φεύγετε; Od. 6. 199.

432. καταβήμεναι, an appositional infinitive, exegetical of κακῶν τούτων. With καταβήμεναι ἐς μέγαρον we may compare καταδύναι πόλιν Od. 4. 246, καταδύναι Διὸς δόμον Il. 8. 375, καταβαίνειν θάλαμον Od. 2. 337. It would seem that there is therefore no need to press the force of κατὰ in such passages any more than in καθικέσθαι or κατελθεῖν.

ἢ σὺς ἢ λύκους ποιήσεται ἢ λέοντας,
οἱ κέν οἱ μέγα δῶμα φυλάσσοιμεν καὶ ἀνάγκη,
ὥς περ Κύκλωψ ἔρξ', ὅτε οἱ μέσσανλον ἵκοντο 435
ἡμέτεροι ἔταροι, σὺν δ' ὁ θρασὺς εἶπετ' Ὀδυσσεύς·
τούτου γὰρ καὶ κεῖνοι ἀτασθαλίησιν ὄλοντο.'

Ὡς ἔφατ', αὐτὰρ ἐγὼ γε μετὰ φρεσὶ μερμήριξα,
σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,
τῷ οἱ ἀποπλήξας κεφαλὴν οὐδ' ἀσδε πελάσσαι, 440
καὶ πηῶ περ ἑόντι μάλα σχεδόν· ἀλλὰ μ' ἑταῖροι
μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·

Ἰδιογενὲς, τοῦτον μὲν ἔασομεν, εἰ σὺ κελεύεις,
αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι

437. καὶ κεῖνοι] La Roche gives this as the reading of Aristarchus, instead of the crasis in the MSS. *κάκεῖνοι*. 440. ἀποπλήξας] A variant given by Eustath. for the Vulg. ἀποτμήξας. La Roche gives the former as the reading of Aristarchus, and credits Zenodotus with ἀποτμήξας.

Some however think that *καταβήμεναι* here reminds us that Circe's house was ἐν βήσσησι, into which one must descend from the ἄκριες over which Odysseus had to walk. This is possible enough, but Eustath. is merely fanciful when he says, ἀστεϊότερον, ὥς εἶπερ ἔφη εἰς ἄδου καταβῆναι διὰ τὸν ἐλπιζόμενον ὄλεθρον.

434. οἳ κεν, as being the direct relative to σὺς and λέοντας, would naturally take a verb in 3rd pers. plur., but as Eurylochus means by ἅπαντας 'all of us,' there is no difficulty in attracting the verb into the 1st. pers. Transl. 'So that we should have perforce to keep Circe's great house for her.'

The word φυλάσσοιμεν is interpreted by the Schol. τηροῖμεν. οὐχὶ φυλάσσειν τὸ δῶμα, ἀλλὰ τὸ αἰὲ ἐκεῖσε εἶναι. The phrase 'keep the house' presents the same ambiguity; cp. δῶμα φυλάσσοις Od. 5. 208. It is better however to understand that the swine and the lions are forced to keep ward at the house of the sorceress, like the gold and silver dogs at the palace of Alcinous, which were posted on either side of the door, δῶμα φυλασσέμεναι Od. 7. 93. Cp. the Latin phrase 'servare domum.'

435. ὥς περ Κύκλωψ ἔρξε. Eustath.

finds great fault with this: ἀδιανόητόν ἐστιν. οὐ γὰρ δὴ πού καὶ ὁ Κύκλωψ μετέβαλε τοὺς περὶ τὸν Ὀδυσσεῖα ἐπὶ φυλακῇ τοῦ κατ' αὐτὸν σπηλαίου· ἀλλ' ἐθοιγήσατο καὶ ἀπώλεσε. But the reference to the Cyclops is to illustrate especially καὶ ἀνάγκη, though the construction is quite broken. Eurylochus remembers how his comrades had entered the dwelling of the Cyclops, and had been kept fast prisoners therein. ἔρξε here is from ἔργω (penned us up) as in Od. 14. 411, and not from ἔρδω.

437. τούτου γάρ. The participle takes up and explains θρασύς. 'Foolhardy, I say, for it was through his infatuation,' etc.

440. τῷ οἱ, 'therewith having struck off his head to dash it to the ground, kinsmen though he were to me, very near.'

441. πηῶ is probably a connection by marriage, like 'affinis.'

μάλα σχεδόν is added as an intensification of πηῶ. A later story makes Eurylochus to have married Κτιμένη, the sister of Odysseus, Od. 15. 363.

443. εἰ σὺ κελεύεις, i. e. 'if thou wilt consent to that.'

444. ἔρυσθαι, 'to protect,' 'guard.' In later times the practice sometimes was to enclose the ships in a stockade (σταυροῦν), see Thuc. 7. 25.

ἡμῖν δ' ἡγεμόνευ' ἱερὰ πρὸς δώματα Κίρκης.

445

Ὡς φάμενοι παρὰ νηὸς ἀνήιον ἡδὲ θαλάσσης.
οὐδὲ μὲν Εὐρύλοχος κοίλῃ παρὰ νηὶ λέλειπτο,
ἀλλ' ἔπετ'· ἔδεισεν γὰρ ἐμὴν ἔκπαγλον ἐνιπὴν.

Τόφρα δὲ τοὺς ἄλλους ἐτάρους ἐν δώμασι Κίρκη
ἐνδυκέως λουσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
ἀμφὶ δ' ἄρα χλαίνας οὐλας βάλεν ἡδὲ χιτῶνας·
δαινυμένους δ' εὖ πάντας ἐφεύρομεν ἐν μεγάροισιν.
οἱ δ' ἐπεὶ ἀλλήλους εἶδον φράσσαντό τ' ἐσάντα,
κλαῖον ὀδυρόμενοι, περὶ δὲ στεναχίζετο δῶμα.

450

ἡ δέ μευ ἄγχι στᾶσα προσηύδα δῖα θεάων

455

['Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,]
μηκέτι νῦν θαλερόν γόον ὄρνυτε· οἶδα καὶ αὐτὴ
ἡμὲν ὅσ' ἐν πόντῳ πάθετ' ἄλγεα ἰχθυόεντι,
ἡδ' ὅσ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσῳ.

ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον,

460

εἰς ὃ κεν αὖτις θυμὸν ἐνὶ στήθεσσι λάβητε,
οἶον ὅτε πρῶτιστον ἐλείπετε πατρίδα γαῖαν

τρηχεῖης Ἰθάκης· νῦν δ' ἀσκελέες καὶ ἄθυμοι,

αἰὲν ἄλλης χαλεπῆς μεμνημένοι· οὐδέ ποθ' ὑμῖν

θυμὸς ἐν εὐφροσύνῃ, ἐπεὶ ἦ μάλα πολλὰ πέποσθε.'

465

453. φράσσαντό τ' ἐσάντα] This variant (unice vera lectio, Buttm.) is preserved in Schol. H., and implied in the gloss ἔναντα. The MSS. give φράσσαντό τε πάντα.

456.] Bracketed by Wolf and later edd., as wanting in the majority of MSS. and in Eustath. The objection against the passage was that the address to Odysseus was followed by the plural imperative. But it may well stand, for Odysseus shows, by using ἡμῖν in v. 466, that he feels himself included in the address.

457. θαλερόν] Ἀριστοφάνης, στυγερόν γόον. καὶ οὐκ ἄχαρις ἡ γραφή Schol. H.

465. πέποσθε] See note on text.

453. φράσσαντό τ' ἐσάντα, 'recognised one another face to face.' So ἐσάντα ἰδεῖν Od. II. 143, etc.

457. θαλερόν, καθ' ὁμοιότητα τοῦ θαλερόν δάκρυ, τὸ ἀπαστον καὶ αἰεὶ νεάζον Eustath. Cp. also θαλερὴ φωνή Od. 4. 705.

463. ἀσκελέες. Here in its primary physical sense, from σκέλλω, 'dry.' They are represented as 'withered,' or perhaps rather, 'weakened,' as the good condition at least of the first batch of visitors had been renewed since their

restoration to human shape. With ἀσκελέες compare the use of αὐσταλέος, as contrasted with one who has been duly washed and anointed, Od. 19. 327.

465. πέποσθε. Eustath. says Ἀρίσταρχος πέπασθε γράφει, ὅπερ ἐστὶ κέκτησθε. Probably the reading should be adopted, but not the interpretation of Eustath. The normal form in Homer would be from an original πέ-παθ-τε (not πε-πόνθ-α-τε, for the strong form of the root and the vowel α are not found in the 1st and 2nd pers. plur. till later). Then

ᾠς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγῆνωρ.
 ἔνθα μὲν ἡματα πάντα τελεσφόρον εἰς ἐνιαυτὸν
 ἤμεθα, δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ'
 ἀλλ' ὅτε δὴ ῥ' ἐνιαυτὸς ἔην, περὶ δ' ἔτραπον ὦραι,
 [μηνῶν φθινόντων, περὶ δ' ἡματα μακρὰ τελέσθη,] 470
 καὶ τότε μ' ἐκκαλέσαντες ἔφαν ἐρίηρες ἐταῖροι·

Ἰ Δαιμόνι', ἥδη νῦν μιμνήσκεο πατρίδος αἵης,
 εἴ τοι θέσφατόν ἐστι σαωθῆναι καὶ ἰκέσθαι
 οἶκον ἐυκτίμενον καὶ σῆν ἐς πατρίδα γαῖαν.'

[ᾠς ἔφαν, αὐτὰρ ἐμοί γ' ἐπεπείθετο θυμὸς ἀγῆνωρ. 475
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥελιον καταδύντα
 ἤμεθα, δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ'.
 ἡμος δ' ἥελιος κατέδυν καὶ ἐπὶ κνέφας ἦλθεν,
 οἱ μὲν κοιμήσαντο κατὰ μέγαρα σκιόεντα.]

Αὐτὰρ ἐγὼ Κίρκης ἐπιβὰς περικαλλέος εὐνῆς 480
 γούνων ἐλλιτάνευσα, θεὰ δέ μευ ἔκλυεν αὐδῆς·
 [καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·]

ᾠ Κίρκη, τέλεσόν μοι ὑπόσχεσιν ἦν περ ὑπέστης,

470.] This line has been rejected by modern edd. since Wolf, because it is wanting in the best MSS. [as in the places where it recurs, Od. 19. 153; 24. 143] and in Eustath.

475-479.] These verses are wanting in three MSS. and in Eustath. In the Harl. they are only on the margin. Wolf rejected them, and most modern edd. concur. Perhaps they were inserted as a stop-gap; the transition from 474 to 480 being decidedly abrupt. We should expect an answer from Odysseus to the remonstrance made by his comrades. 482.] This verse, which is wanting in three MSS. and in Eustath., has been generally rejected since Bekk.

πέπαυτε may become πέπασθε, 1st by assimilation πέπαυθε, and then by dissimilation. The three forms of the root are πενθ, πονθ, and the weak form παθ, but not ποθ. The form of the participle πεπαυῖν occurs in Od. 17. 555.

469. ἐνιαυτὸς ἔην, 'a year was past:' so ἐστὶν ἔτος Od. 2. 89.

περὶ .. ἔτραπον means 'returned on their course,' so as to begin the circuit of a new year; cp. περιπλομένων ἐνιαυτῶν Od. 1. 16, different from ἐπήλυθον ὦραι in Od. 2. 107.

470. This line is probably borrowed from Hes. Theog. 59, where πολλά is read for μακρά. The 'long days that come circling round' must be the days of spring, as in Od. 18. 367 ὥρη ἐν εἰαρινῇ ὅτε τ' ἡματα μακρὰ πέλονται.

472. δαιμόνιος always implies 'that the man is 'possessed,' or under the influence of something superhuman, whether the influence be bad or good. Thus it is used when a man's behaviour, or intentions, or powers are such as to excite marvel. See Od. 4. 774; 14. 443.

481. γούνων, 'by her knees;' so λίσσομαι Ζηνός, 'in the name of Zeus,' Od. 2. 68. Cp. λίσσομ' ὑπὲρ ψυχῆς καὶ γούνων Il. 22. 338. Other phrases are γούνων λαβεῖν Il. 6. 45, γούνων ἀψάμενοι λιτανεύσομεν Il. 24. 357.

483. ὑπόσχεσις. Such a promise is nowhere distinctly given. We may suppose it to have been contained in her oath, sup. 345, or in the words of welcome in 460, etc. But as we have

οἵκαδε πεμψέμεναι· θυμὸς δέ μοι ἔσσεται ἦδη,
 ἦδ' ἄλλων ἐτάρων, οἳ μιν φθινύθουσι φίλον κῆρ 485
 ἄμφ' ἔμ' ὀδυρόμενοι, ὅτε που σύ γε νόσφι γένηαι.

Ὡς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
 'Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 μηκέτι νῦν ἀέκοντες ἐμῷ ἐνὶ μίμνετε οἴκῳ·
 ἀλλ' ἄλλην χρὴ πρῶτον ὁδὸν τελέσαι καὶ ἰκέσθαι 490
 εἰς Ἀίδαο δόμους καὶ ἐπαινῆς Περσεφονείης,
 ψυχῇ χρησομένους Θηβαίου Τειρεσίου,

the doings of a whole year unrecorded, there was plenty of opportunity for the promise to have been made.

484. *θυμὸς δέ μοι* .. ἦδ' ἄλλων ἐτάρων. We should expect either *μου* or *ἐτάροις*, but *μοι* standing so near the verb is more like an ethical dative, while *ἐτάρων* is in more close connection with *θυμὸς*. The change of cases in *Od.* 9. 256 shows a similar principle, *ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ, δεισάντων*.

486. *ἀμφ' ἐμέ*, local, 'lamenting around me.' Cp. *Od.* 11. 228, 510.

ὅτε .. γένηαι. The use of *ὅτε* with the subjunctive is rare. Cp. *Il.* 19. 337; 14. 522; 16. 386 [?]; *Od.* 4. 400.

490. *πρῶτον*. Cp. *Virg. Aen.* 3. 384 'ante et Trinacria lentandus remus in unda, | et salis Ausonii lustrandum navibus aequor, | infernique lacus.'

491. *ἐπαινῆς*. This epithet of Persephone is used five times in Homer, e.g. *Il.* 9. 457 *Ζεὺς τε καταχθόνιος καὶ ἐπαινῆ Περσεφόνη*, *ib.* 569 *Αἶδην καὶ ἐπαινῆ* Π., in the present passage, *inf.* 534, and *Od.* 11. 47. In every instance the epithet belongs to Persephone as the companion of Hades. Some regard the word as meaning 'praiseworthy' (like *ἀγανή* or *ἀγνή*, which are other epithets of Persephone), supposing that it may be another form of *ἐπαινετή*, or a direct verbal adjective from *ἐπαινος* with change of accent. Thus we have the substantive *ἀσφόδελος*, and the adjective *ἀσφοδελός* (*Od.* 11. 539), *φόνος* and *φονός*, *κέρας* and *κεραός*, and so, possibly, *ἐπαινος* and *ἐπαινός*. But in this inseparable connection with Hades, Persephone is likely to have a more terrible title than this, and thus it

is preferable to take *ἐπαινῆ* from an adjective compounded of *ἐπί* and *αἰνός* (fearful); or with Buttm. to write *καὶ ἐπ' αἰνή*, 'and besides,' 'and along with him' (sc. Hades), 'awful' Persephone. In later Greek, e.g. Tryphiodor. 2 the epithet is used wrongly in the sense of 'laudabilis,' and applied to Deidameia. The name *Περσεφόνη* (*εια*) was also written *Φερσεφόνη*, and, according to the double view which regarded the goddess as dispenser of wealth or of death, it was variously derived from *φέρειν* .. *ἄφενος*, and *φέρειν* .. *ὄνησιν* (Hesych.), or from *φέρειν* ... *φόνον* (Eustath.). Cp. *Orph. H.* 29. 16 *Φερσεφόνη*, *φέρεις γὰρ αἰὲ καὶ πάντα φονεύεις*. According to Plato, *Cratyl.* 404, this name was avoided as too awful, and the title *Περσέφασσα* or *Φερσέφασσα* preferred, which was thought to have an allusion to some sort of sacred dove. Porphyr. *de abstin.* 4. 16 *τῆς δὲ Φερρεφάττης παρὰ τὸ φέρβειν τὴν φάτταν* *φασὶν οἱ πολλοὶ τοῦνομα τῶν θεολόγων· ἱερὸν γὰρ αὐτῆς ἡ φάττα*. See Preller, *Gk. Myth.* § 628. But *Περσέφασσα* is probably *Περσε-φατία* from root *φεν, φον*, in the weak form *φα*.

492. *Τειρεσίας* belongs to the Theban cycle of legend. Different stories were current as to the cause of his blindness, some referring it to the anger of Athena, others to that of Hera. Zeus is represented as having given him the power of prophecy and length of days as compensation for his blindness. After the war of the Epigoni, he died (as the story goes) near Haliartus, and his tomb was shown there in the time of Pausanias (7. 3. 1; 9. 18. 4). There was an oracle of Teiresias in Orchomenus. His name either comes im-

μάντηος ἀλαοῦ, τοῦ τε φρένες ἔμπεδοί εἰσι
τῷ καὶ τεθνηῶτι νόον πόρε Περσεφόνεια
οἷῳ πεπνῦσθαι τοὶ δὲ σκιαὶ αἰσσοῦσιν.

495

Ὡς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ
κλαῖον δ' ἐν λεχέεσσι καθήμενος, οὐδέ τι θυμὸς
ἤθελ' ἔτι ζῶειν καὶ ὄρᾶν φάος ἡελίοιο.

αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τ' ἐκορέσθην,
καὶ τότε δὴ μιν ἔπεσσιν ἀμειβόμενος προσέειπον

500

ὦ Κίρκη, τίς γὰρ ταύτην ὁδὸν ἡγεμονεύσει;
εἰς Ἄιδος δ' οὐ πῶ τις ἀφίκετο νηὶ μελαίνῃ.

Ὡς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων

Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,

μή τί τοι ἡγεμόνος γε ποθὴ παρὰ νηὶ μελέσθω,

505

ἰστὸν δὲ στήσας ἀνά θ' ἰστία λευκὰ πετάσσας

ἦσθαι τὴν δέ κέ τοι πνοιὴ Βορέας φέρησιν.

ἀλλ' ὁπότε ἂν δὴ νηὶ δι' Ὠκεανοῖο περήσῃς,

493. μάντηος] This is the reading of Cod. Venet. Marc. 613, which is followed by almost all modern edd. The other MSS. give μάντιος, which may be retained if we adopt Ahrens' reading ἀλαοο for ἀλαοῦ. See note on Αἰόλου sup. 36. With the form μάντηος cp. πόληος Od. 1. 185. 495. τοὶ δέ] Plato, quoting this line Rep. 386 D, reads ταὶ δέ. 502. εἰς Ἄιδος δ'] The reading Ἄιδός δ' adopted by Fäsi, on slight authority, is no real analogy to εἰς ἅλαδε, as Ἄιδης (ἴς) is always a person and not a place in Homer, and after a question introduced by γάρ it is usual to begin the next clause with δέ or ἀλλά, as Od. 10. 383, 386; 14. 115, 117; 19. 325, 328.

mediately from τέρας, as implying the 'interpreter of portents,' or else from its derivative τεῖρεα, the 'signs of heaven,' or 'constellations.'

494. τῷ καί, 'to whom even after his death did Persephone grant sense, for him alone of all men to have wisdom.'

495. οἷῳ is attracted from the usual accusatorial construction with the infinitive into the same dative as τῷ. The rest of the dead flit like shadows: as Cicero translates, 'solum sapere, ceteros umbrarum vagari modo.' De Div. 1. 40. Plato, Rep. 386 D, comments on this line as giving a false picture of the underworld. The dead, according to this view, are not invisible but unsubstantial, as Virgil describes them, Aen. 6. 292, 'tenues sine corpore vitae,' 'cava sub imagine formae.' It was a

special privilege to retain, as did Teiresias, even the φρένες. Cp. Il. 23. 103, of the shade of Patroclus, ἥ ῥά τις ἔστι καὶ εἰν Ἄϊδαο δόμοισι | ψυχὴ καὶ εἶδωλον, ἀτὰρ φρένες οὐκ ἐνι πάμπαν.

505. παρὰ νηὶ seems to go best with μελέσθω, as though Odysseus might be hanging about the ship, waiting for a pilot.

507. κε φέρησι, 'will carry.' The subjunctive implies that such is the intention, as it were, of Boreas.

508. Ὠκεανός. We may suppose that, according to Homer's idea, the earth (whether he regarded it as a flat plain, or had some notion of its globular shape) is roughly circular, the various lands being more or less closely grouped round a central sea. The whole is surrounded by a ring of water, which he

ἐνθ' ἀκτὴ τε λάχεια καὶ ἄλσεα Περσεφονείης,
μακραί τ' αἵγειροι καὶ ἰτέαι ὠλεσίκαρποι,
νῆα μὲν αὐτοῦ κέλσαι ἐπ' Ὀκεανῷ βαθυδίνῃ,

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509. λάχεια] οὐ δεῖ γράφειν ἐλάχεια. οὐ γὰρ εἰκὸς ἐλάχιστον ἀκούειν τῆς Περσεφόνης τὸ τέμενος Schol. B. H. Q. T. ἐλαχίστη Schol. V.

calls ὠκεανός, and the heavens arch it over like a dome. The poet does not in so many words describe the earth as flat, but it seems generally taken for granted. Helios is able to look upon his pastures in Thrinacia, both when he rises and when he sets (Od. 12. 379), and Hephaestus represents the earth as the flat, or slightly rounded, part of the shield of Achilles, and makes the ocean form its rim: ἐν δ' ἐτίθει ποταμοῖο μέγα σθένος Ὀκεανοῖο | ἄντυγα πὰρ πυμάτην Il. 18. 607. The word ποταμός settles at once what was his idea of the ocean. It is not a sea; it is a river. The Schol. derived the word from ὠκός and νάω, but it is more probably connected with the Skt. *ōgha*, 'a stream.' This river has a current, κύμα ῥόοιο, and perhaps rapids and swirling eddies (βαθυδίνης Od. 10. 511), but the general movement of the stream is not violent, as the epithet ἀκαλαρρείτης (Il. 7. 422) shows. That it encompassed the whole earth we infer from the fact that it is found at all points of the compass. It is on the east, for the sun rises from it, Od. 19. 433; 22. 197: it is on the west, for the sun sets in it, Il. 8. 485: it is on the south, for Iris says (Il. 23. 205) εἴμι . . ἐπ' Ὀκεανοῖο ῥέεθρα | Αἰθιοπῶν ἐς γαῖαν. And that it lies on the north too Strabo acknowledges (I. 1. 3), ὅτι δὲ καὶ ἡ πρὸς ταῖς ἄρκτοις ἐσχατιὰ ὠκεανίτις ἐστὶν οὕτως ἡνίκατο, εἰπὼν περὶ τῆς ἄρκτου, 'οἷον δ' ἄμμορός ἐστι λοετρῶν Ὀκεανοῖο.' It is therefore the limit of the earth on every side, and as such it is spoken of as πείρατα Ὀκεανοῖο (Od. 11. 13), 'the limit set by ocean.' As a river then, with a current setting in one direction, it is well called ἀψόρροος (Il. 18. 399), because its waters are ever flowing back, as it were, to the point from which they may be supposed to start; an epithet which Virgil renders by 'refusus' Aen. 7. 225 (cp. Lucan, 8. 795) though perhaps with a somewhat different meaning. Ὀκεανός is quite distinct from the sea, under what-

ever name it is known (πόντος, θάλασσα, ἅλς, πέλαγος), and seems to flow round the sea, in contact with it and yet unmixed with it, for we get no allusion to any separating strip of land. Just as it is almost possible to draw a line marking the edge of the gulf-stream at its swiftest pace through the Atlantic, so, much more distinctly, was the ocean separated from the salt waters of the sea, its own water probably being regarded as fresh, ἐξ οὐπερ πάντες ποταμοὶ καὶ πᾶσα θάλασσα, | καὶ πᾶσαι κρῆναι καὶ φρεῖατα μακρὰ νάουσι Il. 21. 196. It was possible to sail without interruption from the sea across Oceanus and to reach the ἀκτὴ on the farther side. Translate, 'but when with thy ship thou hast made thy way across ocean, where there is a rough-grown coast, and groves of Persephone, both tall aspens, and willows that shed their fruit—there, on the edge of the swirling ocean, beach thy ship, but go thyself to the mouldering house of Hades.'

509. λάχεια. See on Od. 9. 116.

510. ἰτέαι has the initial *F*, and is connected with Skt. *vī-ti-kā*, 'a string for tying;' Lat. 'vitta,' 'vitex,' 'vimen;,' Germ. *weide*; Engl. *withy*.

ὠλεσίκαρποι. Pliny, N. H. 16. 26, says, '*ocissime salix amittit semen antequam omnino maturitatem sentiat, ob id dicta Homero, frugiperda.*' Probably this notion of a waste of life made the willow seem a suitable tree for the groves of Persephone. So the Schol. οἰκεία γὰρ νεκροῖς τὰ ἄκαρπα.

511. κέλσαι. This imperatival infinitive forms the apodosis to the sentence beginning ἀλλ' ὁπότ' ἂν. The words ἐπ' Ὀκεανῷ are expexegetic of αὐτοῦ. In Od. 11. 20 foll., where the injunctions of Circe are being carried out, Odysseus and his comrades, after beaching their ship and disembarking, proceed some distance along the ocean-stream, till they reach χώρον ὃν φράσε Κίρκη, but no such definite directions are given in the present book.

αὐτὸς δ' εἰς Ἀΐδew ἵεναι δόμον εὐρώεντα.
 ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ρέουσι
 Κώκυτός θ', ὃς δὴ Στυγὸς ὕδατός ἐστιν ἀπορρῶξ,
 πέτρῃ τε ξύνεσις τε δύο ποταμῶν ἐριδούπων.

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512. Ἀΐδew... δόμον. It is not easy to realise the Homeric conception of the kingdom of Hades. In a general way it would seem as if the place of the departed was to be regarded as subterranean; such phrases constantly recurring as *χθόνα δύνειν* Il. 6. 411, *γαῖαν ὑπο στυγερὴν ἀφικέσθαι* Od. 20. 81. The house of Hades is distinctly placed *ὑπὸ κεύθεσι γαίης* in Il. 22. 482; Od. 24. 204; and the soul of Patroclus when it leaves the body *κατὰ χθονὸς ἥντε καπνὸς | ὤχετο τετριγυῖα*. But the voyage that Odysseus makes at the bidding of Circe puts a very different picture before us. He steers a south-west course from Circe's isle (10. 507), crosses the ocean-stream, to the shore where stand the groves of Persephone, and moves along some way till he comes to the place Circe had told him of (11, ad init.). Here we have no account of any descent into subterranean gloom, but a description of the people and city of the Cimmerians, who seem to have lived, as one might say, beyond the west, as the fabled Hyperboreans beyond the north. The word Cimmerians is intended to be suggestive; and some have found an etymology for it in *χειμέριος*, others, as Voss, in the Phœnician *kamar* or *kimmer*. As in the case of the Laestrygonians, we may suppose that in the endless night that lies upon the Cimmerians, uncheered by a single ray of sunlight, we have an allusion to the gloomy winter months of northern latitudes; the scene being again transferred from north to west. Here Odysseus digs his pit and waits for the souls of the dead to come up and taste the blood. But he is still on the earth's surface. He has indeed come *ὑπὸ ζόφον ἡερόεντα*, but there is not a word of his descent into the *κεύθεα γαίης* like that of Heracles, or Orpheus, or Peirithous. There are, no doubt, inconsistencies in b. 11, which make it seem occasionally as if the whole of the nether world was visible to Odysseus' eyes; yet he never steps upon the meadow of asphodel, never

comes into the presence of Persephone; but he takes his departure somewhat suddenly at last, in fear that she might send up some ghastly spectre from beneath, to petrify him with horror.

513. ἔνθα must really mean 'at the entrance to the house of Hades.'

εἰς Ἀχέροντα. Pausanias (1. 17) thinks that the scenery of the Homeric *νέκυια* is taken from the Acherusian lake in Thesprotia, with its rivers Acheron and Cocytus. The truth may lie just the other way; and the rivers may have got their names from the national poetry. But there can be no doubt that the natural scenery of Greece is reproduced in the description of Hades. The gloomy valley, and the plunge that the Arcadian Styx made over its rocks; the gorge of the Acheron near Suli, the subterranean channels that drained a lake or swallowed a river, suggest the picture given here; just as the scenery at Baiae, the laurel-plantations, and the grand palaces at Rome re-appear in Virgil's more artificial description. But the Styx is the great river of the nether-world; originally, we may suppose, the only one. This passage which introduces the 'river of Miseries' (Ἀχέρων ἄχρα βροτοῖσι πορθμεύει Pind. Fr. 120), the 'river of Howling' (πολυκῆκτοι Ἀΐδαι δόμοι Theogn. 214), and the 'river of Flaming Fire' (an evident reminiscence of the lava-stream), is probably a later invention.

Πυριφλεγέθων τε ρέουσι Κώκυτός θ'. When the plural verb stands between substantives of the singular number, the grammarians call the figure *σχῆμα Ἀλκμανικόν*, as Eustath. says, *διὰ τὸ τὸ Ἀλκμᾶνα κατακόρως αὐτῷ χρῆσθαι*. We have too few remains of Alcman to enable us to criticise this statement, but one instance of a similar construction occurs in the fragments we possess, *Κάστωρ ὠκείων πώλων ἐλατήρες καὶ Πολυδέυκης*. Other instances in Homer are Il. 5. 774; 20. 138; Od. 14. 216.

515. πέτρῃ τε. The construction is loose. The literal rendering is 'there

ἔνθα δ' ἔπειθ', ἥρως, χριμφθεὶς πέλας, ὥς σε κελεύω,
 βόθρον ὀρύξαι ὅσον τε πυγούσιον ἔνθα καὶ ἔνθα,
 ἄμφ' αὐτῷ δὲ χοὴν χεῖσθαι πᾶσιν νεκύεσσι,
 πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέϊ οἴνῳ,
 τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιστα λευκὰ παλύνειν. 520
 πολλὰ δὲ γουνούσθαι νεκύων ἀμνηνὰ κάρηνα,

is a rock and a confluence of two roaring rivers.' This probably means that the Cocytus and Pyriphlegethon run at a higher level than the Acheron, and that just at the place where their two currents join, there is a ledge of rock over which their united waters plunge into the Acheron.

ἐριδούπων seems to point to the noise of a cataract, and the πέτρη may possibly be a mass of rock just parting the falls of the two rivers. In the second νέκυια (Od. 24. 11 foll.) Hermes is represented as conducting the souls of the slain suitors to the meadow of asphodel; their path lying παρ' Ὀκεανοῦ τε ῥοὰς καὶ Λευκάδα πέτρην, | ἡδὲ παρ' Ἡελίοιο πύλας καὶ δῆμον Ὀνειρων | ἦσαν. It is possible that Λευκάς πέτρη contains an allusion to the rock mentioned here, and it may have been so called from being 'white' amid the constant foam, or wet and glistening in the spray. For a description of the Styx see on Od. 5. 185. It is not easy to understand how the Cocytus is a 'branch' of the Styx. In Il. 2. 751 foll. the river Titaresios is called Στυγὸς ἀπορρώξ, and is said to fall into the Peneus, but not to mix with its waters, ἀλλὰ τέ μιν καθύπερθεν ἐπιρρεῖ ἡύτ' ἔλαιον.

517. βόθρον.. ἔνθα, 'dig a pit a cubit's length this way and that,' i.e. in length and breadth. For ὅσον τε see on Od. 9. 322. The use of the βόθρος, in lieu of the βωμός, was common in the cult of the gods of the nether world. So Lucian, Necyomant. 9, speaking of an oracle of the dead at Babylon, says, βόθρον τε ὠρυξάμεθα καὶ τὰ μῆλα ἐσφάζαμεν καὶ τὸ αἶμα περὶ τὸν βόθρον ἐσπέισαμεν. Such oracles of the dead (νεκυομαντεῖα, ψυχομαντεῖα) were especially common in places where clefts in the ground, dark tarns of unknown depth, hot springs, or mephitic exhalations seemed to suggest a means of passage to or from the under-world.

One of the oldest was near the Acherusian lake in Thesprotia (Pausan. 1. 17. 5; Hdt. 5. 92); another was in the Arcadian Phigalea (Pausan. 3. 17. 8); a third near Cape Taenarus, παρ' χθόνιον Αἶδα στόμα, Ταίναρον ἐς ἱερὰν ἐλθὼν (Pind. Pyth. 4. 44). The Italian and Asiatic Greeks had two such oracles at Cumae and Heraclea. Pausanias speaks of the rites performed before a descent into the cave of Trophonius in Lebadea, in words that recal the present passage (Paus. 9. 39) ἐν δὲ τῇ νυκτὶ ἥ κάτεισιν ἕκαστος ἐν ταύτῃ κριδὸν θύουσιν εἰς βόθρον.

518. χοὴν χεῖσθαι. This is the proper term for a drink-offering to the dead, οἰκεῖον δὲ νεκροῖς ἢ χοὴ οὐ μὴν ἢ σπονδὴ ἢ ἡ λοιβὴ Eustath. (but see Soph. Electr. 52). So Aesch. Cho. 15 χοὰς νερτέροισι μελίγματα, ib. 87, 92, 109, Soph. Ant. 431 χοαῖσι νέκυν στέφειν, etc.

519. μελίκρητον is a mixture of honey and milk, so Eur. Orest. 115 μελίκρατα γάλακτος, cp. I. T. 159 χοὰς μέλλω κρατῆρά τε τὸν φθιμένων | ὕδραίνειν γαίης ἐν νώτοις | πηγὰς τ' οὐρέων ἐκ μόσχων | βάκχου τ' οἰνηρὰς λοιβὰς, | ξουθᾶν τε πόνημα μελίσσᾶν. The whole process described is an offering of the ordinary supports of life to the dead, a superstition that made it common to place food near or in the graves of the departed, or to bury with them their arms or treasures for use in another world, or as here (v. 523) 'to pile the pyre with costly things.'

521. ἀμνηνὰ, probably compounded of ἀ, μένος = 'powerless,' which suits well with the description given of the dead by Anticlea, Od. 11. 217 foll. and with the thin and 'squealing' voice that characterises them (cp. τρίζειν). Döderl. prefers to compound ἀμνηνός of ἀ and μένω, as describing one 'who fleeth as a shadow and never continueth in one stay.' But this meaning seems incompatible with the use of the word as

ἐλθὼν εἰς Ἰθάκην στεῖραν βοῦν, ἣ τις ἀρίστη,
 ῥέξειν ἐν μεγάροισι πυρὴν τ' ἐμπλησέμεν ἐσθλῶν,
 Τειρεσίη δ' ἀπάνευθεν οἶν ἱερεισέμεν οἶφ
 παμμέλαν', ὃς μήλοισι μεταπρέπει ὑμετέροισιν. 525
 αὐτὰρ ἐπὴν εὐχῇσι λίσση κλυτὰ ἔθνεα νεκρῶν,
 ἔνθ' οἶν ἀρνεῖδον ῥέξειν θῆλυν τε μέλαιναν
 εἰς Ἑρεβος στρέψας, αὐτὸς δ' ἀπονόσφι τραπέσθαι
 ἴεμενος ποταμοῖο ῥοάων· ἔνθα δὲ πολλαὶ
 ψυχαὶ ἐλεύσονται νεκύων κατατεθνηώτων. 530
 δὴ τότε ἔπειθ' ἐτάροισιν ἐποτρῦναι καὶ ἀνῶξαι
 μῆλα, τὰ δὴ κατάκειτ' ἐσφαγμένα νηλεί χαλκῶ,

532. *κατάκειτ'*] See note below. *κατάκειτ'* is found in Cod. Venet. Marc. 456, and *κατάκειται* in Cod. Stuttg. Other MSS. *κατέκειτ'*.

an epithet of a wounded man, *ἀμενηνὸς* ἔα χαλκοῖο τυπῇσι Il. 5. 887. Eurip. speaks of *νεκύων ἀμενηνὸν ἄγαλμα* Troad. 193; and Sophocl. (Aj. 890) uses it of the crazed Ajax, where Schneidewin renders, 'wandering,' 'restless.' See Od. 19. 562.

522. *ἐλθὼν*. this line introduces the very words of the vow implied in *γυνούσθαι*.

στεῖραν. Schol. *ἄγονα γὰρ καὶ στεῖρα τὰ τῶν νεκρῶν*.

523. *ἐσθλῶν*. Eustath. numbers under this, *μέλι, ἄνθη, χλαίνας, ὕπλα καὶ τοιαῦτά τινα ἐνιέμενα κατ' ἔθος ταῖς νεκρικαῖς πυραῖς*. See Il. 23. 165 foll., where a description is given of the contents of the pyre of Patroclus.

524. *ἀπάνευθεν*, i. e. at a different spot, in order that the offering in his honour should not be confounded with the general offering to the *νεκύων ἀμενηνὰ κάρηνα*.

525. *παμμέλανα*. White victims were offered to the gods of the upper, and black to the gods of the nether, world. Cp. Virg. Aen. 6. 251 foll.

526. *κλυτά*, because most of the personages about to be described are heroes or famous women, so that the word is something more here than a mere 'epitheton ornans.'

527. *θῆλυν*. For this form of the feminine see on Od. 5. 467.

528. *εἰς Ἑρεβος στρέψας*, 'turning them towards Erebus;' that is, bending

their necks downwards, the usual custom in sacrificing to the gods below; whereas in sacrificing to the gods of heaven the contrary was the practice. The words *αὐερύειν* Il. 1. 459, and *ἀνελεῖν* Od. 3. 453, describe this drawing back of the creature's neck, which forced it to look up to the skies, and also exposed its throat to the sacrificial knife. Meanwhile Odysseus is to turn away (*ἀπονόσφι τραπέσθαι*), as though to prevent him witnessing the mysterious coming of the gods to taste of the blood (cp. Od. 5. 530).

529. *ἴεμενος*, 'moving towards the current of the (Ocean-)stream.' Odysseus is supposed to be standing on the *ἀκτὴ* on the further side of Ὠκεανός, facing the western darkness: now he is bidden to turn away towards the stream and so to face the living world. Thus the words form an exegesis to *ἀπονόσφι*. Dr. Hayman quotes Soph. O. C. 490; Theocr. 24. 94; Virg. Ecl. 8. 102; Aen. 6. 224.

530. *νεκύων κατατεθνηώτων*. A similar pleonasm is found in *νεκύεσσι καταφθιμένοισι* Od. 11. 491. Cp. *νήσος ἀμφιρύτη* Od. 1. 50.

532. *κατάκειτ'*. It is quite necessary to adopt this reading; see crit. note. *κατέκειτ[ο]* is right in point of tense in Od. 11. 45, and the reading must have been transferred thence to the present passage. The only possible way of rendering *κατέκειτ'* would be the sheep

δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,
 ἰφθίμῳ τ' Ἀΐδῃ καὶ ἐπαινῇ Περσεφονείῃ·
 αὐτὸς δὲ ξίφος ὁξὺ ἐρυσσάμενος παρὰ μηροῦ
 ἦσθαι, μηδὲ ἑὼν νεκύων ἀμενηνὰ κάρηνα
 αἵματος ἄσπον ἵμεν πρὶν Τειρεσίαο πυθέσθαι.
 ἔνθα τοι αὐτίκα μάντις ἐλεύσεται, ὄρχαμε λαῶν,
 ὅς κέν τοι εἴπησιν ὁδὸν καὶ μέτρα κελεύθου
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσεται ἰχθυόεντα.' 535
 540

ᾧ Ως ἔφατ', αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἥως.
 ἀμφὶ δέ με χλαῖνάν τε χιτῶνά τε εἴματα ἔσσειν
 αὐτὴ δ' ἀργύφειον φᾶρος μέγα ἔννυτο νύμφη,
 λεπτὸν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἱξυῖ
 καλὴν χρυσεῖην, κεφαλῇ δ' ἐπέθηκε καλύπτρην.
 αὐτὰρ ἐγὼ διὰ δῶματ' ἰὼν ὥτρυνον ἐταίρους
 μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον. 545

ᾧ Μηκέτι νῦν εὐδοντες ἄωτεῖτε γλυκὺν ὕπνον,
 ἀλλ' ἴομεν· δὴ γάρ μοι ἐπέφραδε πότνια Κίρκη.'

ᾧ Ως ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγῆνωρ. 550
 οὐδὲ μὲν οὐδ' ἔνθεν περ ἀπήμονας ἦγον ἐταίρους.

545. ἐπέθηκε] ἐφύπερθε Aristarchus; Od. 5. 232. 549. ἐπέφραδε πότνια] Codd. Vind. 56 and 5 read θέσφατα for πότνια, which Bekk. would adopt, as φράζω commonly has a direct object. But cp. Il. 23. 138.

which 'were lying there,' after the process described in 528: but this can hardly be justified. For the elision of αι compare inf. 363; Od. 17. 532; Il. 1. 117 etc.

533. δείραντας, though referring to ἐτάροις, is drawn into the accusative by the influence of the infinitive. The Schol. on Il. 1. 541 says, ἡ δὲ φράσις συνήθης ἀπὸ δοτικῆς εἰς αἰτιατικὴν ἔρχεσθαι. Ameis quotes as parallel passages, Od. 1. 90; 6. 60; 8. 508; 14. 195; 16. 466; 23. 211; Il. 1. 541; 4. 341; 6. 529; 14. 162; 15. 58. See also inf. 565.

542. εἴματα, 'for clothing,' in apposition with χλαῖνάν τε χιτῶνά τε.

546. διὰ δῶματα. Odysseus was probably sleeping in the μυχός Od. 3. 402, and his comrades in the αἴθουσαι, so that he would have to pass down the whole length of the palace to join them.

548. ἄωτεῖτε . . ὕπνον. It seems as if

ἄωτεῖν must be connected with root ἄφ, as ἄημι, ἀέσαι, and the reduplicated verb ἰαύω (ἰάφω). This is a natural idea enough 'breathing sleep's [deep] breath.' But the rendering of Schol. V. etc. ἀπανθίζετε τὸν ὕπνον, like 'carpere somnos,' presupposes that ἄωτεῖν is derived immediately from ἄωτος, and that 'flower' is the primary sense of this noun. We may either suppose that ἄωτος belongs to a different set of words, perhaps to Skt. *avi*, A. H. O. *awi*, Lat. *ovis*; or, if parallel with ἄωτεῖν and derived from root ἄφ, that it signifies light downy particles that can be blown away: cp. Lat. *floccus* from *flo*. See Od. 1. 443.

549. ἐπέφραδε, i.e. 'given her directions,' (φράζω).

551. οὐδὲ μὲν οὐδέ = ἀλλ' οὐ μὴν οὐδέ, 'but not even thence could I carry off my comrades unharmed.'

Ἐλπήνωρ δέ τις ἔσκε νεώτατος, οὔτε τι λήν
 ἄλκιμος ἐν πολέμῳ οὔτε φρεσὶν ᾗσιν ἀρηρῶς,
 ὅς μοι ἀνευθ' ἐτάρων ἱεροῖς ἐν δώμασι Κίρκης,
 ψύχεος ἰμείρων, κατελέξατο οἶνοβαρείων· 555

κινυμένων δ' ἐτάρων ὄμαδον καὶ δοῦπον ἀκούσας
 ἐξαπίνης ἀνόρουσε καὶ ἐκλάθετο φρεσὶν ᾗσιν
 ἄψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,
 ἀλλὰ καταντικρὺ τέγεος πέσεν· ἐκ δέ οἱ αὐχὴν
 ἀστραγάλων ἐάγη, ψυχὴ δ' Ἄιδόσδε κατῆλθεν. 560
 ἐρχομένοισι δὲ τοῖσιν ἐγὼ μετὰ μῦθον ἔειπον·

‘Φάσθε νύ που οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν
 ἔρχεσθ’· ἄλλην δ' ἡμῖν ὁδὸν τεκμήρατο Κίρκη
 εἰς Ἀίδαο δόμους καὶ ἐπαινῆς Περσεφονείης,
 ψυχῇ χρησομένους Θηβαίου Τειρεσίαο.’ 565

Ὡς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ,
 ἐξόμενοι δὲ κατ' αὐθι γόων τίλλοντό τε χαίτας·
 ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.

Ἄλλ' ὅτε δὴ ῥ' ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης
 ᾔομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες, 570
 τόφρα δ' ἄρ' οἰχομένη Κίρκη παρὰ νηὶ μελαίνῃ
 ἀρνεῖον κατέδησεν ὄιν θῆλύν τε μέλαιναν,
 ρεῖα παρεξελθοῦσα· τίς ἂν θεὸν οὐκ ἐθέλοντα

567. κατ' αὐθι] So La Roche, with Schol. on Il. 13. 633. Al. καταῦθι. So κατ' αὐτόθι, or καταυτόθι Od. 21. 90, παρ' αὐθι, or παραῦθι Il. 23. 163.

553. φρεσὶν . . ἀρηρῶς, ‘steady in mind,’ like the later φρενήρης.

558. The important clause is ἰὼν ἐς κλίμακα μακρὴν, he forgot that this was the only way in which to descend safely from the flat roof, where he had been lying to cool himself. Instead of this καταντικρὺ τέγεος πέσεν. Eustath. describes his position ἐν ὑπαίθρῳ ἄνω κείμενος διὰ τὸ τὰ δώματα μὴ κεραμωτὰ εἶναι, ἀλλ' ὅποια καὶ νῦν ὡς εἰκὸς μυριαχοῦ ὦν ταῖς δοκοῖς (trabibus) γῇ ἐπαμᾶται, ὡς ἐντεῦθεν τὴν στέγην χρησίμον εἶναι πρὸς τὸ ἐγκοιμᾶσθαι.

ἄψορρον only means ‘back again,’ after having mounted the roof.

559. ἐκ . . ἀστραγάλων ἐάγη, i. e. ἐξ ἐάγη, ‘wrenched out of its vertebrae.’ So, without ἀστραγάλων, Il. 11. 175 ἐκ δέ οἱ αὐχέν' ἔαξε, of a lion breaking the neck of a cow.

562. Φάσθε νύ που, ‘Ye deem, I trow.’

563. For the construction of ἡμῖν . . χρησομένους see sup. 533.

573. ρεῖα παρεξελθοῦσα, ‘having easily slipped past us.’ The apodosis begins at τόφρα δέ, and οἰχομένη

ὀφθαλμοῖσιν ἴδοιτ' ἢ ἔνθ' ἢ ἔνθα κίοντα ;

means 'having withdrawn from us ;' the method of her withdrawal is given in the words *ῥεῖα π.* Then she tethers the ram and the ewe by the side of the ship, to be ready for the sacrifice.

574. ἢ ἔνθ' ἢ ἔνθα, 'backward or forward,' 'to and fro,' 'in or out.' A

phrase to express 'at any time,' or 'in any place.' The gods are visible and invisible at pleasure, cp. *Od.* 16. 161 οὐ γάρ πως πάντεσσι θεοὶ φαίνονται ἐναργεῖς, *Il.* 1. 198 οἷα φαινομένη, τῶν δ' ἄλλων οὐ τις ὄρατο.

ΟΔΥΣΣΕΙΑΣ Α.

Νέκυια.

Αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλθομεν ἡδὲ θάλασσαν,
 νῆα μὲν ἄρ' ἀμπρωτον ἐρύσσαμεν εἰς ἅλα δῖαν,
 ἐν δ' ἰστὸν τιθέμεσθα καὶ ἰστία νηὶ μελαίνῃ,
 ἐν δὲ τὰ μῆλα λαβόντες ἐβήσαμεν, ἅν δὲ καὶ αὐτοὶ
 βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες. 5
 ἡμῖν δ' αὖ μετόπισθε νεὸς κυανοπρώροιο
 ἔκμενον οὔρον ἴει πλησίστιον, ἐσθλὸν ἑταῖρον,
 Κίρκη ἐυπλόκαμος, δεινὴ θεὸς αὐδήεσσα.
 ἡμεῖς δ' ὅπλα ἕκαστα πονησάμενοι κατὰ νῆα
 ἥμεθα· τὴν δ' ἄνεμός τε κυβερνήτης τ' ἴθυνε. 10
 τῆς δὲ πανημερίης τέταθ' ἰστία ποντοπορούσης·
 δύσετό τ' ἥελιος, σκιάωντό τε πᾶσαι ἀγυιαί.
 Ἥ δ' ἐς πείραθ' ἔκανε βαθυρροῦ Ὠκεανοῖο.

1. κατήλθομεν, the regular word for coming from inland to the coast, as Od. 1. 303. The antithesis is ἀνιέναι as in Od. 10. 274, 446.

4. τὰ μῆλα, 'those sheep,' already spoken of in Od. 10. 572.

ἐν . . ἐβήσαμεν, 'we put them aboard,' = εἰσεβιβάσαμεν Schol.

5. ἀχνύμενοι. Their sorrow was caused by the dreadful journey in prospect.

9. ὅπλα, 'and we, after we had set in order the tackling throughout the ship,' etc. The process is described in Od. 2. 423 foll. With πονησάμενοι cp. Od. 9. 250.

11. τῆς δέ, 'and all the day long, as she fared over the sea, her sails were filled,' lit. 'stretched tight.'

πανημερίης, which agrees with τῆς

(νηός), belongs adverbially to the whole sentence, as in Il. 17. 384 τοῖς δὲ πανημερίοις ἔριδος μέγα νείκος ὀρώρει. This use is common with adjectives indicative of time, as Od. 2. 434 παννυχίη μὲν ῥ' ἦ γε καὶ ἡὼ πείρε κέλευθον, Od. 2. 357 ἐσπέριος . . αἰρήσομαι, Od. 9. 52 ἦλθον . . ἡέριοι, Od. 2. 262 χθιζὸς . . ἦλυθες, Od. 2. 104 ἡματίη ὑφαίνεσκεν, Il. 21. 37 ἐννύχιος προμολών. Notice the dactylic rhythm of the line descriptive of the ship dancing over the waves.

13. πείρατα . . Ὠκεανοῖο, 'Ocean's bounding-line.' Ὠκεανοῖο is almost a material genitive here, like ἔρκος κασιτέρον Il. 18. 564; for the expression does not mean 'Ocean's furthest marge,' but, the 'boundary formed by Ocean' to the land of the living. Cp.

ἔνθα δὲ Κιμμερίων ἀνδρῶν δῆμός τε πόλις τε,
 ἥερι καὶ νεφέλῃ κεκαλυμμένοι· οὐδέ ποτ' αὐτοὺς 15
 Ἥελιος φαέθων καταδέρκεται ἀκτίνεσσιν,
 οὔθ' ὅπότε ἂν στείχῃσι πρὸς οὐρανὸν ἀστερόεντα,
 οὔθ' ὅτ' ἂν ἄψ ἐπὶ γαίαν ἀπ' οὐρανόθεν προτράπηται,
 ἀλλ' ἐπὶ νύξ ὅλοῃ τέταται δειλοῖσι βροτοῖσι.
 νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν, ἐκ δὲ τὰ μῆλα 20
 εἰλόμεθ'· αὐτοὶ δ' αὖτε παρὰ ῥόον Ὠκεανοῖο
 ῥομεν, ὅφρ' ἐς χῶρον ἀφικόμεθ' ὃν φράσε Κίρκη.

14. Κιμμερίων] Ἀρίσταρχος Κερβερίων Schol. H. ἔνιοι δὲ γράφουσι χειμερίων. οἱ δὲ Κερβερίων, ὡς Κράτης Schol. P. V. Eustath. quotes the same variants, and Aristoph. Ran. 187 has Κερβερίους. The Et. Mag. adds Κεμμερίους. 16. κατα-
 δέρκεται] So Aristoph. and Aristarch. according to Schol. H. ἐπιδέρκεται is the
 reading of MSS. here and in Hes. Theog. 760, where the same line occurs.

Il. 8. 478 νείατα πείρατα . . | γαίης καὶ
 πόντοιο, ἴν' Ἰαπετός τε Κρόνος τε |
 ἦμενοι οὔτ' αὐγῆς Ὑπερίονος Ἥελιοιο |
 τέρποντ' οὔτ' ἀνέμοισι, βαθὺς δέ τε
 Τάρταρος ἀμφίς, Il. 14. 200 εἶμι γὰρ
 ὀψομένη πολυφόρβου πείρατα γαίης, |
 Ὠκεανόν τε, θεῶν γένεσιν, καὶ μητέρα
 Τηθύν.

14. Κιμμερίων. These Cimmerians
 are not to be identified with the his-
 torical people of that name (Hdt. i.
 15). They merely represent the land
 of darkness, and the description of their
 sunless life may contain a hint of the
 long dark winters of northern latitudes.
 This may have suggested the reading
 (see crit. note) χειμερίους, of which
 possibly Κιμμερίους is only a slightly
 altered form.

15. κεκαλυμμένοι is assimilated in
 number and gender to Κιμμέριοι, im-
 plied in the words Κ. δῆμός τε πόλις
 τε. The use of the words δῆμος and
 πόλις gives a sort of reality to the
 narration; but it is difficult to conceive
 of social life going on in a country
 overshadowed by perpetual night. So
 Schol. B. V. asks πῶς οὖν ζῶσιν;

16. καταδέρκεται. Aesch. in de-
 scribing αἱ Φορκίδες, whom he locates
 in the πεδία Κισθίνης, probably in the
 far West, says, ἄς οὔθ' ἥλιος προσδέρ-
 κεται | ἀκτῖσιν οὔθ' ἡ νύκτερος μήνη ποτέ
 P. V. 796.

18. ἀπ' οὐρανόθεν. See on Od. 5.
 469.

προτρέπεσθαι is used of forward
 movement in Il. 5. 700 οὔτε ποτὲ προ-
 τρέποντο μελαινάων ἐπὶ νηῶν. As simi-
 lar descriptions of the movement of
 the sun we find ἐς οὐρανὸν ἀνορούειν
 Od. 3. 1, οὐρανὸν εἰσανιέναι Il. 7. 423,
 ἵεναι εἰς οὐρανόν Od. 12. 380, or
 simply ἀνιέναι Od. 1. 24. The highest
 point of the sun's course is μέσος
 οὐρανός Od. 4. 400, from which he
 descends as here, ἐπὶ γαίαν, and then
 εἶσ' ὑπὸ γαίαν Od. 10. 191, ready to
 rise again in the morning, viz. ὑπερέχειν
 γαίης Il. 11. 735.

22. χῶρον . . ὃν φράσε Κίρκη. Circe
 had directed him to make for the
 groves of Persephone, and to beach
 his ship upon the ἀκτὴ λάχεια on the
 further side of the Ocean-stream at
 that particular point (Od. 10. 508 foll.).
 In the present passage we hear nothing
 further of the ἀκτὴ and the ἄλσέα,
 but the notice of the Cimmerians and
 their gloomy land is introduced instead.
 In bk. 10, Circe speaks of the confluence
 of the rivers and the rock over which
 their waters fall: here we have no
 further allusion to them. Odysseus is
 only described as going with his com-
 rades (παρὰ ῥόον) 'along the side of
 the Ocean-stream,' till he reached the
 place indicated by Circe. φράζω, ac-
 cording to the rule of Aristarchus,
 refers not to her actual words, but
 generally to the signs and marks given,
 by which the spot may be known.

*Ενθ' ἱερήια μὲν Περιμήδης Εὐρύλοχός τε
 ἔσχον· ἐγὼ δ' ἄορ ὅξυ ἐρυσσάμενος παρὰ μηροῦ
 βόθρον ὄρυξ' ὅσπον τε πυγούσιον ἔνθα καὶ ἔνθα, 25
 ἀμφ' αὐτῷ δὲ χοὴν χεόμην πᾶσιν νεκύεσσι,
 πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέι οἴνῳ,
 τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιστα λευκὰ πάλυνον.
 πολλὰ δὲ γουνούμην νεκύων ἀμενηνὰ κάρηνα,
 ἔλθων εἰς Ἰθάκην στεῖραν βοῦν, ἥ τις ἀρίστη, 30
 ῥέξειν ἐν μεγάροισι πυρὴν τ' ἐμπλησέμεν ἐσθλῶν,
 Τειρεσίῃ δ' ἀπάνευθεν οἶν ἱερευσέμεν οἴῳ
 παμμέλαν', ὃς μήλοισι μεταπρέπει ἡμετέροισι.
 τοὺς δ' ἐπεὶ εὐχολῆσι λιτῆσί τε ἔθνεα νεκρῶν
 ἐλλισάμην, τὰ δὲ μῆλα λαβὼν ἀπεδειροτόμησα 35
 ἐς βόθρον, ῥέε δ' αἶμα κελαινεφές· αἱ δ' ἀγέροντο
 ψυχαὶ ὑπ' ἐξ Ἑρέβους νεκύων κατατεθνηώτων.
 [νύμφαι τ' ἡίθεοί τε πολύτλητοί τε γέροντες

26. χεόμην] So corr. for χέομεν in Schol. M. Ζηνόδοτος χεάμην Schol. H. 38-43.] See notes below.

23. Perimedes and Eurylochus are the two most important of the companions of Odysseus: cp. Od. 12. 195; 10. 205.

24. ἔσχον, 'set,' or 'held fast' the victims which had been brought so as to make them ready for sacrifice.

35. The apodosis seems, by comparison with Od. 10. 527, to begin at τὰ δὲ μῆλα, otherwise the change of scene more naturally suggests its commencement at αἱ δ' ἀγέροντο. We may parallel ἀπεδειροτόμησα ἐς βόθρον by εἰς Ἑρέβος στρέψας 10. 528, where see note. Translate, 'I cut their throats *over* the pit;' the preposition εἰς seems to include the notion of the heads bent down in the direction of the pit, and of the blood from the throats flowing into it. Cp. Il. 23. 147 μῆλ' ἱερεύσειν ἐς πηγάς.

38-43. These verses were rejected by the Alexandrine critics. Οἱ ἐξ παρὰ Ζηνοδότῳ καὶ Ἀριστοφάνει ἡθετοῦντο ὡς ἀσύμφωνοι πρὸς τὰ ἐξῆς. οὐ γὰρ μεμιγμένα παραγίγνονται αἱ ψυχαὶ νῦν δὲ ὁμοῦ νύμφαι, ἡίθεοι, γέροντες, παρθέναι. καὶ ἄλλως οὐδὲ τὰ τραύματα ἐπὶ τῶν εἰδώλων ὁράται. ὅθεν ἐρωτᾷ, τίς νύ

σε κῆρ ἐδάμασσε; τὸν Ἀγαμέμνονα [inf. 398] Schol. H. Q., and similarly Schol. V. Eustath. too says, ἰστέον δὲ ὅτι τὰ ῥηθέντα Ὀμηρικὰ ἐξ ἔπη ἀθετοῦσιν οἱ παλαιοί. But, says Eustath., those who sought to solve the difficulty (οἱ λυτικοί) answered the first objection, (viz. that really the shades came up separately) by describing the whole scene as an 'anticipated summary' (προανακεφαλαιώσις); and replied to the second one, that the shades did appear in the very same condition which characterised them when alive—Orion is seen with his club, still hunting; Agamemnon with the comrades who fell round him; Ajax with his haughty mien. So it is but natural that brides should be recognisable by their nuptial dress, and warriors by their armour and their wounds. Wolf rejected the lines as a later interpolation, and while D. Montbel and Bothe advocate their retention, the latest editors, Bekker, Düntzer, and Ameis bracket them, but Nauck retains them in his text. The reasons for rejection seem hardly conclusive; but if the description of the

παρθενικαί τ' ἀταλαὶ νεοπενθέα θυμὸν ἔχουσαι
πολλοὶ δ' οὐτάμενοι χαλκήρεσιν ἐγχείησιν,
ἄνδρες ἀρηίφατοι βεβροτωμένα τεύχε' ἔχοντες·
οἱ πολλοὶ περὶ βόθρον ἐφοίτων ἄλλοθεν ἄλλος
θεσπεσίῃ ἰαχῇ· ἐμὲ δὲ χλωρὸν δέος ἦρει.]
δὴ τότ' ἔπειθ' ἐτάροισιν ἐποτρύννας ἐκέλευσα
μῆλα, τὰ δὴ κατέκειτ' ἐσφαγμένα νηλεί χαλκῷ,
δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,
ἰφθίμῳ τ' Ἀΐδῃ καὶ ἐπαινῇ Περσεφονείῃ·
αὐτὸς δὲ ξίφος ὄξυν ἐρυσσάμενος παρὰ μηροῦ

40

45

mixed multitude be really incompatible with the narrative that follows, we may perhaps save the lines, by transferring them (with Bergk. Griech. Lit. i. 692) to the end of the book, and making them follow directly upon v. 632 ἀλλὰ πρὶν ἐπὶ ἔθνε' ἀγείρετο μυρία νεκρῶν, | νυμφαί τ' ἡῖθεοί τε κ.τ.λ. . . θεσπεσίῃ ἰαχῇ [ἡχῇ θεσπεσίῃ], ἐμὲ δὲ χλωρὸν δέος ἦρει | μή μοι κ.τ.λ. About the intrinsic beauty of the lines there is no question; and Virgil's imitation of them is well-known (Georg. 4. 471) 'at cantu com-motae Erebi de sedibus imis | umbrae ibant tenues, simulacraque luce carentum: | matres atque viri, defunctaque corpora vita | magnanimum heroum, pueri innuptaeque puellae, | impositique rogis iuvenes ante ora parentum,' cp. Aen. 6. 306.

39. παρθενικαί is used here and in Il. 18. 567 as equivalent to παρθένοι. It may be compared with the substantival use of ξεφυρή Od. 7. 119, ἀναγκαίη 19. 73, ὕγρῃ 1. 97 etc. In Od. 7. 20 we have παρθενικῇ εἰκνῖα νεήνιδι, where παρθενικῇ may be considered either as the adjective in agreement with νεήνιδι (as ζωῇσι νεήνισιν Il. 18. 418), or in apposition with it. ἀταλαί is generally accepted as equivalent to 'tender,' but its etymology is very uncertain. It may be connected with ἀτάλλειν, the first meaning of which is to 'leap' or 'skip' like a young animal (Il. 13. 27), referred by Lobeck to ἄλλεσθαι, σαλεύειν etc.

νεοπενθέα θυμὸν seems to mean 'a heart whose sorrow was just fresh;' so we have τεκοῦσα νεοπαθῆς Aesch. Eum. 514, and πένθος ἔχων νεοκηδέϊ θυμῷ Hes. Theog. 98. The epithet brings

before our eyes a picture of the maidens with all the passionate expression of sorrow—dishevelled hair and streaming eyes. This is the meaning of the words of the Schol. αἰὲν νεάζον ἔχουσαι τὸ πάθος· ἢ νέον παθοῦσαι, and is better than the alternative interpretation ἐν τῇ νεότητι πενθοῦσαι.

40. οὐτάμενοι. See on Od. 4. 807. Aristarchus and Herodian both decide in favour of the proparoxytone accent, considering the form to be the present participle of the passive. Cp. Et. Mag. 46. 4 τὸ δὲ οὐτάμενος καὶ ἐληλάμενος ὁ Ἡρωδιανὸς οὗ φησι κατὰ πάθος γίγνεσθαι προπαροξύτονα ἀπὸ τοῦ οὐτασμένος καὶ ἐληλασμένος, ἀλλ' ἀπὸ τῶν ἐς μὲ τῶν τε οὔτημι καὶ ἐλήλημι. εἰσὶ δὲ ἐνεστῶτες (present), ὡς ἴστημι, ἵσταμαι, ἱστάμενος. Pamphilus is said to have written these words paroxytone, as if perfect passive participles syncopated. But οὐτάμενοι is better described as a participle of the non-thematic aorist of the middle voice with passive signification: similar forms being the infinitives οὐτάμεν Il. 5. 132, and οὐτάμεναι Od. 9. 301; 19. 419. οὐτάμενοι is thus parallel to κατακτάμενος Od. 16. 106; compare ἔκτα Od. 1. 300, and κτάμεναι Od. 10. 295. Such aorist participles have almost a purely adjectival force, as φθίμενος Il. 8. 359, ἀλιτήμενος Od. 4. 807, ὀνήμενος Od. 2. 33, ἐνκτίμενος Il. 2. 501, etc.

43. There seems no reason why Odysseus should be seized with panic, unless at the weird sound of the cries raised by the shades. In v. 633 (see note above on vv. 38-43) there is a good ground for terror.

ἤμην, οὐδ' εἶων νεκύων ἀμενηνὰ κάρηνα
αἵματος ἄσπον ἔμεν, πρὶν Τειρεσίαο πυθέσθαι.

50

Πρώτη δὲ ψυχὴ Ἑλπήνορος ἦλθεν ἑταίρου·
οὐ γάρ πω ἐτέθαπτο ὑπὸ χθονὸς εὐρυοδείης·

52-54.] εἰ ἀποφαίνεται νῦν περὶ τοῦ θανάτου αὐτοῦ, πῶς ἐξῆς διστάζων φησὶ 'πῶς

51. The episode of Elpenor has given great offence to commentators, and the genuineness of the passage is open to doubt. As Ad. Hermann remarks (*De xi^{ma} Odys. Rhapsodia*, Götting. 1833), 'Mirum est quod unius socioli sortibus atque animae tantae partes tribuuntur, cum ceterorum quos Ulixes perdidit nulla mentio fiat.' And Lauer (*Quaest. Hom. i^{ma} Berol.* 1843) puts the fact more strongly, remarking that the interview with Teiresias, the great purpose for which Odysseus visited the kingdom of Hades, is needlessly delayed by the colloquy with a man who is described (10. 552) as *νεώτατος οὐδέ τι λήν* | *ἄλκιμος ἐν πολέμῳ οὐδὲ φρεσὶν ῥηρῶς*. Again, we gather from v. 53 that Odysseus knew of the fact and mode of Elpenor's death, and that hot haste alone forbade the delay of burial. How then does Odysseus ask him *πῶς ἦλθες*? It may be said that the gist of the question is, 'How didst thou come *so quickly*?' But Elpenor's answer implies that he understood the question to apply to the circumstances of his death. The claim for burial urged by Elpenor—*μή τοί τι θεῶν μῆνιμα γένωμαι*—is a post-Homeric refinement. The gods are not represented as taking offence at the sight of an unburied corpse (cp. *Antig.* 1064 foll.); for the passage quoted from *Il.* 22. 358 foll. does not refer to the denial of burial to Hector, but to the indignities perpetrated on his corpse. Again (v. 69 foll.), the knowledge that Elpenor shows of the issue of Odysseus' voyage is unaccountable. Where did he learn the revelations made by Circe to Odysseus? Eustath. suggests that Elpenor speaks *μαντικῶς*, and Nitzsch attempts to weaken the force of *οἶδα* (69) into an expression of strong belief, comparing *Od.* 10. 266; 14. 363; *Il.* 4. 163. As to the request which Elpenor prefers to Odysseus, that he may have a cairn surmounted by his oar to mark the place of his burial, Eustath. says, not

amiss, ὅρα ὅτι καὶ οὐδὲ ἐν Αἴδου φρεσὶν ἄρηρεν ὁ Ἑλπήνωρ, οὐ μόνον ὅτι ἀφελῶς περὶ εὐτελῶν ἀξιοί, ἀλλὰ καὶ ὅτι εἰς οὐδὲν χρήσιμον ζητεῖ τὸ τύμβου χῶμα ἐπὶ θινὴ θαλάσσης καὶ τὴν ὥσανεὶ διὰ τοῦ ἑρετμοῦ ἀναστήλωσιν, for no one would see it in the remote Aeaeon isle. On the whole it seems difficult to accept the passage as genuine. It is probably a later addition belonging to a period when the *νέκυια* was recited as a separate rhapsody, and when there were temptations to enlarge and develop the original story. The interpolator seems to have designedly made the beginning and the end of the episode tally in form with the beginning and the end of the scene between Odysseus and Anticlea; cp. v. 51 with 84, and 48-50 with 81, 82. Lauer (*l. c.* p. 19) gives a list of the sources from which he supposes the lines forming this episode have been 'collecti et quasi corrasii,'—v. 51=v. 84, 90; v. 55=v. 87; 56=395; 57, 58=155 foll.; 59=Od. 9. 506; 60=92, 405, 473, 617, etc.; 63, 64, 65=Od. 10. 558 foll.; 66=*Il.* 15. 665; 67=Od. 1. 435; 72=*Il.* 23. 386; 73=*Il.* 23. 358; 76=Od. 3. 204, 21. 255, 24. 433; 77=Od. 12. 15; 79=138, 163, 435, 462, 477, 504; 81=465, cp. 225; 82=cp. 48 foll.; 83=cp. Od. 21. 368, 22. 211.

51. Πρώτη. Elpenor's ghost is represented as appearing *first*, because not being buried he was unable to pass right within the gates of Hades and take his place among the rest of the departed. Cp. *Il.* 23. 71, where the ghost of Patroclus beseeches Achilles, *θάπτε με ὅττι τάχιστα, πύλας Ἀΐδαο περήσω*. | *τῆλέ μ' ἐέργουσι ψυχαί, εἶδωλα καμόντων*, | *οὐδέ μέ πω μίσγεσθαι ὑπὲρ ποταμοῖο ἔωσιν*, | *ἀλλ' αὐτὰς ἀλάλημαι ἀν' εὐρυπυλὲς Ἄϊδος δῶ*. Cp. Plutarch. *Sympos.* 9. Q. 5. 3 τῶν Ὀμηρικῶν ψυχῶν ὅσας ἐν νεκρίᾳ κατωνόμακεν ἡ μὲν Ἑλπήνορος, οὕπῳ καταμεμιγμένη ταῖς ἐν Ἄϊδου διὰ τὸ μὴ τεθάφθαι τὸν νεκρὸν ὥσπερ ἐν μεθορίοις πλανᾶται. See also crit. note on vv. 52-54.

σῶμα γὰρ ἐν Κίρκης μεγάρῳ κατελείπομεν ἡμεῖς
ἄκλαυτον καὶ ἄθαπτον, ἐπεὶ πόνος ἄλλος ἔπειγε.

τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

55

‘Ἐλπήνορ, πῶς ἦλθες ὑπὸ ζόφον ἡερόεντα;
ἔφθης πεζὸς ἰὼν ἢ ἐγὼ σὺν νηὶ μελαίνῃ.’

‘Ὡς ἐφάμην, ὁ δέ μ’ οἰμώξας ἡμείβετο μύθῳ·

‘[Διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεύ,]

60

ἄσέ με δαίμονος αἶσα κακὴ καὶ ἀθέσφατος οἶνος·

Κίρκης δ’ ἐν μεγάρῳ καταλέγμενος οὐκ ἐνόησα

ἄψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,

ἀλλὰ καταντικρὺ τέγεος πέσον· ἐκ δέ μοι αὐχὴν

ἀστραγάλων ἐάγη, ψυχὴ δ’ Ἄιδόσδε κατῆλθε.

65

νῦν δέ σε τῶν ὀπιθεν γουνάζομαι, οὐ παρεόντων,

ἦλθες ὑπὸ ζόφον;’ διὸ ὁ Καλλίστρατος ἀθετεῖ, εἰ μὴ ἄρα φησὶν ὅτι, οὐκ ἡσθόμεθα τὸν θάνατον διὰ τὸ περὶ ἄλλα ἀσχολεῖσθαι Schol. H. Q. La Roche, comparing the notice of Aristonicus on Il. 23. 73, infers that Aristarchus rejected these two lines as well. 58. ἰὼν] πᾶσαι ἰών γρ. Schol. H. The MSS. with two exceptions give ἰών. Nitzsch, Ameis, and Düntz. adopt ἰών. 60.] Wanting in the majority of MSS, and, since Wolf, bracketed in all modern editions as inconsistent with οἰμώξας.

53. σῶμα, always used of the dead body in Homer. Cp. Lehrs, Aristarch. p. 80.

58. ἔφθης .. ἦ. ‘Thou hast been quicker coming afoot than I with my dark ship.’ For the construction cp. Il. 23. 444 φθῆσονται τούτοις πόδες καὶ γούνα καμόντα | ἦ ἑμῖν. With the singular naiveté of these words we may compare what Telemachus in the island of Ithaca says to his guest. Od. 1. 173 οὐ μὲν γὰρ τί σε πεζὸν ὀίμαι ἐνθάδ’ ἰκέσθαι. The Schol. is careful to remark that the address is not to be understood as banter (οὐκ ἔστι κερτομίας ὁ λόγος), but rather the expression of astonishment that there was any quicker means of transit to the realm of Hades than he himself had enjoyed, οὐρία χρησάμενος πολλῇ. The Scholl. further ask how it is that none of the men who fell fighting with the Laestrygonians or who were eaten by Cyclops, come forward to meet their captain. And the reason suggested is that they were not hanging about the gates of Hades, as was Elpenor, οὗτοι γὰρ, εἰ καὶ ἀθέσ-

μως, ἀλλ’ οὖν ἐτάφησαν. Nor is this explanation absurd, for the great supposed disadvantage of being unburied was the being left visible in the upper-world after death. Now to have been eaten by the monster Cyclops secured at any rate the advantage of being hidden away from sight. Cp. Strabo II. 517 ζῶντας παραβάλλεσθαι τρεφόμενοις κυσὶν ἐπιτηδὲς πρὸς τοῦτο οὐς ἐνταφιαστὰς καλοῦσι, Antig. 1081 ὕσων σπαράγματ’ ἢ κύνες καθήγισαν, Elect. 1487 κτανὼν πρόθεσ | ταφεῦσιν ὦν τόνδ’ εἰκός ἐστι τυγχάνειν, Aesch. S. c. T. 1004 πετεινῶν τόνδ’ ὑπ’ οἰωνῶν δοκεῖ | ταφέντ’ ἀτίμως τοῦπιτίμιον λαβεῖν, Ennius 141 ‘Vultur in silvis miserum mandebat hominem, | heu quam crudeli condebat membra sepulcro,’ Lucr. 5. 993 ‘Viva videns vivo sepeliri viscera busto.’ Vultures are similarly called by Gorgias ἐμψυχοὶ τάφοι.

61. δαίμονος, quite vaguely, ‘some [evil] power,’ and not with any allusion to Circe.

66. τῶν ὀπιθεν. This use of the article comes very near to its force in

πρὸς τ' ἀλόχου καὶ πατρὸς, ὃ σ' ἔτρεφε τυτθὸν ἑόντα,
 Τηλεμάχου θ', ὃν μούνον ἐνὶ μεγάροισιν ἔλειπες·
 οἶδα γὰρ ὥς ἐνθένδε κιὼν δόμου ἐξ Ἀΐδαο
 νῆσον ἐς Αἰαΐην σχήσεις εὐεργέα νῆα· 70
 ἔνθα σ' ἔπειτα, ἄναξ, κέλομαι μνήσασθαι ἐμεῖο·
 μή μ' ἄκλαυτον, ἄθαπτον, ἰὼν ὀπιθεν καταλείπεις,
 νοσφισθεῖς, μή τοί τι θεῶν μήνιμα γένωμαι,⁷⁴
 ἀλλὰ με κακῆαι σὺν τεύχεσιν, ἄσσα μοί ἐστι,
 σῆμά τέ μοι χεῦναι πολιῆς ἐπὶ θινὶ θαλάσσης, 75
 ἀνδρὸς δυστήνοιο, καὶ ἐσσομένοισι πυθέσθαι·
 ταῦτά τέ μοι τελέσαι πῆξαί τ' ἐπὶ τύμβῳ ἑρετμόν,
 τῷ καὶ ζῶδς ἔρεσσον ἔων μετ' ἐμοῖς ἐτάροισιν.⁷⁵
 Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

74. κακῆαι] ἡ κοινὴ κακκῆαι, Ἀρίσταρχος κακῆαι. περισπωμένως δέ· ἀπαρ-
 ἔμφατον (infinitive) γὰρ ἐστίν Schol. H. Q. So Schol. on Od. 13. 26.

later Greek. We may compare with it Il. 9. 524 τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν, ib. 558 ὃς κάρτιστος ἐπιχθονίων γένετ' ἀνδρῶν | τῶν τότε, Od. 22. 220 κτήμαθ' ὅποσσα τοι ἔστι, τά τ' ἔνδοθι καὶ τὰ θύρηφιν. Here τῶν ὀπιθεν is rightly interpreted by the Schol. τῶν καταλε-
 λειμένων οἴκοι.

The words οὐ παρεόντων are added as epexegetis of ὀπιθεν, and must be compared with Il. 15. 662 foll. ἐπὶ δὲ μνήσασθε ἕκαστος | παίδων ἡδ' ἀλόχων καὶ κτήσιος ἡδὲ τοκῶν, | ἡμὲν ὅτεφ ζῶουσι, καὶ ᾧ κατατεθνήκασι | τῶν ὑπερ ἐνθάδ' ἐγὼ γουνάζομαι οὐ παρεόντων. For the use of the simple genitive to express the thing or person to which the appeal refers cp. Od. 2. 68. In the next line the construction with πρὸς is used, as in Od. 13. 324.

68. μούνον. See note on Od. 2. 365.

69. οἶδα. See note on sup. 51.

72. καταλείπεις, infin. with impera-
 tival force.

73. νοσφισθεῖς defines the direction of ἰὼν, in the preceding verse. Transl. 'turning away from me,' with the idea of desertion, as in inf. 425; Od. 4. 263; 19. 339; 21. 77; h. Hom. Cer. 92. For the feeling expressed by Elpenor see on 51 sup.

74. σὺν τεύχεσιν, cp. Soph. Aj. 577 τὰ δ' ἄλλα τεύχη κοῖν' ἐμοὶ τεθάψεται, Il. 6. 418 μιν κατέκχε σὺν ἔντεσι δαιδα-
 λέοισι. See too Il. 23. 171 foll., where not only the arms of the dead, but his costliest treasures are laid upon the funeral pile, the idea being that in this way the dead would be able to regain the use of them in another world. The mound was to be topped with the oar which Elpenor had used when alive, and being on the shore the mound would be visible to all who went by: who however must have been few indeed off the solitary coasts of the Aeaeon isle. Nitzsch quotes an epitaph of Sappho (from Palat. Anthol. 7. 505) on Pelagon the fisherman: τῷ γριπεῖ Πελάγωνι πατὴρ ἐπέθηκε Μενίσκος | κύρ-
 τον καὶ κώπαν, μνᾶμα κακοζοῦτας, and notices (from Aristot. Polit. 7. 3) a custom among the Iberians to plant on the grave of the dead man a row of spears equal in number to the foemen who had been slain by him.

76. ἀνδρὸς δυστήνοιο, instead of assimilating these words to the case of μοι, the poet uses the genitive as if in direct dependence upon σῆμα.

With ἐσσομένοισι πυθέσθαι see on Od. 3. 204.

‘ταῦτά τοι, ὦ δύστηνε, τελευτήσω τε καὶ ἔρξω.’

80

Νῶι μὲν ὥς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν
ἡμεθ’, ἐγὼ μὲν ἀνευθεν ἐφ’ αἵματι φάσγανον ἴσχω,ν,
εἶδωλον δ’ ἐτέρωθεν ἐταίρου πόλλ’ ἀγόρευεν.

Ἦλθε δ’ ἐπὶ ψυχὴ μητρὸς κατατεθνηυῖς,
Αὐτολύκου θυγάτηρ μεγαλήτορος Ἀντίκλεια,
τὴν ζῶην κατέλειπον ἰὼν εἰς Ἴλιον ἱρήν.

85

τὴν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ·
ἀλλ’ οὐδ’ ὥς εἶων προτέρην, πυκινὸν περ ἀχεύων,
αἵματος ἄσσον ἔμεν, πρὶν Τειρεσίαο πυθέσθαι.

83. ἀγόρευεν] τινὲς εἰκαιότερον ἀγορεύον (corr. for ἀγόρευσον Buttm.) Schol. H. ἀγόρευεν MSS. The participle seems a later assimilation to ἴσχω.

80. On this line Lauer (Quaest. Hom. p. 18) remarks, ‘His vero ab Elpenore dictis quale responsum probabile est Ulixem dedisse? Longe aliud profecto atque id quod versu octogesimo continetur. Dicit enim brevius et nimis abrupte : ταῦτά τοι, ὦ δύστηνε, τελευτήσω τε καὶ ἔρξω. Quod ideo ab Ulixē factum videtur ut quam celerrime inutilem illum hominem dimittat. Sed clarum est eum qui hos versus fecerit recte sensisse pro gravitate narrationis fere majus spatium esse consumptum. Itaque properat ut ad id ipsum, quod nervus est Νεκυίας et summa, veniat.’

81. στυγεροῖσιν here = ‘lamentable,’ as στυγερῷ μύθῳ Od. 12. 278. So inf. 465.

82. ἡμεθα, ‘we bided there.’ It does not seem that the posture of sitting is necessarily implied in ἦσθαι. Ameis (Anh. Il. 2. 235) quotes Od. 2. 255; 3. 186, 263; 4. 101; 8. 506; 10. 260, 536; 11. 82, 142; 13. 407; 14. 41; 18. 224; 20. 221; 21. 100, 425; 11. 1. 134, 565; 2. 255; 3. 134; 4. 412; 15. 10, 740; 18. 509; 24. 542, as instances of this usage. Probably Odysseus was standing. ‘We stayed there, I apart from him holding my sword over the blood (in the pit), and on the other side the soul of my comrade was telling his long story.’ Others join ἀνευθεν with ἴσχω,ν, meaning ‘holding out far,’ i. e. at arms length; but this destroys the parallelism with ἐτέρωθεν. Odysseus stands at the side of the pit

nearest to the land of the living, and holds his sword out over the blood. Elpenor does not seem to have required to drink the blood before he could remember or speak. Not having been buried, he had not passed into the full condition of the νεκύων ἀμενηνὰ κάρηνα.

85. Αὐτόλυκος, son of Hermes by Chione or Philonis, lived on Parnassus with his sons, and is described (Od. 19. 395) as one who, by the teaching of Hermes, ἀνθρώπους ἐκέκαστο | κλεπτοσύνη θ’ ὄρκῳ τε. He is described (Od. 19. 403 foll.) as having given the name of Odysseus to his grandson, and in Il. 10. 266 foll. as having stolen the cup of Amyntor, πυκινὸν δόμον ἀντιτορήσας. Anticleia speaks of herself (inf. 201) as having died of yearning for her absent son, ἀχρεῖ οὐ παιδὸς ἀπέφθιτο κυδαλίμοιο | λευγαλέῳ θανάτῳ Od. 15. 358. A later story records ὅτι ἑαυτὴν ἀνήρτησε, Ναυπλίου ψευδῶς μηνύσαντος θάνατον Ὀδυσσεύς, cp. Hygin. fab. 243.

88. οὐδ’ ὥς is explained by the words πυκινὸν περ ἀχεύων. The characteristic prudence of Odysseus in sacrificing feelings to interest is very noticeable here. Eustath. moralises on it, ὅτι διδάσκων ὁ ποιητὴς προτιμᾶσθαι τῶν ἡδέων τὰ συμφέροντα πλάττει τὸν καρτερικὸν Ὀδυσσεά οἰκτιζόμενον μὲν ἐπὶ τῇ μητρὶ φανείσῃ καὶ πυκινὸν ἀχεύοντα, μὴ ἔωντα δὲ ὅμως αἵματος ἄσσον ἐλθεῖν αὐτὴν, πρὶν Τειρεσίαο πυθέσθαι.

With προτέρην followed by πρὶν cp. πρὶν .. πρὶν Il. 1. 97, etc., πάρος .. πρὶν Od. 2. 127.

Ἦλθε δ' ἐπὶ ψυχῇ Θηβαίου Τειρεσίαο, 90
 χρύσειον σκῆπτρον ἔχων, ἐμὲ δ' ἔγνω καὶ προσέειπε·
 '[Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,]
 τίπτ' αὐτ', ὦ δύστηνε, λιπὼν φάος ἡελίοιο
 ἦλυθες, ὄφρα ἴδῃ νέκυσας καὶ ἀτερπέα χῶρον;
 ἀλλ' ἀποχάζεο βόθρου, ἄπισχε δὲ φάσγανον ὄξυ, 95
 αἵματος ὄφρα πίω καὶ τοι νημερτέα εἴπω.'
 "Ὡς φάτ', ἐγὼ δ' ἀναχασσάμενος ξίφος ἀργυρόηλον
 κουλεῶ ἐγκατέπηξ'. ὁ δ' ἐπεὶ πῖεν αἷμα κελαινὸν,
 καὶ τότε δὴ μ' ἐπέεσσι προσηύδα μάντις ἀμύμων

92. Only found in Eustath., Codd. Ven. 456. 613 and Ed. Rom. Most modern editors since Wolf bracket it. Its retention or omission is important as bearing on the question as to the power of Teiresias to recognise Odysseus without tasting the blood. 93. τίπτ' αὐτ', ὦ] Zenodotus. τίπτ' αὐτως Schol. H.

90. ψυχῇ.. ἔχων, a similar 'constructio ad sensum,' as sup. 34 τοὺς.. ἔθνεα νεκρῶν. Cp. Od. 16. 476 μέδυσεν δ' ἱερὴ ἰς Τηλεμάχοιο | ἐς πατέρ' ὀφθαλμοῖσιν ἰδῶν. Such a 'golden-studded staff' (χρυσείοις ἥλοισι πεπαρμένον Il. 1. 246) was the badge of office. It was carried by kings, Il. 1. 234; Od. 3. 412; by priests and prophets, Il. 1. 15, and here; by heralds, Il. 7. 277; 18. 505, and by judges, Il. 18. 505; inf. 569.

Τειρεσίαο. See on 10. 492.

94. ἦλυθες, ὄφρα ἴδῃ. For this use of the subjunctive after historical tense see note on Od. 10. 65. Cp. Od. 3. 15 πόντον ἐπέπλως ὄφρα πύθῃαι, Il. 5. 127 ἀχλὺν.. ἀπ' ὀφθαλμῶν ἔλον.. ὄφρ' εὖ γιγνώσκῃς. So in Attic Greek Ἀβροκόμας τὰ πλοῖα κατέκαυσεν ἵνα μὴ ὁ Κῦρος διαβῇ Xen. Anab. 1. 4. 18, Ἀριστεὺς ξυμβούλευε.. τοῖς ἄλλοις ἐκπλεῦσαι ὅπως ἐπὶ πλεόν ὁ σῖτος ἀντίσχη Thuc. 1. 65. In Attic Greek the construction is common; but in Homer it is exceptional.

Odysseus calls (Od. 7. 279) the inhospitable beach on which he was dashed by the waves ἀτερπὲς χῶρος, here it is used of the 'joyless realms' of the shades, like Ovid's 'inamoena regna' Met. 10. 15.

96. αἵματος ὄφρα πίω. Teiresias had received the special privilege οἷω πεπνῶσθαι, in contradistinction to the rest of the shades. His φρένες were

still ἔμπεδοι. Now Elpenor made no request, and showed no need, to drink of the blood in the pit; see on sup. 82. And Teiresias had no need of the blood to enable him to resume his powers of mind and memory; though it would seem to have been necessary for the other shades, as in the case of Anticleia (inf. 153), who ἦλυθε καὶ πῖεν αἷμα κελαινεφές, αὐτίκα δ' ἔγνω. Teiresias recognises Odysseus and addresses him before he drinks of the blood, therefore it was not the drinking that gave him either the power of recognition or of holding communication. The blood was craved by him as a gratification, and the pouring of it into the pit was the exact antithesis to the offering of the bloody sacrifice on the raised altar to the gods of heaven. The blood was a welcome drink-offering to the dead; their peculiarly appropriate libation (χοή). Compare the words of Neoptolemus at the sacrifice of Polyxena, ὦ παῖ Πηλέως, πατὴρ δ' ἐμὸς, | δέξαι χοάς μοι τάσδε κλητηρίους, | νεκρῶν ἀγωγούς· ἐλθὲ δ', ὡς πῆς μέλαν | κόρης ἀκραιφνὲς αἷμα. The Schol. on v. 37 says that the ψυχαί come up to the blood, like flies to honey, ὡς μυίας νομιστέον αὐτὰς ἔκειν. Eustath. puts it well, ὁ Τειρεσίας εἰ καὶ γνωρίζει πρὸ τοῦ πῖεν, ἀλλ' οὐ μαντεύεται, μισθὸν δὲ αὐτὸ τοῦ πῖεν ἀντιδίδωσιν.

99. καὶ τότε δὴ, apodosis to ἐπεὶ.

'Νόστον δίζηαι μελιηδέα, φαίδιμ' Ὀδυσσεῦ· 100
 τὸν δέ τοι ἀργαλέον θήσει θεός· οὐ γὰρ οἶω
 λήσειν ἐννοσίγαιον, ὃ τοι κότον ἔνθετο θυμῷ,
 χῳόμενος ὅτι οἱ υἱὸν φίλον ἐξαλάωσας.
 ἀλλ' ἔτι μὲν κε καὶ ὥς κακά περ πάσχοντες ἴκοισθε,
 αἷ κ' ἐθέλης σὸν θυμὸν ἐρυκακέειν καὶ ἐταίρων, 105
 ὁππότε κε πρῶτον πελάσῃς εὐεργέα νῆα
 Θρινακίῃ νήσῳ, προφυγὼν ἰοειδέα πόντον,
 βοσκομένας δ' εὖρητε βόας καὶ ἴφια μῆλα
 Ἥελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.
 τὰς εἰ μὲν κ' ἀσινέας ἑάσας νόστου τε μέδῃαι, 110
 καὶ κεν ἔτ' εἰς Ἰθάκην κακά περ πάσχοντες ἴκοισθε·
 εἰ δέ κε σῖνῃαι, τότε τοι τεκμαίρομ' ὄλεθρον
 νηί τε καὶ ἐτάροις· αὐτὸς δ' εἴ πέρ κεν ἀλύξης,
 ὁψὲ κακῶς νεῖαι, ὀλέσας ἀπο πάντας ἐταίρους,
 νηὸς ἐπ' ἀλλοτρίης· δῆεις δ' ἐν πῆματα οἴκῳ, 115

102. λήσειν] *τινὲς δὲ λήσειεν* [?] Schol. H. Perhaps for οὐ γὰρ, οἶω, λήσεις.

100. δίζηαι. With the form δίζηαι, from which the σ of the 2nd pers. is omitted, cp. βέβληαι Il. 5. 284, μέμνηαι Il. 21. 442.

102. λήσειν. The subject probably is *σε* = 'that thou wilt escape the notice of.' Cp. inf. 128 φῆῃ ἔχειν.

ὃ, 'in that he hath stored up wrath in his heart against thee.' Cp. Od. 2. 116. In Il. 14. 50 we have Ἀχαιοὶ ἐν θυμῷ βάλλονται ἐμοὶ χόλον.

104. ἀλλὰ . . καὶ ὥς, 'but still for all that ye may yet come home (ἴκοισθέ κε, sc. ἐς Ἰθάκην, suggested by νόστον) if only thou dost choose to restrain thy desire and that of thy comrades.'

105. With σὸν parallel to ἐταίρων cp. Od. 19. 514 ἐς τ' ἐμὰ ἔργ' ὀρώσας καὶ ἀμφιπόλων.

107. Θρινακίῃ, see on 12. 127.

108. εὖρητε is still in the government of ὁππότε κε. 'You may see your homes again if you can restrain yourselves, when you land on Thrinacia and when you find the grazing herds.'

109. πάντ' ἐφορᾷ, cp. Schol. Q. ὑποσημαίνει ὅτι οὐκ ἂν τις ἀδικήσας τοιοῦτον θεὸν διαλάθοι.

111. καὶ κεν ἔτ'. For a similar introduction of the apodosis by καί, after a conditional sentence, cp. inf. 358; Il. 5. 898.

113. αὐτός is emphatic in antithesis to ἐταίρους.

114. νεῖαι, 2nd sing. from νέομαι, with future signification, cp. Od. 12. 188.

115. δῆεις . . κατέδουσι. The visit of Odysseus to the shades falls at the end of the third year after the taking of Troy. Now the words in Od. 2. 106 foll. make it evident that the misconduct of the suitors, which lasted till Odysseus reached home, did not begin more than four years before his arrival, that is to say it may have shown itself first in the seventh year after the end of the war. But Teiresias speaks as if the outrages in the house of Odysseus were already going on, unless we can persuade ourselves that the tense of δῆεις colours the whole passage, and throws the force of a future upon κατέδουσι. Another way of disposing of the difficulty is to treat κατέδουσι as a sort of prophetic present. But a

ἄνδρας ὑπερφιάλους, οἳ τοι βίοτον κατέδουσι
 μνώμενοι ἀντιθέην ἄλοχον καὶ ἔδνα διδόντες.
 ἀλλ' ἦ τοι κείνων γε βίας ἀποτίσσαι ἐλθών·
 αὐτὰρ ἐπὴν μνηστῆρας ἐνὶ μεγάροισι τεοῖσι
 κτείνης ἢ δόλῳ ἢ ἀμφιδὸν ὀξεί χαλκῷ,
 ἔρχεσθαι δὴ ἔπειτα, λαβὼν εὐήρες ἐρετμόν,
 εἰς ὃ κε τοὺς ἀφίκηαι οἳ οὐκ ἴσασι θάλασσαν

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116. κατέδουσι] Aristoph. κατέδοιεν Schol. E. H. M. Q. R. S. on Od. 2. 313. See note below.

comparison of vv. 184-189, and 449, shows a further inaccuracy; for Telemachus is spoken of as a grown man, which he may have been at the time of his father's return; but which he was not seven years earlier. This is noticed by Schol. on Od. 2. 313 ἐγὼ δ' ἔτι νήπιος ἦα, to which is added, τοῦτο σημειοῦται Ἀριστοφάνη, ὅτι ἱκανὰ ἔτη ἐγεγόνει ἀφ' οὗ οἱ μνηστῆρες συνήχθησαν· τοῦτο δὲ πρὸς τὸ ἐν τῇ Νεκυίᾳ, ὅτι δεῖ εἶναι 'οἳ τοι βίοτον κατέδοιεν' οὐ 'κατέδουσιν.' But, as La Roche remarks, Aristarchus must have read κατέδουσι, as may be gathered from the Schol. of Aristonicus on this passage, ὅτι οὐκ ἐνῆλλακται ὁ χρόνος ὡς τὸ 'σὺν τε μεγάλῳ ἀπέτισαν' (Il. 4. 161, where Zenodotus wrote τίσουσιν)· οὐ γὰρ ἦσαν οἱ μνηστῆρες συνηγμένοι ἐς τὸν οἶκον Ὀδυσσεύως.

For the collocation δῆεις δ' ἐν πῆματα οἴκῳ see on Od. 6. 167, crit. note.

120. κτείνης is the subjunctive of 1st aor.

119. What is the meaning of the concluding part of Teiresias' speech? Eustath. says, λοξότητα χρησμοῦ μιμείται ὁ τοιοῦτος λόγος διὰ τὸ ἀσαφές καὶ δυσεξήγητον, but still we seem to see what is, or, at least, what ought to be its meaning.

The commands laid upon Odysseus are evidently serious; they cannot be neglected. When in Od. 23. 248 foll. he shows that he must tear himself away from Penelope again, he explains to her that 'a necessity is laid upon him;' he has a last ordeal to undergo and a last journey to make. As the wrath of Poseidon was the prime cause of his dangers and trials, so a final reconciliation with him must be the

prelude to the peaceful close of his life. He must make his way to some spot far inland, perhaps in the heart of the great continent that lay over against Ithaca; and when he finds by the prophet's test that he has reached a people to whom the very existence of the sea, and, still more, the name of Poseidon is unknown—there, in that most unlikely place, he shall publish the name of the ruler of the ocean, and offer sacrifices in his honour, leaving his oar planted there as a standing memorial. Then,—that last labour performed,—he must return home again and make oblations to all the gods in heaven. After that the terrible sea shall work him no more mischief, but far away from the sight and sound of it, he shall spend a happy and an honoured old age, and then shall come the 'Passing of Odysseus' by a calm and painless death. Penelope, when this prophecy is recounted to her, evidently understands something like this as its meaning, saying (Od. 23. 286) εἰ μὲν δὴ γῆρας γε θεοὶ τελέουσιν ἄρειον, | ἐλπωρὴ τοι ἔπειτα κακῶν ὑπάλυξιν ἔσσεσθαι.

The difficulty that disturbs this interpretation is the description given of the circumstances of the death which awaits him, 134 foll., where see notes.

121. ἔρχεσθαι, as ἀποστείχειν inf. 132, has the force of an imperative.

122. οἳ οὐκ ἴσασι θάλασσαν. The ancients understood by these words the Epirots or Thesprotians, who certainly seem to answer very badly to this description. Probably the tradition only means to imply that Odysseus went as far inland as possible on the

ἄνδρες, οὐδέ θ' ἄλεσσι μεμιγμένον εἶδαρ ἔδουσιν·
 οὐδ' ἄρα τοί γ' ἴσασι νέας φοινικοπαρήους,
 οὐδ' εὐήρε' ἑρετμὰ, τά τε πτερὰ νηυσὶ πέλονται. 125
 σῆμα δέ τοι ἐρέω μάλ' ἀριφραδὲς, οὐδέ σε λήσει·
 ὁππότε κεν δῇ τοι ξυμβλήμενος ἄλλος ὁδίτης
 φῆῃ ἀθηρηλοιγὸν ἔχειν ἀνὰ φαιδίμῳ ὤμῳ,
 καὶ τότε δῇ γαίῃ πῆξας εὐήρες ἑρετμόν,
 ῥέξας ἱερὰ καλὰ Ποσειδάωνι ἄνακτι, 130
 ἄρνειὸν ταῦρόν τε συῶν τ' ἐπιβήτορα κάπρον,
 οἴκαδ' ἀποστείχειν ἔρδειν θ' ἱερὰς ἐκατόμβας
 ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,

continent nearest to Ithaca. If not to know the sea implies not using salt, it is evident that salt was, as a rule, made by evaporating sea-water, and was not dug from mines. Perhaps this is also pointed to in the plural ἄλες, as meaning 'salt-grains' or crystals, rather than lump or block salt, cp. Il. 9. 214. We need not trouble ourselves to speculate whether any particular people is intended by this description; still less, to puzzle about the barbarous names of places suggested by οἱ παλαιοί, and quoted by Eustath. as Βουνίμαν and Κελκέαν. We may be content to accept his interpretation of the purpose of this strange journey, ἵνα δηλαδὴ τιμηθῇ Ποσειδῶν ἡπειρώτης ἐν τόποις οἷς οὐ φέρεται αὐτοῦ ὄνομα. Sallust, Bell. Jug. 89, speaking of the Numidians, says, 'plerumque lacte et ferina carne vescebantur, et neque salem neque alia irritamenta gulae quaerebant.'

128. ἀθηρηλοιγόν. The proof that this country had been reached would be an unmistakable one. The complete ignorance of the sea would be shown by a traveller meeting Odysseus and mistaking the oar that he was carrying, for a winnowing shovel. Nor, under such circumstances, would the mistake be absurd; both may fairly be called πλάται, as Eustath. says, πλάτη θαλασσία ἐστὶ τὸ ἑρετμόν, χερσαία δὲ τὸ πτύον. Sophocles copies this in his Ὀδυσσεὺς ἀκανθοπλήξ (see inf. on 134), but gives the word in a somewhat different form, (Frag. 404 Dind.) ὤμοις ἀθηρόβρωτον ὄργανον φέ-

ρων, which reminds us of his epithet σιδηροβρώς Aj. 820.

129. εὐήρες ἑρετμόν. The epithet εὐήρης is not connected with ἐρ-έσσω but with ἀρ-άρισκω, its meaning being the same as the Lat. 'habilis' Virg. Aen. 1. 318, etc. Oars are called here the 'wings of ships,' not only because they speed them along, but because the row of oars rising and falling at either side of the ship bears a resemblance to the movements of a bird's wing. In Eur. I. T. 1346 we find the curious phrase ταρσῶ πίτυλος ἐπτερωμένος to describe the splash made by the wing-like oars, and similarly ναῦς ἐπτερωκνῖα (Polyb. 1. 46. 9) represents a ship with her oars ready for a start. As a sort of converse we may quote Virgil's expression 'remigium alarum.' The idea of planting the oar as a memorial reminds us of the request of Elpenor, sup. 77.

131. ἄρνειὸν . . κάπρον. Eustath. ἡ τοιαύτη θυσία τριτῦα λέγεται παρὰ τοῖς παλαιοῖς, οἱ τριτῦαν ἔλεγον τὴν ἐκ τριῶν ζώων θυσίαν. The triplet might be made up in different ways from sheep, oxen, goats, and swine. The number three gave the sense of completeness. Nitzsch compares the τριτῦα with the Roman 'suovetaurilia.' This sacrifice to Poseidon must be regarded as quite special in its character, for the usual offering to the sea-god was a black bull, see Od. 3. 5.

ἐπιβήτωρ, 'mate.' ἐπιβαίνειν is similarly used of the stallion, Arist. H. A. 5. 2. 3; the common word is ὀχεύειν.

παῶσι μάλ' ἐξείης· θάνατος δέ τοι ἐξ ἁλὸς αὐτῷ

134. ἐξ ἁλός] ἕξαλος Ptolem. Ascalon. διπλῇ ἢ ἀνάγνωσις, καὶ ἕξαλος προπαροξυτόνως ἀντὶ τοῦ ἕξω καὶ πόρρω τῆς θαλάσσης, καὶ ἐξ ἁλὸς διηρημένως, διὰ τὸ τῆς τρυγόνος κέντρον, ᾧ ὁ Τηλέγονος ἀντὶ αἰχμῆς ἐχρήτο Schol. M. N. V. Vind. 56.

134. ἐξ ἁλός. Interpreters seem almost unanimous in rendering this, 'far away from the sea.' So Eustath. εἰ καὶ δυστυχεῖς, ᾧ Ὀδυσσεύ, κατὰ θάλασσαν, ἀλλ' ὁ θάνατός σοι οὐκ ἐν αὐτῇ ἔσται ἀλλ' ἕξω αὐτῆς. To establish this, passages are quoted like Od. 15. 272 ἐκ πατρίδος, 'far from my country' (but here the context supplies the word ἦλθον); Od. 16. 288 ἐκ καπνοῦ κατέθηκα, 'I stowed it away from the smoke'; Il. 8. 213 ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔεργε, 'outside the ships'; Il. 14. 129 ἐχώμεθα δημοτῆτος ἐκ βελέων, 'out of the range of darts.' To which we may add Hdt. 2. 142 τετράκισ ἔλεγον ἐξ ἡθέων τὸν ἥλιον ἀνατεῖλαι, 'out of his usual quarter.' But a difficulty was early felt about the meaning, and Ptolemy of Ascalon read ἕξαλος, i. e. ἡπειρωτικὸς καὶ οὐ θαλάσσιος, the Scholl. quoting as a parallel ἔκβιος = 'deprived of life.' This evidently shows that they felt how unnatural it was to render ἐξ ἁλός, 'far away from the sea,' especially when used in connection with ἐλεύσεται. Unless for some very special reason, anyone would translate this, 'will come upon you out of the sea.' Just as ἐκ Πύλου εἰλήλουθας Od. 15. 42; Il. 1. 269; or ἐλθόντ' ἐξ ἀπῆς γαίης Od. 16. 18; or ἐκ Λυκίης Il. 5. 645; ἐξ ἄστεος ἰκέσθαι Il. 18. 207; or, more exactly, ἐνοσίχθων.. ἐξ ἁλὸς ἦλθε Il. 20. 14. And this so completely falls in with the later legends about the death of Odysseus, that it seems impossible to reject the view that we have in this prophecy of Teiresias a post-Homeric interpolation. So Lauer, (Hom. Quaest. p. 50) speaking of the whole passage, says, 'tantum abest ut poetae sit eiusdem qui fabulam de Ulixe patriam appetente composuerit, ut nonnisi ea potuerit aetate exoriri, qua, cum fabula illa de Telegono conformata esset, hanc rhapsodi studerent cum illa de Ulixis erroribus coniungere.' Now, the Cyclic Epic called 'Telegonia' was ascribed by Proclus and the general tradition of the ancients to Eugammon of Cyrene (566 B.C.); but he is said to have pirated his poem

from a 'Thesprotis,' written several centuries earlier by the mythic poet Musaeus. The plot of the Telegonia, (and, we may suppose, of the Thesprotis) makes Odysseus come into Thesprotia, and espouse Callidice, the queen of that country. This will account for the view that the Thesprotians are intended by the men, οἱ οὐκ ἴσασι θάλασσαν—a strange description of a people possessing a considerable coastline. On the death of Callidice (the story proceeds) Odysseus returns to Ithaca. About the same time, Telegonus, son of Odysseus by Circe, wandering in search of his father, lands on Ithaca and ravages the coast, and Odysseus attacking the invaders falls by the hand of his son. Later forms of the story, however, are careful to introduce the fact that death must come to Odysseus 'out of the sea;' and this is interwoven with the story about Telegonus, the son being represented as having wounded his father with a spear tipped with the bone of a sea-fish, called τρυγών. This legend must have formed the plot of a lost play of Sophocles called Ὀδυσσεὺς ἀκανθοπλήξ, and Parthenius (Erot. 3) quotes from the Εὐρύαλος of the same poet the line τρωθεὶς ἀκάνθη τρυγόνος θαλασσίας. In the Ψυχαγωγοί of Aeschylus, the story reappears in a most absurd form, ἐρωδιὸς (a heron) γὰρ ὑψόθεν ποτώμενος | ὄνθω σε πλήξει, νηδύος χειλώμασιν, | ἐξ ἧς ἀκανθα ποντίου βοσκήματος | σήψει παλαιὸν δέρμα καὶ τριχορρυές. Some current form of this story cannot but be alluded to in our passage, unless we can persuade ourselves that all the stories about 'death coming from the sea' are only refinements upon a misconception of ἐξ ἁλός. In favour of the interpretation, 'far away from the sea,' emphasis is laid upon the words ἀβληχρός, 'mild,' and λιπαρός, which through the idea of 'fat and well-liking' takes the meaning of 'comfortable.' To this it may be answered that ἀβληχρός in Homer has far more the notion of 'weak' or 'exhausted,' than 'mild;' cp. Il. 5.

ἀβληχρὸς μάλα τοῖος ἐλεύσεται, ὅς κέ σε πέφνη
γῆραι ὑπο λιπαρῷ ἀρημένον· ἀμφὶ δὲ λαοὶ
ὄλβιοι ἔσσονται· τὰ δέ τοι νημερτέα εἶρω.³ 135

Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
'Τειρεσίη, τὰ μὲν ἄρ' που ἐπέκλωσαν θεοὶ αὐτοί.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· 140
μητρὸς τήνδ' ὀρώω ψυχὴν κατατεθνηυῖης·
ἢ δ' ἀκέουσ' ἦσται σχεδὸν αἵματος, οὐδ' ἐὼν υἷον
ἔτλη ἐσάντα ἰδεῖν οὐδὲ προτιμυθήσασθαι.
εἰπὲ, ἄναξ, πῶς κέν με ἀναγνοίῃ τὸν ἐόντα;'

136. ἀμφὶ δὲ λαοί] ἀμφὶ δ' ἑταῖροι Eustath.

337; 8. 178 (where ἀβλήχρ' οὐδενόσωρα are coupled together); and in Ap. Rhod. 2. 205, the miserable exhaustion of Phineus culminates in the phrase ἀβληχρῷ δ' ἐπὶ κώματι κέκλιτ' ἀνανδός. It is strange that a death which is only the gradual decay of natural power should be said 'to slay' (ὅς κέ σε πέφνη); an expression more suitable to describe sudden death, which death when painless is not called ἀβληχρός, but rather ἀγανός, in the familiar phrase οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος (ἢ) κατέπεφνεν. The impersonation of θάνατος too is very suspicious here. Again whatever argument might be grounded on the meaning of λιπαρός seems to lose its force by the use of ἀρημένος, a word commonly employed in connection with such ideas as 'weariness,' 'sleepiness,' 'sorrow,' etc., and not employed with ὑπό, but coupled with the simple dative, compare γῆραι λυγρῷ ἀρημένος Il. 18. 435. No doubt the concluding words are intended to give a picture of a king dying of old age in the midst of loyal and prosperous subjects. But the whole passage must be regarded as a later addition.

135. ἀβληχρός (cp. Il. 5. 337; 8. 178), probably from euphon. ἀ and βληχρός related to μαλακός; see Buttm. Lex. s. v. βλίττειν.

For μάλα τοῖος = 'ever so [gentle],' see on Od. 1. 209. Here the gesture that interprets τοῖος (δεικτικῶς) may be a slow dropping of the hand; as σιγῇ τοῖον (Od. 4. 776) is the finger on the

lip; μέγα τοῖον the outspread arms; μείδῃσε σαρδάνιον μάλα τοῖον (Od. 20. 302) a grimace.

136. Teiresias does not do what Circe foretold. He was to inform Odysseus (Od. 10. 539) of the ὁδὸν καὶ μέτρα κελεύθου, | νόστον θ' ὥς ἐπὶ πόντον ἐλεύσεια ἰχθυόεντα. He may perhaps be said to have described the μέτρα κελεύθου, but not the ὁδός.

139. τὰ μὲν ἄρ' που. The use of που gives a tone of resignation to the sentence; cp. Il. 2. 116 οὕτω που Διὶ μέλλει ὑπερμενέει φίλον εἶναι. There is an emphasis upon αὐτοί, at the end of the line, as though he would say, 'of their own will,' 'without consulting me.'

141. τήνδε, 'yonder.' Cp. νηὺς δέ μοι ἦδ' ἔστηκε Od. 1. 185, ξείνῳ δὴ τινε τῷδε Od. 4. 26.

144. πῶς κέν ἀναγνοίῃ, 'how may she recognise me, that I am he;' i.e. ἐόντα τοῦτον, 'being that man,' sc. 'her own son.' This interpretation seems settled by the passage, Od. 24. 156 foll. τὸν δὲ ('Οδυσσέα) συβώτης ἦγε κακὰ χροῖ εἶματ' ἔχοντα . . . οὐδέ τις ἡμείων δύνατο γνῶναι τὸν ἐόντα, | ἐξαπίνης προφανέντα. Cp. Od. 23. 116 τοῦνεκ' ἀτιμάζει με καὶ οὐ πῶ φησι τὸν εἶναι, Od. 16. 475 καὶ σφέας ὠίσθη τὸν ἐμμεναι, οὐδέ τι οἶδα. The ghost of Anticlea seems to be lingering about the place, as though she had a dim consciousness of some familiar presence. πῶς here introduces a direct question, and is not to be taken in dependence on εἰπέ.

ᾠς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε· 145

‘ ῥήιδιον τοι ἔπος ἐρέω καὶ ἐνὶ φρεσὶ θήσω·
ὄν τινα μὲν κεν ἔῃς νεκύων κατατεθνηώτων
αἵματος ἄσπον ἵμεν, ὃ δέ τοι νημερτὲς ἐνίψει·
ᾧ δέ κ' ἐπιφθονέοις, ὃ δέ τοι πάλιν εἴσιν ὀπίσσω.’

ᾠς φαμένη ψυχὴ μὲν ἔβη δόμον Ἄιδος εἶσω 150

Τειρεσίαο ἀνακτος, ἐπεὶ κατὰ θέσφατ' ἔλεξεν·
αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, ὄφρ' ἐπὶ μήτηρ
ἦλυθε καὶ πῖεν αἶμα κελαινεφές· αὐτίκα δ' ἔγνων,
καὶ μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

‘ Τέκνον ἐμὸν, πῶς ἦλθες ὑπὸ ζόφον ἡερόεντα 155

ζῶδς ἐών; χαλεπὸν δὲ τάδε ζωοῖσιν ὀράσθαι.
[μέσσω γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ ῥέεθρα,

146. ἐνὶ φρεσί] La Roche with good MSS. reads ἐπὶ φρεσί, as in Il. I. 55
149. ἐπιφθονέοις] So Vulg. But Codd. Aug., Meermann., Stuttg., give ἐπιφθονέεις
Bekk. ii., Ameis, La Roche, and Nauck read ἐπιφθονέης. 157-159.] ἀθετοῦνται
τρεῖς Schol. H. See note below.

146. ῥήιδιον .. ἔπος means a ‘simple rule,’ for holding or refusing communication with the dead.

147. ὄν τινα μὲν, ‘whomsoever of the departed dead thou mayest suffer to draw near the blood, he shall tell thee what is true; but to whomsoever thou mayest refuse it, he will go back again.’

148. For this use of ὃ δέ in introducing the apodosis cp. Il. 2. 188-9 ὄν τινα μὲν .. κηχεῖη, | τόν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε, Od. 12. 41 ὅς τις ἀκούσῃ .. τῷ δ' οὐ τι γυνή .. παρίσταται κ.τ.λ.

149. ἐπιφθονέοις. It seems simpler to write the subjunctive in exact parallelism with ἔῃς, but if (see crit. note) we decide in favour of ἐπιφθονέοις, it must be taken to mark a degree further from probable occurrence than the subjunctive. So Herm. de legg. subtil. serm. Hom. I. 19 ‘colloqui enim Ulixes cum umbris cupiebat, quaesieratque non quomodo eas arceret sed quomodo perduceret ad colloquendum.’ Cp. Od. 12. 345, 349 ἀφικοίμεθα .. ἐθέλῃ, marking a remoter and nearer contingency; Od. 14. 183 ἀλώῃ .. φύγοι, and Od. 22. 444 ἐξαφέλησθε .. ἐκλεάθωιντο.

With πάλιν .. ὀπίσσω cp. ἀψ αὐτίς, ἀψ πάλιν, etc.

157-159. The lines were rejected by the Alexandrian critics; the reason of the objection being implied in the mutilated Schol. V. τὸ γὰρ ἐξῆς, μέσον ὤκτανός· γελοῖον δὲ καὶ πεζὸν ἔόντα. The difficulty is rather this: Anticlea marvels to see her living son in the kingdom of death; so that πῶς ἦλθες; is almost exclamatory. Whereas the three discredited lines emphasise the interrogatory force of πῶς, as though Anticlea were questioning her son about the method of his coming, and were dealing with the difficulties of the route. In accordance with this idea, then, we have the description of the intervening rivers, introduced by γάρ, to explain in what the difficulty consists; and the allusion to the ship, as a tentative answer to πῶς ἦλθες; In itself the naiveté of πεζὸν ἔόντα (Eustath. ἰόντα) is not un-Homeric: cp. Od. I. 173 οὐ μὲν γὰρ τί σε πεζὸν δίομαι ἐνθάδ' (sc. to Ithaca) ἰκέσθαι. In Od. 10. 502 the direct contrary of this line is asserted, εἰς Ἄιδος δ' οὐ πῶς τις ἀφίκετο νηὶ μελαίνῃ. The words μὲν πρῶτα would lead us to believe that a description of the ποταμοὶ and ῥέεθρα was intended to follow: but nothing more is said about them.

Ἦκεανδὸς μὲν πρῶτα, τὸν οὖ πῶς ἔστι περῆσαι
πεζὸν ἐόντ', ἣν μὴ τις ἔχῃ εὐεργέα νῆα.]

ἦ νῦν δὴ Τροίηθεν ἀλώμενος ἐνθάδ' ἰκάνεις 160
νηί τε καὶ ἐτάροισι πολὺν χρόνον; οὐδέ πω ἦλθες
εἰς Ἰθάκην, οὐδ' εἶδες ἐνὶ μεγάροισι γυναῖκα;

Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

‘μήτερ ἐμῇ, χρεῖώ με κατήγαγεν εἰς Ἀίδαο
ψυχῇ χρησόμενον Θηβαίου Τειρεσίου· 165

οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιίδος, οὐδέ πω ἀμῆς
γῆς ἐπέβην, ἀλλ' αἰὲν ἔχων ἀλάλημαι οἰζύν,
ἔξ οὔ τὰ πρότισθ' ἐπόμεν Ἀγαμέμνονι δίῳ

Ἰλιον εἰς εὐπωλον, ἵνα Τρώεσσι μαχοίμην.

ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· 170

τίς νύ σε κῆρ ἐδάμασσε τανηλεγέος θανάτοιο;

ἦ δολιχὴ νοῦσος; ἦ Ἀρτεμις ἰοχέαιρα

οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν;

εἰπὲ δέ μοι πατρός τε καὶ υἱέος, ὃν κατέλειπον,

161, 162.] Ἀριστοφάνης ἀθετεῖ Schol. H.
οὐς κατέλειπον Schol. H.

174. ὃν κατέλειπον] Ἀριστοφάνης,

161. νηί τε καὶ ἐτάροισι. This is not an omission of σύν, but a regular dative of the instrument, the ship and the rowers being the means by which one comes on one's journey. Nitzsch would prefer to read νηί τε σύν θ' ἐτάροισι, but ἐτάροισι is drawn into the same construction as νηί, and, indeed, we have an instrumental dative of the person in Il. 21. 45 ἔνδεκα δ' ἥματα θυμὸν ἐτέρπετο οἷσι φίλοις, compared with φρένα τερπόμενον φόρμιγγι λιγείῃ Il. 9. 186. Cp. also Od. 4. 8 ἵπποισι καὶ ἄρμασι πέμπε νέεσθαι, and note on Od. 10. 140.

Join ἀλώμενος with πολὺν χρόνον, as Virg. Aen. 6. 532 'pelagine venis erroribus actus?'

166. Ἀχαιίδος, sc. γῆς, so Τροίης Od. 10. 332. Not only has he not been home, but he has not even been near Achaea.

ἀμῆς, 'our' land; i.e. 'thine and mine,' for he is speaking to his mother. Most modern editors write

ἀμός with the rough breathing, following the rule of Apollon. de pron. There seems to have been much uncertainty about the word, whether it stood for ἡμέτερος or ἐμός. In Il. 6. 414 Andromache laments the death of πατέρ' ἀμόν, which might seem to support the latter view; but in v. 421 foll. she mentions her brothers as included in the slaughter. Herodian remarks on the passage, Δημήτριός φησιν ἀντὶ τοῦ ἐμόν, διὸ καὶ ἀντικρὺς ψιλοῦ πιθανώτερον δέ ἐστι Δωρικώτερον εἶναι ἀντὶ τοῦ ἡμέτερον ἀμόν, οὕτως Ἀπολλώνιος. We have ὑμός as the corresponding form of the 2nd pers., as πόλιν ὑμῇ Il. 5. 489.

171. κῆρ.. θανάτοιο is the special form of death that comes to each one, in contrast with μοῖρα ὁμοίη. Cp. Il. 12. 326 κῆρες ἐφeskātāσιν θανάτοιο | μυρίαί, and Od. 12. 341 πάντες... θάνατοι.

174. εἰπὲ.. πατρός, in Od. 15. 347 εἰπεῖν περὶ πατρός. The construction with the simple genitive is analogous

ἢ ἔτι παρ κείνοισιν ἐμὸν γέρας, ἢέ τις ἤδη 175
 ἀνδρῶν ἄλλος ἔχει, ἐμὲ δ' οὐκέτι φασὶ νέεσθαι.
 εἰπὲ δέ μοι μνηστῆς ἀλόχου βουλήν τε νόον τε,
 ἦέ μένει παρὰ παιδὶ καὶ ἔμπεδα πάντα φυλάσσει,
 ἢ ἤδη μιν ἔγνημεν Ἀχαιῶν ὅς τις ἄριστος.
 Ὡς ἐφάμην, ἢ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ· 180
 'καὶ λήν κείνη γε μένει τετληότι θυμῷ
 σοῖσιν ἐνὶ μεγάροισιν· οἷζυραὶ δέ οἱ αἰεὶ
 φθίνουσιν νύκτες τε καὶ ἡμέατα δάκρυ χεύουσι.
 σὸν δ' οὐ πῶ τις ἔχει καλὸν γέρας, ἀλλὰ ἔκμηλος
 Τηλέμαχος τεμένεα νέμεται καὶ δαΐτας εἴσας 185
 δαίνυται, ἃς ἐπέοικε δικασπόλον ἄνδρ' ἀλεγύνειν·

178.] After φυλάσσει a few MSS. add κτῆσιν ἐμὴν δμῶας τε καὶ ὑπερεφές μέγα δῶμα, [εὐνὴν τ' αἰδομένη πόσιος δῆμοιο τε φήμην (Od. 19. 526, 7). 185. τεμένεα] So La Roche with most edd. since Bekk., for τεμένη. The Scholl. seem contradictory. σεσημείωται τὸ ὄνομα ἀδαιρέτως ἐξενεχθέν H. Q. Ἀρίσταρχος τεμένεα Schol. H.

to that with πυνθάνεσθαι and ἀκούειν. Cp. ἀγγελίην ἐτάρων Od. 10. 245, Soph. Trach. 1122 τῆς μητρὸς ἤκω τῆς ἐμῆς φράσαν.

181. καὶ λήν, like καὶ μάλα, 'in very truth.'

Besides the phrase τετληότι θυμῷ, which occurs nine times in the Odyssey, but not in the Iliad, we find κραδίη τετληυῖα Od. 20. 23.

184. γέρας. 'Telemachus is living in undisturbed possession (ἐκμηλος) of the crown-lands (τεμένεα), and feasts on the fairly-portioned feasts, which it is meet that a man who dispenses justice should enjoy (ἀλεγύνειν, see below), for all invite him.' Telemachus is represented as acting king in his father's absence. Or, if we must press the fact that at this period Telemachus could not have been more than fourteen years old, it will be possible to say that he already takes his part in the feasts, which it is the privilege of a king, as dispenser of justice, to enjoy. He is admitted to some of the royal honours.

186. For δικασπόλος see Il. 1. 238, and cp. Callim. h. in Iov. 3 δικασπόλος οὐρανίδησι. The γέροντες might collectively be called δικασπόλοι, the king especially so, as head of the βουλή.

See Buchholz. Hom. Real. vol. 2nd, part 1, § 3. This invitation to public banquets was a regular part of the royal prerogatives, which are summed up in Il. 12. 310 foll., where Sarpedon says to Glaucus, Γλαῦκε, τίη δὴ νῶϊ τετιμήμεσθα μάλιστα | ἔδρη τε κρέασιν τε ἰδὲ πλείους δεπάεσσιν | ἐν Λυκίῃ, πάντες δὲ θεοὺς ὥς εἰσορώσι; | καὶ τέμενος νεμόμεσθα, etc. The description given by Anticlea of the state of things in Ithaca shows that she must have died before the suitors began their molestation of Penelope; otherwise she could not have said, Τηλέμαχος ἔκμηλος νέμεται τεμένεα.

ἀλεγύνειν. Seiler points out that here ἀλεγύνειν has the force of 'taking interest in,' 'busying oneself about;' not in the sense, generally assigned, of *preparing* the meal, but of *partaking* of it. He compares μεμνήσθαι δαιτός Od. 20. 246, μεμνήσθαι πόσιος καὶ ἐδητύος Il. 19. 231, μνήσασθαι δόρπου Od. 4. 213, etc. The same meaning is found in ἄλλας δ' ἀλεγύνετε δαΐτας Od. 1. 374, etc., and θοὴν ἀλεγύνετε δαῖτα Od. 8. 38, where the Schol. gives εὐτρεπίετε, unnecessarily. This view of ἀλεγύνειν renders Nitzsch's proposed alteration for καλέουσι (see crit. note) needless.

πάντες γὰρ καλέουσι. πατὴρ δὲ σὸς αὐτόθι μίμνει
 ἀγρῷ, οὐδὲ πόλινδε κατέρχεται· οὐδέ οἱ εὐναὶ
 δέμνια καὶ χλαῖναι καὶ ῥήγεα σιγαλόεντα,
 ἀλλ' ὃ γε χεῖμα μὲν εὖδαι ὅθι δμῶες ἐνὶ οἴκῳ 190
 ἐν κόνι ἄγχι πυρὸς, κακὰ δὲ χροῖ εἵματα εἴται·
 αὐτὰρ ἐπὴν ἔλθῃσι θέρος τεθαλυῖά τ' ὀπώρα,
 πάντῃ οἱ κατὰ γουνὸν ἀλωῆς οἶνοπέδοιο
 φύλλων κεκλιμένων χθαμαλαὶ βεβλήγεται εὐναί·
 ἔνθ' ὃ γε κείτ' ἀχέων, μέγα δὲ φρεσὶ πένθος ἀέξει 195
 σὸν νόστον ποθέων· χαλεπὸν δ' ἐπὶ γῆρας ἰκάνει.
 οὕτω γὰρ καὶ ἐγὼν ὀλόμην καὶ πότμον ἐπέσπον·
 οὗτ' ἐμέ γ' ἐν μεγάροισιν εὐσκοπος ἰοχέαιρα
 οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν,
 οὔτε τις οὖν μοι νοῦσος ἐπήλυθεν, ἥ τε μάλιστα 200
 τηκεδόνι στυγερῇ μελέων ἐξείλετο θυμόν·
 ἀλλὰ με σὸς τε πόθος σά τε μήδεα, φαίδιμ' Ὀδυσσεῦ,

187. καλέουσι] γρ. κοτέουσι Vind. 56, probably a mistake for ποθέουσι, in Cod. Venet. Nitzsch proposes κομέουσι. 191. εἴται] Here Schol. H. gives ἦσται] οὕτως Ζηνόδοτος. Ἀρίσταρχος, ἦστο. The latter reading is hardly conceivable. 196. σὸν νόστον ποθέων] This is the reading of αἱ χαριέστεραι γραφαί according to Schol. H. Most MSS. σὸν πότμον γούων. 202. μήδεα] Cod. Venet. κήδεα.

187. αὐτόθι, explained by the epexe-
 genesis ἀγρῷ.

188. οὐδέ οἱ, 'nor has he for bedding
 (εὐναί as predicative) couches and
 cloaks and bright-coloured rugs, but in
 winter time he sleeps where the servants
 sleep in the house, in the dust near the
 fire, and sorry clothes has he got on
 his back.'

191. εἴται, as εἶμαι Od. 19. 72, is re-
 ferred to pres. ἐννυμι, root ἐς, fcs. La-
 ertes is represented as having no θάλαμος
 of his own, or as not caring to use it.

192. For ὀπώρα, as the latter part of
 the summer, see Od. 5. 328; 12. 76.

194. βεβλήγεται εὐναί. The low bed
 of leaves strown on the ground is con-
 trasted with the δέμνια of sup. 189.

195. πένθος ἀέξει, so in Od. 17.
 489 ἀέξειν is used of cherishing or
 fostering sorrow. μέγα is to be taken
 predicatively with ἀέξει.

196. ἐπί, adverbial, 'while old age
 cometh on him besides;' i. e. to add to

his other discomforts: the clause is in
 parataxis. So ἄλγος, πένθος, ἰκάνει με
 Od. 2. 41, etc.

197. οὕτω, i. e. σὸν νόστον ποθέουσα.

201. ἐξείλετο, gnomic aorist, express-
 ing common occurrence. So εἰσήλυθεν
 Od. 4. 338, ἤνυσεν ib. 357, ἐφέηκε 14.
 464.

202. ἀλλὰ με. 'But longing for
 thee, and [for] thy counsels and [for]
 thy tenderness robbed me of sweet
 life.'

In the phrase σὸς πόθος the pos-
 sessive pronoun represents the objective
 genitive of the personal pronoun. Cp.
 σὴ ποθῇ Il. 19. 321, where La Roche
 quotes, ἐμήν, σὴν χάριν ('mea causa,'
 'tua gratia'), Aesch. Pers. 1046; Soph.
 Phil. 1413; Trach. 485; ἐμήν ἀγγε-
 λίην Il. 19. 336, ἐμήν αἰδῶ Aesch. Pers.
 699, σὴ προμηθία Soph. O. C. 332,
 χρεία ἐμή Eur. Suppl. 20, τὴν ὑμετέραν
 εὐνοίαν Lysias, 11. 10, εὐνοία τῇ σὴ
 Plat. Gorg. 486 A, ἐπὶ διαβολῇ τῇ ἐμῇ

σή τ' ἀγανοφροσύνη μελιηδέα θυμὸν ἀπηύρα·

“Ὡς ἔφατ', αὐτὰρ ἐγὼ γ' ἔθελον φρεσὶ μερμηρίζας
μητρὸς ἐμῆς ψυχὴν ἐλέειν κατατεθνηυῖης. 205

τρὶς μὲν ἐφωρμήθην, ἐλέειν τέ με θυμὸς ἀνώγει,
τρὶς δέ μοι ἐκ χειρῶν σκιῇ εἴκελον ἦ καὶ ὀνείρῳ
ἔπατ'. ἐμοὶ δ' ἄχος ὅξυ γενέσκετο κηρόθι μάλλον,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

“Μῆτερ ἐμῇ, τί νύ μ' οὐ μίμνεις ἐλέειν μεμαῶτα, 210
ὄφρα καὶ εἰν Ἀίδαο φίλας περὶ χεῖρε βαλόντε
ἀμφοτέρω κρυεροῖο τεταρπώμεσθα γόοιο;
ἦ τί μοι εἶδωλον τόδ' ἀγαυὴ Περσεφόνεια

207. εἴκελον] γρ. ἰκέλη, ἡ ψυχὴ Schol. H. Bekk. ἔκελον σκιῇ, metri grat., because εἴκελον takes initial F.

Apolog. 20 E, Sallust, Jug. 14 ‘in mea iniuria despecti estis,’ to which add Ter. Hauton. 2. 3. 66 ‘desiderio id fieri tuo.’

σά τε μήδεα must not be rendered, as by Bothe, ‘tuae curae,’ for μήδεα has as its regular meaning ‘counsels,’ ‘devices,’ etc. and is thus coupled with βουλαί in Il. 2. 340. The word πόθος gives, as it were, the keynote to the whole sentence, and μήδεα and ἀγανοφροσύνη are added as details of what she missed most. ‘Longing for thee, that is, for thy loving counsels and thy tender ways.’ When Helen is raising the lament over Hector’s body, she recalls how he protected her from reproaches—εἴ τίς με καὶ ἄλλος ἐνὶ μεγάροισιν ἐνίπτοι | . . σὺ τὸν γ' ἐπέεσσι παραιφάμενος κατέρυκες | σῇ τ' ἀγανοφροσύνη καὶ σοῖς ἀγανοῖς ἐπέεσσι Il. 22. 768.

206. τρὶς μὲν, cp. Virg. Aen. 2. 792 ‘Ter conatus ibi collo dare bracchia circum: | ter frustra comprehensa manus effugit imago, | par levibus ventis volucrique simillima somno.’

207. εἴκελον is probably best taken adverbially, as ἴσον inf. 557; 14. 203; though Nitzsch speaks of it as ‘almost substantival.’ If it be not taken adverbially, it might better be referred to the usage which sometimes introduces a neuter adjective, in loose apposition to a preceding noun in a different gender. See note on Od. 12. 74.

208. γενέσκετο, iterative aorist, ap-

propriate to τρὶς. Each disappointed effort brought its sorrow.

211. φίλας περὶ χεῖρε βαλόντε (join περὶ-βαλόντε), ‘with a loving embrace.’ Notice the mixture of dual and plural. In Il. 23. 97 we have μίνυνθά περ ἀμφιβαλόντε | ἀλλήλους ὀλοοῖο τεταρπώμεσθα γόοιο, which is the only passage where χείρας, χεῖρε, or πήχεε is omitted; cp. Od. 4. 454; 7. 142; 21. 223; 23. 208; 24. 347. The omission of the direct object enables ἀμφιβαλόντε to be used directly with a personal object, as, probably, ἀμφιχεῖσθαι Od. 16. 214 Τηλέμαχος δὲ | ἀμφιχυθεὶς πατέρ' ἐσθλὸν ὀδύρετο, Od. 22. 498 αἱ μὲν ἄρ' ἀμφεχέοντο καὶ ἡσπάζοντ' Ὀδυσῆα. In the present passage ἀμφοτέρω stands as the equivalent of the reciprocal ἀλλήλους in Il. 23. 98 (quoted above), and therefore is in close connection with the participle, although grammatically the subject of τεταρπώμεσθα. τέρπεσθαι γόοιο (Il. 23. 10; 24. 513; Od. 19. 213, 251) is ‘to take one’s fill of lamentation.’ Seiler quotes Ov. Trist. 4. 3. 37 ‘est quaedam flere voluptas.’

213. εἶδωλον is best represented by our word ‘phantom.’ It is used almost identically with ψυχῇ, as the immaterial ghost that remains when the body is dead, and the θυμὸς extinguished. But it implies more than the notion of ψυχῇ, first, as conveying specially the idea of something unreal and illusive, and secondly, as presenting a visible though unsubstantial copy of the person whom

ὄτρυν', ὄφρ' ἔτι μάλλον ὀδυρόμενος στεναχίζω;'

‘Ὡς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ' 215

‘ὦ μοι, τέκνον ἐμὸν, περὶ πάντων κάμμορε φωτῶν,
οὐ τί σε Περσεφόνεια, Διὸς θυγάτηρ, ἀπαφίσκει,
ἀλλ' αὕτη δίκη ἐστὶ βροτῶν, ὅτε τίς κε θάνησιν·
οὐ γὰρ ἔτι σάρκας τε καὶ ὀστέα ἴνες ἔχουσιν,
ἀλλὰ τὰ μέν τε πυρὸς κρατερὸν μένος αἰθομένοιο 220
δαμνᾷ, ἐπεὶ κε πρῶτα λίπη λεύκ' ὀστέα θυμὸς,

218. ὅτε τίς κε θάνησιν] So Ameis and La Roche, with good MSS, for the common ὅτε κέν τε θάνωσι. Eustath. gives ὅτε τις θάνησι. See note below.
221. δαμνᾷ. ἐπεὶ] δάμναται ὡς, Κράτης Schol. H. See Porson and Buttm. in Dind. Scholl. ad loc.

it represents. Thus it is coupled with ψυχαί in Il. 23. 72; Od. 24. 14 ψυχαὶ εἶδωλα καμόντων. and in Il. 23. 104 the apparition of Patroclus is called ψυχὴ καὶ εἶδωλον, while inf. 475 we even have νεκροὶ . . βροτῶν εἶδωλα καμόντων. The seer Theoclymenus, Od. 20. 355, when he beholds the prophetic vision of the suitors passing to their doom, cries, εἰδῶλων δὲ πλεόν πρόθυρον, πλείη δὲ καὶ αὐλὴ | ἰεμένων Ἑρεβόσδε ὑπὸ ζόφον. But the strongest passage for deciding the use of the word, as meaning the unreal and phantom image, is inf. 601 ἐνόησα βίην Ἑρακλεΐην | εἶδωλον, αὐτὸς δὲ μετ' ἀθανάτοισι θεοῖσι | τέρπεται, where the contrast between εἶδωλον and αὐτὸς is vividly brought out. In exact harmony with this view we have the phantom of Aeneas, which Apollo fashioned to delude the Greeks, called εἶδωλον . . αὐτῷ τ' Αἰνεία ἵκελον καὶ τεύχεσι τοῖον Il. 5. 449; and when Athena sends a warning dream to Penelope, in the form of her friend Iphthime, we read εἶδωλον ποίησε, δέμας δ' ἥικτο γυναικί Od. 4. 796, called ib. 824. 835 εἶδωλον ἀμανρόν. This notion of εἶδωλον has many points in common with the Lucretian *simulacra*.

216. περὶ πάντων. See on Od. 1. 235.

κάμμορε, Od. 2. 351.

218. αὕτη δίκη ἐστὶ βροτῶν, 'this is the way with mortals.' Cp. Od. 4. 691.

The reading ὅτε κέν τε θάνωσι may be supposed to be a later assimilation to the number of βροτῶν, but the com-

bination κέν τε is suspicious. For the change from plural to singular cp. Od. 5. 120 θεαῖς ἀγάσθε . . ἦν τίς τε ποιήσεται, 13. 180 πομπῆς μὲν παύσασθε βροτῶν ὅτε κέν τις ἵκηται. See also Il. 20. 454. The singular is also more appropriate, as it suggests the special instance of Anticlea herself. For the resumption of the plural cp. Od. 9. 96 ὅς τις φάγοι . . οὐκ ἤθελεν . . ἀλλὰ βούλοντο.

219. ἔχουσιν, 'hold together.' Not unlike is φρένες ἥπαρ ἔχουσι Od. 9. 301. Cp. δοιοὶ δ' ἐντοσθεν ὀχῆες | εἶχον ἐπημοιβοί, sc. πύλας, Il. 12. 455, θύρην δ' ἔχε μόνος ἐπιβλής Il. 24. 453.

221. θυμός . . ψυχὴ. The etymology of θυμός, root *θυ*, as in θύελλα, θυιάς, is the Skt. *dhū*, seen in *dhūmas*, 'smoke,' Lat. 'fumus.' Plato, Cratyl. 419, speaks of θυμός ἀπὸ τῆς θύσεως καὶ ζέσεως τῆς ψυχῆς. The connection of ψυχὴ with root *spu*, *sp̥hu*, signifying 'to blow,' suggests its identity of meaning with *anima* and *spiritus*. The general meaning of θυμός is 'feeling,' 'temper,' 'affection,' or 'desire;' the seat of it is ἐν στήθεσσι Od. 23. 215, or ἐν φρεσί. It is often used for vital principle or vital powers; so we have θυμὸν ὀλέσσαι, ἀφελέσθαι, ἀποπνέειν, ἀγείρειν ἐς φρένα, etc.; and, as here, λίπ' ὀστέα θυμός. Generally it is applied to men, but we also find it used for the life of animals, as in Il. 3. 294; 12. 150. We have ψυχὴ coupled with θυμός in Il. 11. 334, and frequently with μένος.

With the phrase λίπη . . ὀστέα θυμός we may compare τὸν δ' ἔλιπε ψυχὴ, used of swooning, Il. 5. 696; of death,

ψυχὴ δ' ἡὕτ' ὄνειρος ἀποπταμένη πεπότῃται.
ἀλλὰ φώωσδε τάχιστα λιλαίεο· ταῦτα δὲ πάντα
ἴσθ', ἵνα καὶ μετόπισθε τεῇ εἴησθα γυναικί.'

Νῶι μὲν ὥς ἐπέεσσιν ἀμειβόμεθ', αἱ δὲ γυναῖκες 225
ἦλυθον, ὅτρυνεν γὰρ ἀγανὴ Περσεφόνεια,
ὅσσαι ἀριστῶν ἄλοχοι ἔσαν ἡδὲ θύγατρες.
αἱ δ' ἀμφ' αἶμα κελαινὸν ἀολλέες ἡγέρεθοντο,
αὐτὰρ ἐγὼ βούλευον ὅπως ἐρέοιμι ἐκάστην.
ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή· 230
σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ
οὐκ εἶων πιέειν ἅμα πάσας αἶμα κελαινόν.

in Od. 14. 426. Life, as expressed by *ψυχή*, is a separable principle. When the body dies, the *ψυχή* may escape by the mouth, Il. 9. 409; or through a wound, Il. 14. 518. The *ψυχή*, when separated from the body, finds its natural home in the realm of Hades. It is in the fact of having an existence of its own, separate from the body, that *ψυχή* is characteristically distinguished from *θυμός*, which is considered to be extinguished with the death of the body; though in Il. 7. 131 we find *θυμὸν ἀπὸ μελέων δῶναι δόμον* 'Αἶδος εἴσω. The disembodied *ψυχή*, though unsubstantial, might preserve exactly the form and lineaments of the body which it had occupied, Il. 23. 65 foll. See note on *εἶδωλον* sup. 213. In this passage we may render *θυμός* 'life,' and *ψυχή* 'soul.'

222. *πεπότῃται*. The tense here has the force of a continuous condition = 'hovers to and fro.' So *πεποτήγεται* Il. 2. 90, *δέχεται* Il. 12. 147. Nitzsch prefers to regard it as equivalent to *οἶχεται*, and illustrates the tense by Virgil's 'fugere ferae' Georg. 1. 330.

223. *ἀλλὰ φώωσδε*. His mother ends her words by bidding him press forward to regain the light of the upper world again, and 'bear in mind' (*ἴσθι*), she says, 'all these things, that thou mayest hereafter tell them to thy wife.' We may interpret the last words of Anticlea's speech as expressive of nothing more than a kindly feeling towards Penelope: as Eustath., *πρὸς ἐνδειξιν δηλαδὴ φιλίας*.

225. The next hundred lines or so are taken up with a catalogue of noble ladies, mothers and daughters of heroes. It will be noticed (if we omit vv. 321-325, of very questionable authenticity) that all the characters are taken from legends of the Minyans and Thebans, seeming thus to point to a Boeotian origin of the passage. Lauer (Hom. Quaest. p. 70 foll.) claims a Boeotian author for the whole of the 11th book; thinking that the entire story of the visit of Odysseus to Hades belongs most appropriately to a country that was singularly devoted to the worship of Hades and Persephone; and where so many oracles of the dead (*νεκρομαντεῖα*) were established. He reminds us that there were oracles of Amphiaras in Thebes; of Teiresias at the springs of Tirphosa; of Trophonius at Lebadea; and at Coronea there was said to be an opening into the nether-world. Whether we go as far as Lauer in assigning the whole book to Boeotian authorship, we can hardly help accepting his arguments for the nationality of the present passage, especially when he reminds us that the Boeotians had a peculiar fondness in grouping together lists of noble women, as illustrated by the *Ἡοῖαι*, or *κατάλογος γυναικῶν*, of Hesiod. And we may remark that the *κατάλογος νεῶν* in Il. 2 was known by the distinctive title *Βοιωτία*. Cp. Od. 15. 225 foll.

229. *ὅπως* does not point to the *form* of the intended questions, but to the *possibility* of putting them.

αἱ δὲ προμνηστῖναι ἐπήισαν, ἡδὲ ἐκάστη
δὲν γόνον ἐξαγόρευεν· ἐγὼ δ' ἐρέεινον ἀπάσας.

Ἔνθ' ἦ τοι πρώτην Τυρῶ ἴδον εὐπατέρειαν, 235
ἣ φάτο Σαλμωνῆος ἀμύμονος ἔκγονος εἶναι,
φῆ δὲ Κρηθῆος γυνὴ ἔμμεναι Αἰολίδας·
ἣ ποταμοῦ ἠράσσατ', Ἐνιπῆος θείοιο,
ὅς πολὺ κάλλιστος ποταμῶν ἐπὶ γαῖαν ἴησι,
καί ρ' ἐπ' Ἐνιπῆος πωλέσκετο καλὰ ῥέεθρα. 240
τῷ δ' ἄρ' εἰσάμενος γαιήοχος ἐννοσίγαιος
ἐν προχοῆς ποταμοῦ παρελέξατο δινήεντος·
πορφύρεον δ' ἄρα κῦμα περιστάθη, οὔρεϊ ἴσον,
κυρτωθὲν, κρύψεν δὲ θεὸν θνητὴν τε γυναῖκα.

233. ἡδέ] τὸ δὲ, ἡ δὲ, Ἀρίσταρχος ψιλοῖ καὶ οἱ ἄλλοι Schol. H. 236. ἀμύμονος]
τινὲς ἀτασθάλου γράφουσι Schol. H. See on Od. I. 29.

233. προμνηστῖναι, 'one before another,' or, as we say, 'one after another.' Eustath. supposes the word to be equivalent to προμενεῖναι (or, acc. to Buttm. προμενέσταιναι), i. e. μία μένουσα τὴν ἄλλην. It is more probably a lengthened form of πρόμος, analogous in structure to ἀγχιστῖνοι from ἀγχι. Cp. Od. 21. 230 προμνηστῖνοι ἐσέλθετε, μηδ' ἅμα πάντες, where the meaning is sufficiently explained.

235. Τυρῶ. Cp. Schol. H. T. ταύτην ἐπωνύμως οὕτω καλεῖσθαι φασὶ διὰ τὴν λευκότητα, the name no doubt coming from τυρός, and meaning 'fair-faced,' lit. 'curd-white.' She was the daughter of the Thessalian Salmoneus and wife of Cretheus, the founder of Iolcus. By Poseidon she became mother of Pelias and Neleus; by her husband Cretheus, of Aeson, Pheres, and Amythaon. Cretheus was brother to Salmoneus, both being sons of Aeolus by Laodice; so that, like Arete, Tyro married her uncle. Salmoneus, who originally lived in Thessaly, migrated afterwards to Elis, where he built a city Salmone. The river Enipeus rises in Mount Ōthrys in Thessaly, and, after receiving the waters of the Apidanus, falls into the Peneus; but as Salmoneus had two homes, one in Thessaly and the other in Elis so we find the name of the river on which his Elean city, Sal-

mone, was built was also called Enipeus.

εὐπατέρειαν. With this form compare εὐρύδεια, κυανοπφάριος, and, perhaps, ἡυγένειος. It is used as an epithet of Helen in Il. 6. 292; Od. 22. 227.

239. ἴησι, see on Od. 7. 130.

241. τῷ δ' ἄρ'. 'Now the Earth-shaker having made himself like unto him,' sc. to the river-god. Compare τῇ εἰσαμένη Od. 6. 24. For marriage between a mortal woman and a river-god cp. Il. 21. 142 foll.; 16. 175 foll.

242. ἐν προχοῆς can only mean the outfall or mouth of the river, cp. Od. 5. 453; Il. 17. 263. But the expression is used loosely here, for to admit Poseidon, the river should flow directly into the sea, whereas the Enipeus falls into the Peneus, but see inf. 253.

244. κυρτωθὲν. Cp. Virg. Georg. 4. 360 'At illum | (Aristaeum) curvata in montis faciem circumstetit unda, | accepitque sinu vasto.' On which passage Conington interprets the Homeric expression as describing 'a wave . . . swelling to the height of a mountain, and furnishing by the displacement occasioned by its rising a cavity beneath its surface, in which a person might hide himself.' The idea readily suggests itself to anyone who watches the over-arching of a wave just before its fall

[λῦσε δὲ παρθενίην ζώνην, κατὰ δ' ὕπνον ἔχευεν.] 245

αὐτὰρ ἐπεὶ ῥ' ἐτέλεσσε θεὸς φιλοτήσια ἔργα,
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

‘Χαῖρε, γύναι, φιλότῃτι, περιπλομένου δ' ἐνιαυτοῦ

τέξεις ἀγλαὰ τέκνα, ἐπεὶ οὐκ ἀποφώλιοι εὐναὶ

ἀθανάτων· σὺ δὲ τοὺς κομέειν ἀτιταλλέμεναί τε. 250

νῦν δ' ἔρχεαι πρὸς δῶμα, καὶ ἴσχεο μῆδ' ὀνομήνης·

αὐτὰρ ἐγὼ τοί εἰμι Ποσειδάων ἐνοσίχθων·

‘Ὡς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.

ἢ δ' ὑποκυσαμένη Πελίην τέκε καὶ Νηληῖα,

245.] ἀθετεῖται. πρὸς τί γὰρ ἐρώση καὶ ἐκουσίως βουλομένη μιγῆναι κατέχευεν ὕπνον; Ζηνόδοτος δὲ ἀγνοεῖ τὸν στίχον. Eustath. has the line, and all MSS. Modern editors, except La Roche, bracket it. 249. τέξεις] οὕτως Ἀρίσταρχος. Ζηνόδοτος δὲ κακῶς τέξαι Schol. H. τέξεις is the reading of the MSS. and Eustath., but Bekk., Dind., and Nauck adopt τέξαι. La Roche adds, ‘Aristarchea lectio potior est, media enim forma Homerus nonnisi de patre aut de ambobus parentibus utitur.’ ἀποφώλιοι] τινὲς ‘ἀνεμώλιοι εὐναί’ γράφουσιν. οὐκ εὖ Schol. H.

—‘the hollow ocean ridges.’ Eustath. expresses it neatly, τὸ δὲ κυρτωθὲν κύμα ὡς εἰς θαλάμου ὄροφον ἐσχεδιάσται. Cp. Il. 21. 239.

245. λῦσε δέ. The Schol. A. speaks of Tyro as already wife of Cretheus, so that λῦσε παρθενίην ζώνην would be incorrect. The expression does not occur elsewhere in Homer. For the objection raised to the latter half of the verse see crit. note. Dr. Hayman suggests that the sleep might have been intended to give the god an opportunity of resuming his own form, but the clause in parataxis, is more likely only equivalent to κατὰ.. χεύας ὕπνον. He compares, however, h. Hom. Ven. 171 foll., where Aphrodite, as she rises from the bed of Anchises, Ἀγχίσῃ μὲν ἐπὶ γλυκὺν ὕπνον ἔχευεν, and then resumes her immortal shape, and reveals herself to her lover.

248. χαῖρε, intended as a blessing, ‘Be happy in this love.’

περιπλομένου. Eustath. συμπληρουμένου οὐ μὴν καὶ πεπληρουμένου ἤδη. Cp. Aul. Gell. N. A. 3. 16 ‘Quod si ita est neque ultra decimum mensem fetura mulierum protolli potest, quaeri oportet cur Homerus scripserit, Neptunum dixisse puellae ab se recens compressae, χαῖρε.. τέκνα,—sed Favorinus

mihi ait περιπλομένου ἐνιαυτοῦ non confecto esse anno sed affecto. In qua re usus est verbo non vulgaris significationis; affecta enim, (sicuti M. Cicero et veterum elegantissimi locuti sunt) ea proprie dicebantur, quae non ad finem ipsum sed proxime finem progressa productave sunt.’ But it is not impossible to render π. ἐ. of the year coming to its close, if we take it as the short year of ten months. Cp. Virg. Ecl. 4. 61 ‘matri longa decem tulerunt fastidia menses.’

249. εὐναί, ‘embraces.’ For ἀποφώλιοι cp. Od. 8. 177. Autenrieth connects it here with φῶς and φύω, and so makes it mean ‘without offspring.’

250. ἀτιταλλέμεναι, (with imperatival force), is a reduplicated form of ἀτάλλω. See on ἀταλὸς sup. 39. The gender of τοὺς is assimilated to the idea of ‘sons,’ implied in τέκνα.

251. ἴσχεο, ‘refrain thyself,’ sc. from speaking. Cp. Od. 22. 356 ἴσχεο, μῆδέ τι τοῦτον ἀναίτιον οὐταε χαλκῷ, Il. 1. 214 σὺ δ' ἴσχεο.

254. ὑποκυσαμένη ‘having conceived,’ so the uncompounded form ἐκύει νιόν Il. 19. 117. The root κυ is seen in Skt. *cu*, *cu-jā-mi* = ‘tumere,’ Lat. *cu-mu-lu-s*, etc.

τὼ κρατερὼ θεράποντε Διὸς μεγάλοιο γενέσθην 255
 ἀμφοτέρω· Πελίδης μὲν ἐν εὐρυχόρῳ Ἰωλκῷ
 ναίει πολύρηνος, ὃ δ' ἄρ' ἐν Πύλῳ ἡμαθόεντι.
 τοὺς δ' ἑτέρους Κρηθῆι τέκεν βασιλεία γυναικῶν.
 Αἴσονά τ' ἡδὲ Φέρητ' Ἀμυθάονά θ' ἵππιοχάρμην.
 Τὴν δὲ μετ' Ἀντιόπην ἴδον, Ἀσωποῖο θύγατρα, 260

257. πολύρηνος] According to La Roche, the Aristarchean reading, instead of the common πολύρρηνος. 260. τὴν δὲ μετ'] οὐκ ἀναστρεπτόν τὴν μετὰ πρόθεσιν Herodian, quoted by La Roche.

255. θεράποντε Διός, i. e. 'kings,' as θεράποντες Ἄρηος are 'warriors,' and θεράποντες Μουσῶων, 'singers.'

256. εὐρυχόρῳ, cp. Od. 4. 635.

Ἰωλκῷ, epic form of Ἰωλκῶ, a town in the Thessalian Magnesia, the capital city of the Aeolids, and the rendezvous of the Argonauts.

257. πολύρηνος, epic form of πολύρην (πολύρηνες Il. 9. 154). We must suppose the true form to be πολύρην, from φραν-, metathesis for φαρν-, 'sheep.'

259. ἵππιοχάρμης = 'fighting from the war chariot.'

After the death of Cretheus, Pelias refused any share in the kingdom to his half-brother Aeson, expelled his brother Neleus, and made himself king in Iolcos. He then sent Jason, Aeson's son, to Colchis on the dangerous quest of the golden fleece, fearing that he might claim his royal rights. For an account of Neleus see on Od. 3. 4 foll. Aeson was murdered by Pelias during Jason's absence; Pheres, father of Admetus, founded the town of Pherae in Thessaly, Od. 4. 795; Il. 2. 713. Amythaon was father by Idomene of Bias and Melampus: see inf. 288; Od. 15. 225 foll.

260. Ἀντιόπην. Here again we have Boeotian legend; the Asopus flowing between the territories of Thebes and Plataeae. Homer calls the river (Il. 4. 383) βαθύσχοινον λεχεποῖην. Amphion and Zethus, the two sons of Antiope by Zeus, are represented here as the first builders and fortifiers of Thebes. This is an earlier account than the common story of the foundation of Thebes by Cadmus. The Scholl. attempt to reconcile the two forms of the legend, by representing

Eurymachus, king of the Phlegyae, as having sacked the newly settled town after the death of Amphion and Zethus, so that Cadmus had to found it anew. But Apollodorus, following the older logographers, places Cadmus first, and introduces Amphion and Zethus at a later point in the series, representing them as having built the lower city of Thebes at the foot of the citadel Cadmeia. So Pausan. 9. 5, 6 τὴν πόλιν τὴν κάτω προσέκισαν τῇ Καδμείᾳ. To this later stage of the legend belong the stories of Lycus, Dirce, and Nycteus, in connection with Antiope, and of the walls of Thebes rising to the sound of Amphion's lyre. Grote notices on this legend that the logographers, having by their connecting artifices, opened a vacant place for it in the descending series of Theban myths, 'have proceeded in a way not usual with them. For whereas they are generally fond of multiplying entities, and supposing different historical personages of the same name, in order to introduce an apparent smoothness in the chronology—they have here blended into one person Amphion the son of Antiope, and Amphion the father of Chloris (inf. 283), who seem clearly distinguished from each other in the Odyssey,' vol. 1. cap. 14. The analogy of the Theban Amphion and Zethus to the Lacedaemonian Dioscuri is worth notice. Euripides (Phoeniss. 606) calls them θεοὶ λευκόπῳλοι, and in Aristoph. (Ach. 906) the Boeotian swears νῆ τῷ σιῷ, where see Bergk, 'Iurat per Amphionem et Zethum tanquam Thebanus. Cum Lacon aliquis aut Lacaena iurat ναὶ τῷ σιῷ intellegit Castorem et Pollucem.' Later

ἥ δὲ καὶ Διὸς εὖχετ' ἐν ἀγκοίνῃσιν ἰαῦσαι,
καὶ ῥ' ἔτεκεν δύο παῖδ', Ἀμφιόνά τε Ζῆθόν τε,
οἱ πρῶτοι Θήβης ἔδος ἔκτισαν ἑπταπύλοιο,
πύργωσάν τ', ἐπεὶ οὐ μὲν ἀπύργωτόν γ' ἐδύναντο
ναίεμεν εὐρύχορον Θήβην, κρατερῶ περ ἑόντε.

265

Τὴν δὲ μετ' Ἀλκμήνην ἴδον, Ἀμφιτρύωνος ἄκοιτιν,
ἥ ῥ' Ἑρακλῆα θρασυμέμνονα θυμολέοντα
γείνατ' ἐν ἀγκοίνῃσι Διὸς μεγάλοιο μιγείσα·
καὶ Μεγάρην, Κρείοντος ὑπερθύμοιο θύγατρα,
τὴν ἔχεν Ἀμφιτρύωνος υἱὸς μένος αἰὲν ἀτειρῆς.

270

Μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην,

264. οὐ μὲν] Ἀριστοφάνης οὐ μιν Schol. H.

mythology regarded Zethus as the son of Epopeus, and therefore mortal and inferior to Amphion the son of Zeus. Similarly in the case of Castor and Polydeuces, of Iphicles and Heracles, the former in each pair was the inferior mortal of human parentage.

261. καὶ Διός, *her* boast was that she had a lover higher than Poseidon himself, even Zeus. Compare Ζηνὸς γὰρ τοῦ ἀρίστου ἐν ἀγκοίνῃσιν ἰαύεις, the words of Aphrodite to Hera, Il. 14. 213.

263. Θήβης ἔδος, as Ἰθάκης ἔδος Od. 13. 344; Οὐλύμποιο ἔδος Il. 24. 144. Cp. Il. 4. 406. A fenced city was needed as a protection against the wild tribes living round Thebes. For the form Θήβη, later Θῆβαι, compare Μυκῆνη Μυκῆναι, Ἀθήνη Ἀθῆναι.

266. Ἀλκμήνη was the daughter of Electryon, king of Messene. The common form of the legend represents Zeus as having visited her in the likeness of her husband, so that she was pregnant of two sons at once, of Heracles by Zeus and of Iphiclus by Amphitryon. Thus Heracles is called by Catullus, (68. 112) 'falsiparens Amphitryoniades.'

267. θρασυμέμνονα, epithet of Heracles here and in Il. 5. 639, was generally regarded as equivalent to *δς θρασέως μένει*. It is rather *θρασέως μεμαώς*, as if *θρασυ-μέν-μων*, where *μεν* = root *μα*, or, more directly, from *μέ-μωνα*.

θυμολέοντα is used of Odysseus Od. 4. 724, 814.

269. Μεγάρη was the first wife of Heracles. Creon her father, king of Thebes, bestowed her hand upon Heracles for his gallant defeat of Erginus, king of Orchomenus, who had laid Thebes under tribute. She bore several children to Heracles, but, in a paroxysm of madness inspired by Hera, he slew them and their mother (*παῖδας φονεύσας καὶ δάμαρτα* Eur. H. F. 1015). This Creon is not identical with the brother-in-law of Oedipus.

270. ἀτειρῆς (*ἀ, τείρω, τερ*) = 'sturdy,' lit. 'unwearying.' Cp. *κραδίη πέλεκυς ὥς ἐστιν ἀτειρῆς* Il. 3. 60. The epithet is used of *χαλκός* Il. 5. 292; of a voice, Il. 13. 45, etc.; of persons, Il. 15. 697.

271. The story of Oedipus, as related here, appears in its simplest and probably earliest form. The incest and the parricide, and Epicaste's suicide are the only events recorded. Perhaps the marriage with Epicaste (in later times Iocaste) may be taken as implying the legend of the Sphinx and the solving of her riddle. But a real divergence is apparent in the words *ἄφαρ... ἀνθρώποισιν*, which can have no other meaning than that the union had but just taken place, when its incestuous nature was revealed, and that Epicaste, instead of living many years in wedlock with Oedipus and bearing children to him, at once put an end to her life;

ἡ μέγα ἔργον ἔρεξεν αἰδρεῖνσι νόοιο,
 γημαμένη ᾧ νῦν· ὁ δ' ὃν πατέρ' ἐξεναρίζας
 γῆμεν· ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώποισιν.

273. νῦν] So La Roche, following G. Hermann on h. Hom. Apoll. 48, for the common νῖε. The reading is supported by several good MSS, others give νῖφ.

while Oedipus still continued king at Thebes, though haunted by the avengers of his mother's wrong. No allusion is made to his self-inflicted blindness, nor of his wandering to Athens to find a grave; and it is not unlikely that the connection of the king of Thebes with Theseus was the later invention of an Attic poet or rhapsodist. Indeed, Homer makes it evident (Il. 23. 679) that Oedipus died at Thebes, and that his funeral games were held there. The manner of his death is not recorded, but the expression *δεδυνότος Οἰδιπόδαο* has been supposed to imply that he fell in war, or, at any rate, by violence; for it seems too artificial to interpret it of his sudden fall from prosperity. The Attic tragedians represent the discovery of his relationship to his mother as long deferred, and his four children as all born to him by Jocasta. But Grote (vol. I. chap. 14) reminds us that the 'ancient epic called Oedipodia, treading more closely in the footsteps of Homer, represented him as having after her death married a second wife Euryganeia, by whom the four children were born to him; and that the painter Onatas adopted this story in preference to that of Sophocles.' See Pausan. 9. 5. 5. In the old narrative of the Cyclic Thebais, Oedipus does not appear to be described as blind; nor, as far as can be known, is the blindness mentioned in the narrative of Pherecydes (Schol. Eur. Phoen. 52), though it forms part of the narrative of Hellanicus (ib.).

Οἰδιπόδαο. This form occurs in Il. 23. 679; Hesiod, Opp. et Di. 163; cp. Pind. Pyth. 4. 263. If the nom. *Οἰδιπόδης* exists, it may be compared with *ἐπταπόδης* Il. 15. 729. This universally received account makes the name of Oedipus a reminiscence of his exposure on Cithaeron, when his 'feet were swollen' with the cords that bound them; 'forata ferro gesserat vestigia, | tumore nactus nomen et vitio pedum' Senec. Oed. 812. It is more likely that

the story formed round the name, and was suggested by the apparent etymology. No allusion is made to the circumstance in Homer; and Döderlein, n. 964, seeks to derive the name simply from *οἰδεῖν*, as it were 'tumidus ira,' regarding *-πους* as a mere termination. Schneidewin (Einleit. zum Oed. Tyr. s. 25), with greater probability, refers the word to *οἶδα*, as though Oedipus were *par excellence* the *insipiens sapiens*; cp. O. T. 397 ὁ μὴδὲν εἰδὼς Οἰδίπους, where the jingle can hardly be unintentional.

Ἐπικάστη, from root *καθ*, as in *κέκασμαι*, meaning 'brightness.'

272. μέγα ἔργον, see on Od. 3. 261. It is interesting to see how μέγας gets the bad sense of 'monstrous,' through the instinctive feeling in the Greek mind of the connection between moderation and propriety. See Od. 12. 373.

274. ἄφαρ has variously been connected with root *ἀπ*, as in *ἐξαπίνης* or *ἄφνω*, or with Skt, *अवा*. The older commentators referred it to *ἄπτω* or to *ἀπό* and *ἄρα*, Hartung to *αἶψα* and *ἄρα*. It is important to settle the meaning here, for one of the main features of the story depends upon it, as Schol. B. saw, interpreting it οὐκ εὐθέως· ἐπεὶ πῶς ἔσχε παῖδας; ἀλλ' ἐξαίφνης. We know however that if we keep to the old form of the story, the Scholiasts' difficulty disappears. Now the Et. Mag. gives four shades of meaning to ἄφαρ, viz. τὸ ταχέως, καὶ τὸ πρόχειρον καὶ παραχρῆμα, καὶ τὸ αἰφνίδιον, καὶ τὸ ῥαδίως, but the adverbs used by the paraphr., by the Scholl., and by Apollon., to interpret ἄφαρ, are generally ταχέως, εὐθέως, εὐθύς, and ἐσπευσμένως, and Schol. B. L. V. on Il. 1. 349 says, δηλοῖ δὲ καὶ τὸ ἔπειτα. The last remark is valuable, as it seems to hit the real point in the use of ἄφαρ, which is to express immediate sequence upon what has gone before. In Il. 23. 311 we have ἵπποι ἀφάρτεροι, an adjective, perhaps of comparative degree, from ἄφαρ, the Scholl. and Ap. rendering the word

ἀλλ' ὁ μὲν ἐν Θήβῃ πολυηράτῳ ἄλγεα πάσχων 275
Καδμείων ἦνασσε θεῶν ὀλοὰς διὰ βουλὰς·

ἢ δ' ἔβη εἰς Ἀίδαο πυλάρταο κρατεροῖο,
ἄψαμένη βρόχον αἰπὺν ἀφ' ὑψηλοῖο μελάθρου,
ᾧ ἄχεϊ σχομένη τῷ δ' ἄλγεα κάλλιπ' ὀπίσσω
πολλὰ μάλ', ὅσσα τε μητρὸς ἐρινύες ἐκτελέουσι. 280

Καὶ Χλῶριν εἶδον περικαλλέα τήν ποτε Νηλεὺς

by εὐθεῖς and ταχεῖς. Seber gives as a complete list of its occurrences, Il. 1. 349, 594; 2. 453; 10. 537; 11. 13, 418; 12. 221; 13. 814; 16. 323; 17. 392, 417, 750; 19. 405; 21. 528; 22. 270; 23. 375, 593; 24. 446; Od. 1. 410; 2. 95, 169; 3. 456; 4. 85; 5. 482; 6. 49; 8. 270, 409; 9. 328; 10. 122; 11. 273; 17. 305; 19. 140; 21. 307; 24. 129. Translate, 'at once.'

ἀνάπυστα is the adjective from ἀναπυνθάνομαι, as τὰς πάτρας αὐτῶν ἀνεπύθετο Hdt. 6. 128, 'he enquired closely into.' The transition of meaning from 'enquired into' to 'well-known' is easy. It seems to imply that the gods made no special revelation, but secured the discovery of the deed by stimulating men's curiosity, and setting them on the right track of enquiry.

275. πολυηράτῳ. Perhaps a contrast is here intended between the 'loveliness' of Thebes and the 'misery' of the king who reigned there.

Join θεῶν διὰ βουλὰς with ἄλγεα πάσχων, and for this use of διὰ with the accusative cp. Od. 8. 520; 13. 121; 19. 154.

277. πυλάρτης, 'the warder,' is used of Hades, here and in Il. 8. 367; 13. 415. Apion interprets it ὁ ταῖς πύλαις προσηρητημένος. It is rather ὁ τὰς πύλας ἀραρυίας ἔχων, as πύλαι . . πύκα στιβαρῶς ἀραρυῖαι Il. 12. 454, etc.

278. ἄψαμένη, 'having fastened high a noose from the lofty beam;' αἰπὺν has here its simple physical meaning, and stands predicatively with ἄψαμένη, the words ἀφ' ὑψ. μελ. being added as epexegetis; cp. γυμνὸν ἄτερ κόρυθός τε καὶ ἀσπίδος Il. 21. 50. As Hephaestus, Od. 8. 279, let down his fine nets over the bed where Ares and Aphrodite lay (καθύπερθε μελαθρόφιν ἐξεκέχυντο), so here Epicaste makes fast the rope ἀφ' ὑψηλοῖο μελάθρου. This long rafter, which went across from wall to wall,

carried the weight of the roof. Athena, in the form of a swallow, sits ἀνὰ μεγάροιο μελάθρῳ, and the eagle in Penelope's dream perches ἐπὶ προύχοντι μελάθρῳ, which may be the free end that came through the wall to the outside.

μέλαθρον was also used more widely, in the senses in which we use 'roof,' as μέλαθρον ὑπελθεῖν Od. 18. 150, φίλτατοι ἄνδρες ἐμῷ ὑπέασι μελάθρῳ Il. 9. 204. The ethical meaning attached to it is seen in the words αἰδεσσαι μέλαθρον Il. 9. 640.

279. With ᾧ ἄχεϊ σχομένη it seems most natural to compare such usages as ἄσθματι ἔχεσθαι Il. 15. 10, and to assign a passive force to the aor. mid. σχομένη, making it mean 'held fast by,' 'absorbed in' her own sorrow. Cp. κληθμῷ δ' ἔσχοντο inf. 334. The Schol. interprets by κατασχεθεῖσα.

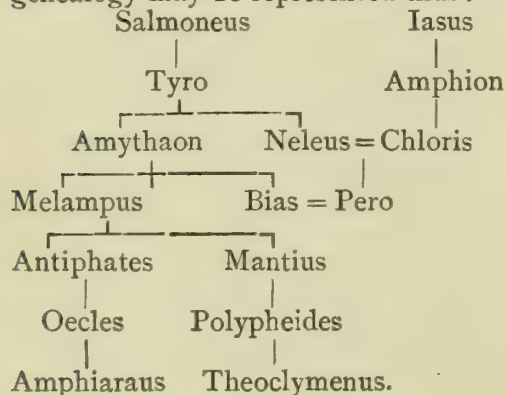
280. ἐρινύες. See on Od. 2. 135.

281. Χλῶριν. Chloris, daughter of Amphion, king of the Minyan Orchomenus, was married to Neleus king of Pylos, and was mother by him of three sons and one fair daughter Pero, whose hand was to be bestowed upon the man who could succeed in bringing from Phylace the cows of Iphiclus. There was a noble prophet who undertook the task, but he was caught and imprisoned for a year by Iphiclus, who then set him free as a reward for his prophetic revelations. This is the whole of the story as it stands here; but it reappears in a somewhat different form, or at any rate with additional details, in Od. 15. 225 foll., when Theoclymenus is first introduced upon the scene, the descendant of Melampus, who is the μάντις ἀμύμων of the present passage. Melampus, according to this version, had once lived in Pylos, but had sought a new home; for, while he was prisoner in the house of Phylacus,

γῆμεν ἔδν διὰ κάλλος, ἐπεὶ πόρε μυρία ἔδνα,
 ὀπλοτάτην κούρην Ἀμφίονος Ἰασίδαο,
 ὅς ποτ' ἐν Ὀρχομενῶ Μινυεῖῳ Ἴφι ἀνασσειν.
 ἡ δὲ Πύλου βασιλεὺς, τέκεν δέ οἱ ἀγλαὰ τέκνα, 285
 Νέστορά τε Χρομίον τε Περικλύμενόν τ' ἀγέρωχον.

284. Μινυεῖῳ] So La Roche, with Bekk. ii, for the common Μινυήῳ. The shortening of a long vowel before Ἴφι (*Fīphi*) is unprecedented in Homer. The MSS. give these and several other forms of the word. 285. ἡ δέ] So Wolf and subsequent editors, with Herodian, instead of the reading of the MSS. ἡδέ. See note below.

Neleus had seized and kept his possessions. He had fallen into the hands of Phylacus while attempting to carry off his cows, the price demanded by Neleus for the hand of Pero; but at last he succeeded in bringing away the cows to Pylos, when he avenged himself on Neleus, handed the lady he had won to his brother (Bias), and went to be a great chieftain among the Argives, where he married, and begot among other children Oecles, who was father of Amphiarus. The steps in the genealogy may be represented thus:—



The story is briefly summed up by Propertius, Eleg. 2. 4. 17 foll.

‘Turpia perpessus vates est vincla Melampus,

Cognitus Iphicli surripuisse boves.

Quem non lucra, magis Pero formosa coëgit,

Mox Amythaonia nupta futura domo.’

283. Ἀμφίονος. This Amphion, son of Iasus, is distinct from the Theban Amphion; but a later form of the story identified the two, and represented Chloris as daughter of Amphion by Niobe, and the only one of the children whom the gods spared.

284. Ὀρχομενῶ. This ancient

Boeotian city, at the influx of the Cephissus into the Copaic lake, was the capital of the kingdom of the Minyae, so called after their eponymous king Minyas, who built the famous treasure-house at Orchomenus. The legends speak of a Minyan Orchomenus in Thessaly, and Nitzsch prefers to regard the city here spoken of as Thessalian, comparing Il. 2. 511; 9. 381. If the question could be decided it would make but little difference to the story, as the Minyae are represented as having immigrated from Thessaly into Boeotia, and if there were two Minyan cities called Orchomenus, they would be inhabited by the same people. There was an Arcadian Orchomenus, Il. 2. 605. For the discrepancies of Orchomenian genealogy see Grote's Greece, vol. i. chap. 6.

285. ἡ δὲ Πύλου βασιλεὺς. The regular use of βασιλεύειν is as an intransitive verb; compare βασιλεύειν ἐν Ἰθάκῃ Od. 1. 401, κατὰ δῆμον 22. 52, ὑπὸ Πλάκῳ Il. 6. 425. This inclines us to take Πύλου as a purely local genitive, and not in government with the verb. In Od. 7. 59 we find Γιγάντεσσι βασιλεύειν, where the dative is ethical. Translate, ‘she was queen in Pylos, and bare the king noble children;’ so μητέρα δ' ἡ βασιλεύειν ὑπὸ Πλάκῳ Il. 6. 425. It was her marriage with Neleus that made her queen, so that οἱ readily refers to βασιλῆι implied in βασιλεύει. The former clause would naturally be participial, as ἡ δὲ Πύλου βασιλῆι γημαμένη, τέκεν οἱ, etc., but it is here put as an independent sentence. Neleus had twelve sons in all (Il. 11. 693 foll.), but all except Nestor were slain by Heracles.

286. ἀγέρωχον. This word has

τοῖσι δ' ἐπ' ἰφθίμην Πηρὼ τέκε, θαῦμα βροτοῖσι,
 τὴν πάντες μνώνοντο περικτίται· οὐδ' ἄρα Νηλεὺς
 τῷ ἐδίδου ὃς μὴ ἔλικας βόας εὐρυμετώπους
 ἐκ Φυλάκης ἐλάσειε βίης Ἰφικληείης 290
 ἀργαλέας· τὰς δ' οἶος ὑπέσχετο μάντις ἀμύμων
 ἐξελάαν· χαλεπὴ δὲ θεοῦ κατὰ μοῖρα πέδησε,
 δεσμοί τ' ἀργαλέοι καὶ βουκόλοι ἀγροῖωται.
 ἀλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελεῦντο
 ἄψ περιτελλομένου ἔτεος καὶ ἐπήλυθον ὦραι, 295
 καὶ τότε δὴ μιν ἔλυσε βίη Ἰφικληείη,
 θέσφατα πάντ' εἰπόντα· Διὸς δ' ἐτελείετο βουλή.
 Καὶ Λήδην εἶδον, τὴν Τυνδαρέου παράκοιτιν,

288. οὐδ' ἄρα] Ἀρίσταρχος, οὐδ' ἄρα Schol. H. The common reading is οὐδέ τι.

thoroughly exercised the ingenuity of etymologists. Aristonicus and the older commentators regarded it as equivalent to γεράοχος. Hesych. and Et. Mag. διὰ τὸ ἀγείρειν ὁχὴν τούτεστι τὴν τροφήν. Modern philologists have proposed ἀγείρειν—ὄχους—'currus colligere'; ἀγείρειν—ὠκύς, etc., etc. Buttm. and Lobeck, not unnaturally, despaired of any derivation being discoverable.

287. Join τοῖσι with ἐπί, 'besides these.'

289. τῷ, not τῷ, for the enclitic cannot well begin a verse. For the use of the demonstrative to prepare for a relative sentence compare τῶν αἰ πάρος ἦσαν Od. 2. 119, γαμέεσθαι | τῷ ὅτε ὅτε πατήρ κέλεται Od. 2. 114, τῷ δόμεν ὃς .. εἶποι Il. 18. 508.

ἐδίδου. Notice the tense, 'was not ready to give'; 'was not for giving'; compare ἐμισθοῦτο παρ' οὐκ ἐκδιδόντος τὴν αὐλήν Hdt. 1. 68.

290. ἐλάσειε represents a sort of 'oratio obliqua' implied in the former clause, = 'nisi abegisset.'

βίης Ἰφικληείης, cp. Od. 2. 409. Iphiclus or Iphicles was son of Phylacus, living in Phylace on Mount Othrys in the Thessalian Phthiotis. Phylacus seems to have stolen these kine from Tyro, mother of Neleus (v. 235); and Iphiclus was now keeping them guarded by savage herdsmen, and, as later legends added, by a furious watch-dog. The story of the

imprisonment of Melampus may have come from the ideas suggested by the words Φύλακος and Φυλάκη.

291. With ἀργαλέας supply ἐλάσαι from ἐλάσειε, 'hard' or 'dangerous' to drive away, as being so well guarded.

293. δεσμοί and βουκόλοι describe and define the μοῖρα θεοῦ. With the form ἀγροῖωται (= ἄγραυλοι) compare σπαργανιώτης h. Hom. Merc. 301; εἰραφιώτης h. 26. 2.

297. θέσφατα .. εἰπόντα. Eustath. interprets this of a special prediction made by him, περὶ παιδοποιίας μαντευσάμενος τῷ Ἰφίκλῳ (ἦν γὰρ ἄπαις), καὶ ἐπιτυχῶν ἀπελύθη. The Schol. V. refers it to the fact of the prophet having foretold the fate that would befall him on this enterprise, εἰδὼς, ἅτε δὴ μάντις, ὅτι ἀλώσεται ἐνιαυτόν. Melampus was supposed by the later logographers to understand the language of all animals; and many stories are told about his questioning of the birds, and his listening to the talk of the worms as they bored through the beam of his chamber.

The phrase Διὸς δ' ἐτελείετο βουλή appears in Il. 1. 5.

298. Λήδην. This passage, if it be genuine, makes a break in the list of Boeotian or Thessalian legends. Leda (whose name may be identical with *lada*, 'wife,' found in Lycian inscriptions: compare the name of the

ἦ ῥ' ὑπὸ Τυνδαρέῳ κρατερόφρονε γείνατο παῖδε,
 Κάστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα, 300
 τοὺς ἄμφω ζωοὺς κατέχει φυσίζοος αἶα·
 οἱ καὶ νέρθεν γῆς τιμὴν πρὸς Ζηνὸς ἔχοντες
 ἄλλοτε μὲν ζῶουσ' ἑτερήμεροι, ἄλλοτε δ' αὖτε
 τεθνᾶσιν· τιμὴν δὲ λελόγχασιν ἴσα θεοῖσι.

304. λελόγχασιν] The MSS. all give this form, notwithstanding the unusual shortening of the penult. Eustath. adopts the reading, remarking how τὸ λελόγχασιν συστέλλει τὸ παραληγόμενον, but suggests that it might be written κατ' ἐκθλιψιν τῆς ληγούσης, sc. λελόγχᾱσ', which Wolf writes in his text. See on Od. 7. 114.

Carian island, Λάδη) is described as a daughter of the Aetolian king Thestius. Tyndareus (from the same stem as Τυδεύς, cp. Lat. *tu-tud-i*) was a prince of Sparta. Driven thence by his brothers, he found a home with Thestius and married his daughter. Leda became the mother of four children, Castor and Polydeuces, Helen and Clytaemnestra; but the parentage is variously given. Castor and Polydeuces are both called sons of Tyndareus, while their sister Helen is called a daughter of Zeus, Il. 3. 426; Od. 4. 189, 219, 596; and Clytaemnestra, again, a child of Tyndareus, Od. 24. 199. In the Homeric hymns (17 and 33) the two sons are called both Διὸς κούροι and Τυνδαρίδαι, and later forms of the story refine upon this, making Clytaemnestra and Castor the offspring of Tyndareus, and Helen and Polydeuces of Zeus. Thus Castor appears as a mortal, and Polydeuces as an immortal; but when Castor falls in the fight with the Apharidae, Polydeuces gives up half his immortality, sharing it on alternate days with his brother Castor. Cp. Pind. Nem. 10. 55 μεταμειβόμενοι δ' ἐναλλὰξ ἀμέραν τὰν μὲν παρὰ πατρὶ φίλῳ Διὶ νέμονται, τὰν δ' ὑπὸ κεύθεσι γαίας ἐν γνάλοις θεράπνας (where their grave was shown), πότμον ἀμπιπλάντες ὁμοῖον, ib. Pyth. 11. 63 τὸ μὲν παρ' ἄμαρ ἔδραιοι θεράπνας τὸ δ' οἰκέοντας ἔνδον Ὀλύμπου.

This story would seem to connect the Dioscuri with some myth representing the alternation of light and darkness, Welcker (Gr. G. 1. 606 foll.) identifying them with the morning and evening star; cp. Stat. Silv. 4. 6. 15 foll., where Castor is used for Lucifer. The

epithets λευκόπῳλοι, εὖιπποι Pind. Pyth. 1. 66; Ol. 3. 39, and the expression ἵπποις μαρμαίροντε Eur. I. A. 1154, cannot but remind us of λευκόπῳλος ἡμέρα Soph. Aj. 673. But if the ἑτερημερία is so necessary to connect them with such myths, it is remarkable that it finds no place in the Iliad, where Helen describes them (3. 243) as 'dead and buried' in Lacedaemon before the Trojan war began. Müller (Dor. 2. 10. § 8) thinks that we have the worship of some ancient Peloponnesian deities blended with the heroic honours of the human Tyndaridae; the former attributes in process of time superseding the latter. See Dict. Biogr. and Myth. s. v.

300. Κάστορα, from root καδ, as Ἐπικάστη sup. For the meaning of Πολυδεύκης see on ἀδευκής Od. 4. 489.

301. τοὺς ἄμφω. Cp. Il. 3. 243 τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα | ἐν Λακεδαίμονι αὖθι φίλῃ ἐν πατρίδι γαίῃ. For the phrase γαία or αἶα κατέχει cp. Od. 13. 427; 15. 31; Il. 16. 629, where the expression has the regular meaning of being dead and buried. It is difficult to reconcile this with ζωοὺς, unless we apply a sort of oxymoron to the effect that though dead, buried, and νέρθεν γῆς, they are 'alive' to a certain extent, the extent being limited by the words οἱ καὶ . . . τεθνᾶσιν. Nitzsch proposes to read ἀμφιζωοὺς, to which the following line would form the exegesis. But only by straining the interpretation is it possible to harmonise the form of the story in the Iliad with that in the Odyssey.

304. λελόγχασιν. See crit. note. For the quantity of the ᾱ see Od. 7. 114 on πεφύκᾱσι, and cp. Monro, H. G. §§ 5, 7. Among other points which

Τὴν δὲ μετ' Ἰφιμέδειαν, Ἀλωῆος παράκοιτιν, 305
 εἴσιδον, ἣ δὴ φάσκει Ποσειδάωνι μιγῆναι,
 καὶ ῥ' ἔτεκεν δύο παῖδε, μινυνθαδίῳ δὲ γενέσθην,
 ὦτόν τ' ἀντίθεον τηλεκλειτόν τ' Ἐφιάλτην,
 οὓς δὴ μηκίστους θρέψε ζείδωρος ἄρουρα
 καὶ πολὺ καλλίστους μετὰ γε κλυτὸν Ὠρίωνα 310
 ἐννέωροι γὰρ τοί γε καὶ ἐννεαπήχες ἦσαν
 εὖρος, ἀτὰρ μῆκός γε γενέσθην ἐννεόργυιοι.
 οἷ ῥα καὶ ἀθανάτοισιν ἀπειλήτην ἐν Ὀλύμπῳ
 φυλόπιδα στήσειν πολυαῖκος πολέμοιο.

suggest a late origin for the whole passage we may note that τὴν Τυνδαρίου παράκοιτιν (sup.) seems to be a use of the demonstrative pronoun, or article, that is quite post-Homeric. We might quote Θάμυριν τὸν Θρήικα Il. 2. 595 as the nearest parallel; but not ὁ Ἰφίκλοιο πάς (as Krüger) Il. 13. 698, for ὁ there is the emphatic demonstrative, referring back to ὁ μὲν, ib. 694. Lauer (Hom. Quaest. 51) says well, 'Vocabulum τὴν articuli quasi vicarium improbandum est, cum a versibus 260, 266, 305, quamvis eadem in iis sit coniunctio, vocola ista τὴν absit.'

305. Ἰφιμέδεια was daughter of Triops, king of Thessaly. Aloeus, her uncle and husband, is described as son of Poseidon by Canace daughter of Aeolus. Iphimedeia alleged (φάσκει, as sup. 236 φάτο, and 261 εὔχετο) that she was mother of Otus and Ephialtes by Poseidon; the common form of legend reappearing, as in the story of Tyro, Antiope, Alcmena, and Leda.

307. μινυνθαδίῳ is explained by vv. 318-320; with the form of adjective compare κρυπτάδιος, διχθάδιος, αἰφνίδιος. The name Aloeus is from ἀλωή. He is the 'man of the threshing-floor;' and his son Otus (ὠθέω) tramples the corn from the husk, while Ephialtes (ἐπι-ιάλλω, Eustath. quoting the reading Ἐπιάλτης, see La Roche ad loc.) tosses it up for the wind to winnow it. Others connect Ephialtes with ἐπι-άλλομαι, making the name descriptive of the leaping upon the grapes in the wine-press. Anyhow, the names commemorate the early glories of agriculture—a fact further pointed to by the

words θρέψε ζείδωρος ἄρουρα. The size of these giant children of the soil reminds us of the γηγενῆς Tityus, ὁ δ' ἐπ' ἐννέα κεῖτο πέλεθρα, inf. 577. Otus and Ephialtes are represented in the Iliad (5. 385 foll.) as having imprisoned Ares for thirteen months χαλκῆν ἐν κεράμῳ, on which Schol. D. remarks, τοὺς Ἀλωείδας φασὶ καταπαῦσαι τὸν πόλεμον καὶ τὰς ἐς αὐτὸν παρασκευὰς, καὶ ἐν εἰρήνῃ ποιῆσαι βιοτεύειν τοὺς ἀνθρώπους.

311. ἐννέωροι, see on Od. 10. 19. It is hardly possible to attach any other meaning to it here than 'at nine years of age,' because of the word ἐννεαπήχες. This rendering will also fall in with μινυνθαδίῳ γενέσθην. The meaning of γὰρ refers back to μηκίστους in v. 309; the words from καὶ πολὺ .. Ὠρίωνα being parenthetical.

313. With the form ἀπειλήτην, cp. ὁμαρτήτην (v. l. ὁμαρτήδην) Il. 13. 384; συναντήτην, συλήτην, προσανδήτην, φοιτήτην, and seen Monro, H. G. § 19, who classes these as forms of non-thematic contracted verbs.

314. With φυλόπιδα (elsewhere φύλοπιν) στήσειν compare ἔριν στήσαι Od. 16. 292; 19. 11. φύλοπις (often used in the Iliad, but found in the Odyssey only here and in 16. 268; 24. 475) is referred by some to φῦλον only, the rest of the word being terminational. Curtius proposes to connect -οπις with root οπ = 'work,' as in Πηνελ-όπεια and Lat. ορ-us; but the common etymology gives φῦλον-ῶψ in the sense of the 'battle cry of the hosts' or the 'slogan yell of gathering clans.' With this last view we might compare the use of βοή and αὐτή.

Ὅσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' Ὅσση 315
 Πήλιον εἰνοσίφυλλον, ἔν' οὐρανὸς ἀμβατὸς εἶη.
 καὶ νύ κεν ἐξετέλεσσαν, εἰ ἥβης μέτρον ἴκοντο·
 ἀλλ' ὄλεσεν Διδὸς υἱὸς, ὃν ἡύκομος τέκε Λητῶ,
 ἀμφοτέρῳ, πρίν σφωιν ὑπὸ κροτάφοισιν ἰούλους
 ἀνθῆσαι πυκάσαι τε γένυς εὐανθεί λάχνην. 320
 Φαίδρην τε Πρόκριν τε ἴδον καλήν τ' Ἀριάδνην,

315, 316.] ἀθετοῦνται ὡς ἀδύνατοι (sc. by Aristarchus) Schol. V. ἀθετοῦνται πρὸς τινων Eustath.

315, 316. See crit. note. Eustath. remarks upon the passage that these lines are rejected, εἰ καὶ οἱ λυτικοί (the professed elucidators) φασιν ὅτι μέμασαν οἱ παῖδες ποιῆσαι τὸ ἀδύνατον, οὐ μὴν ἔπραξαν, that is to say, they felt the difficulty of supposing the circumstances to have taken place, and so laid all the stress upon μέμασαν, as though the Aloidae had had the will but not the power to achieve. The objection felt by Aristarchus no doubt was how to reconcile ἐν Ὀλύμπῳ of v. 313 with Ὅσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν. In one verse Olympus is the scene of the fight; in the other, the gods are far above Olympus, which must itself be used as only the first step in a gigantic staircase, by which they might be reached. Eustath. might say on v. 315 ἐνταῦθα Ὀλυμπος ὁ οὐρανός, but Aristarchus laid it down as a rule (Lehrs, Aristarch. 175) that Ὀλυμπος in Homer was always the mountain of that name. Nitzsch objects to the explanation suggested by Lehrs (p. 176); but if the two lines are to be retained, it is the best that can be offered: 'Olympum ascendunt Aloidae; tum Dii illos fugientes in altiora caeli effugiunt; quae caeli altiora ut et ipsi ascendere possint . . montes superstruere moliantur.' It is very likely that the two lines are a later interpolation from some Γίγαντομαχία. The legends about the wars of gods and giants are not found in Homer, but are already developed in the Hesiodic epic. The presumptuous pride of the Aloidae in attempting to scale the skies has its prototype in the building of the tower on the plain of Shinar, 'whose top should reach unto heaven.'

318. Διδὸς υἱός. In Pind. Pyth. 4.

88 they are represented as slain by Artemis in Naxos.

319. ἰουλοι, 'whiskers.' Cp. Xen. Conviv. 4. 23 τούτῳ μὲν ἰουλος παρὰ τὰ ὦτα καθέρπει. Curtius regards the initial *i* as a weakened reduplication, comparing *ιαύω*, Ἰουλώ and Οὐλώ, names of Demeter, *ιωρός* and οὖρος, *ιωγή* for *φιφωγή*.

320. πυκάσαι. It is better, keeping ἰούλους still as the subject, to render 'and covered their cheeks with sprouting down;' others make γένυς the subject, and treat πυκάσαι as intransitive. We might expect εὐανθεία λάχνην, which would remove all difficulty.

321. Φαίδρην. The three names that follow belong to Attic legend, and thus the continuity of Thessalian and Boeotian story is again broken. Vv. 321-325 are probably a later interpolation, and, like other passages that allude to Athenian legend, they may belong to the date of the Peisistratean recension. Phaedra was daughter of the Cretan Minos, and wife of Theseus after the death of Hippolyte. Her tragical fate was caused by her guilty passion for her step-son Hippolytus.

Procris was daughter of Erechtheus, king of Athens, and wife of Cephalus. The story of her fate takes many different forms; but Cephalus generally appears as a young hunter, carried off by Eos for his beauty, ἀνῆρπασέν ποτε | ἡ καλλιφεγγής Κέφαλον ἐς θεοὺς Ἔως | ἔρωτος οὐνεκ' Eur. Hipp. 454. Other forms of the story represent Cephalus as son of Hermes by the Cecropid Herse. If a nature-myth be sought for in this legend, Cephalus may be supposed to represent the morning star; and Procris (ἡ προκεκριμένη = 'eximia') may be the moon, under the form of a fair woman

κούρην Μίνως ὀλοόφρονος, ἣν ποτε Θησεὺς
 ἐκ Κρήτης ἐς γουνὸν Ἀθηναίων ἱεράων
 ἦγε μὲν, οὐδ' ἀπόνητο· πάρος δέ μιν Ἀρτεμις ἔκτα
 Δίῃ ἐν ἀμφιρύτῃ Διονύσου μαρτυρίῃσι.

325

Μαῖράν τε Κλυμένην τε ἴδον στυγερήν τ' Ἐριφύλην,

324. ἀπόνητο] τινὲς ἐτέλεσεν γρ. Schol. H. ἔκτα] Ἀριστοφάνης ἔσχε Schol. H. Eustath. gives both readings. Probably ἔσχε is the original reading, found in Vind. 5. 50, 56, Ven. 613, with variant ἔκτα.

(see Preller, Grk. Myth. 2. 145 foll.). She was famed, as Eustath. says, ad loc., ἐπ' ἀνδρία . . καὶ παροιμία ἐξ αὐτῆς φέρεται τὸ Πρόκριδος ἄκοντα, i. e. a dart that never misses its aim. Cp. Eurip. Ion 1155, of the full moon, κύκλος δὲ πανσέληνος ἠκόντις' ἄνω | μηνὸς διχήρης. The story goes on that Eos tempted Cephalus to test his wife's fidelity, and when it was found wanting, she fled to Crete, where she joined the huntress Artemis. Coming back to her lord, she brought with her the famous dart and gave it to him for his own use. The last scene of her life describes her as following Cephalus to the woods, suspicious that he visited some paramour here. As she tried to hide herself in a thicket, he saw something moving, and shot the unerring dart only too truly. Procris falls by her own weapon. If we are to carry out the idea of Procris as the moon, we must think of her faint and pale, dying before the darts of the rising day. See Ov. Met. 7. 697 foll. But the name Ἐρση given to the mother of Cephalus makes it likely that the abduction of Cephalus by Eos has some connection with the morning-rays absorbing the dew.

Ariadne, i. e. Ἀριάγνη (a form of the name actually found on a vase), cp. Hesych. ἀδνὸν ἀγνὸν Κρήτες, may be intended to represent a personification of the fertile powers of the soil. She was the daughter of Minos and Pasiphae, and gave her lover Theseus the clue by which to thread the labyrinth and slay the Minotaur.

322. Minos is here called ὀλοόφρων, 'evil-hearted,' perhaps in remembrance of the cruel tribute he had laid upon Athens. In this form of the story Theseus 'was carrying Ariadne off from Crete to the soil of sacred Athens, but he did not have his joy of

her; for, ere that, Artemis slew her in sea-girt Dia, on the information of Dionysus.' The Dia mentioned here is the little island, now Standia, just off Heracleion, on the north coast of Crete. Theseus would pass the island in sailing for Athens. This is different from the common account, which represents Ariadne as deserted by Theseus in Dia (Naxos), and taken to wife by Dionysus. What are the μαρτυρίαι? Some suppose that Dionysus informed Artemis that Theseus had lain with Ariadne in her sacred grove in Dia: or that Ariadne had been promised to Dionysus, but had surrendered herself to a mortal lover.

324. With οὐδ' ἀπόνητο, 'he had no joy of her,' cp. Od. 16. 120; 17. 293. Elsewhere ἀπονίναμαι is found with a genitive, as ἀρετῆς Il. 11. 763, τιμῆς Od. 24. 30, ἡβης Il. 17. 25.

If ἔσχε (see crit. note) be read for ἔκτα, we can hardly render it, with Eustath., ἔπεσχε θανάτῳ, but rather 'stopped her,' i. e. let her go no further with Theseus.

325. The form Διονύσου occurs only here; the regular form in Iliad and Odyssey being Διώνυσος, Il. 6. 132, 135; 14. 325; Od. 24. 74. In the hymns, the orthography Διόνυσος is common. In Hesiod, Scut. Herc. 400, Διώνυσος occurs (but Athen. 10. 428 cites the line as from the μεγάλοι Ἥοιαι); also in Theocr. 17. 112; Theogn. 976; Callim. h. 6. 72; Pind. Ol. 13. 25; frag. 5. 104.

326. With Maera, Clymene, and Eriphyle the story returns to Boeotian legend, the continuity of which we supposed to have been broken by the interpolation of later rhapsodists or editors. Maera, says Pherecydes, ap. Schol., was ἡ Προΐτου θυγάτηρ καὶ Ἀντείας, κάλλει διαπρεπεστάτη. ταύτης

ἢ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήεντα.

πάσας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,

ὅσας ἡρώων ἀλόχους ἴδον ἡδὲ θύγατρας·

πρὶν γάρ κεν καὶ νύξ φθίτ' ἄμβροτος. ἀλλὰ καὶ ὥρη 330

εὔδειν, ἢ ἐπὶ νῆα θοὴν ἐλθόντ' ἐς ἐταίρους

ἢ αὐτοῦ· πομπὴ δὲ θεοῖς ὑμῖν τε μελήσει.'

ᾧ Ως ἐφάθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,

κηληθμῷ δ' ἔσχοντο κατὰ μέγαρα σκίοεντα.

τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μύθων· 335

330. φθίτ'] φθειτ' Schol. B. Q.

ἐρασθεὶς Ζεὺς ἀφικνεῖται ὥς αὐτὴν καὶ λανθάνων διαφθείρει· ἢ δὲ ἔγκυος γενομένη τίκτει Λοκρὸν τὸ ὄνομα παῖδα, ὃς Θήβας μετ' Ἀμφίονος καὶ Ζήθου οἰκίζει. She is represented as having been a nymph of Artemis and having been slain by the goddess for her amour with Zeus. The name Μαῖρα is probably connected with the root *μαρ*, and means 'brilliant.'

Clymene was a daughter of Minyas, wife of Phylacus, and mother of Iphiclus. Her name is common in Minyan legend; there is a Clymene, daughter of a Minyas and mother of Atalanta; an Eteoclymene, a Periclymene, in the same family; and a Clymenus, king of the Minyae.

Eriphyle was wife of Amphiarus of Argos, but her story is closely connected with Theban legend; for Amphiarus, though desirous of taking no part in the expedition to Thebes, which he knew would prove fatal to him, was overpersuaded by his wife Eriphyle, who had been bribed with the gift of a golden necklace by Polynices. Amphiarus was on the point of being slain in the war, when Zeus clave the ground asunder with his thunderbolt, and engulfed Amphiarus with his chariot and horses. There was an oracle of Amphiarus established near Thebes, but afterwards removed to the neighbourhood of Oropus: cp. Od. 15. 244. The whole story was narrated in one of the Cyclic epics called Ἀμφιαράου ἐξέλασις, which, according to current tradition, was composed in Boeotia by Homer himself.

327. φίλου ἀνδρός. With this genitive of price cp. Γλαῦκος . . πρὸς Διομή-

δεα τεύχε' ἄμειβε, | χρύσεα χαλκείων, ἑκατόμβοι' ἐννεαβοίων Il. 6. 236, νῆε δύω Πριάμοιο . . ἔλυσεν ἀποίωνων Il. 11. 106, χαλκοῦ τε χρυσοῦ τ' ἀπολυσόμεθα 22. 50. Similarly προικὸς χαρίσασθαι Od. 13. 15.

328. See Od. 4. 240; Il. 2. 488.

330. πρὶν γάρ, 'for, ere that, night would pass away.' Cp. Virg. Aen. 1. 374 'ante diem clauso componet Vesper Olympo.'

φθίτ[ο] is optat. See Od. 10. 51. Only here is ἄμβροτος used as epith. of νύξ, instead of the common ἄμβρόσιος. Cp. ἀβρότη Il. 14. 78.

331. In Od. 7. 317 Alcinoüs had said πομπὴν δ' ἐς τόδ' ἐγὼ τεκμαίρομαι . . αὐριον ἔς, and the preparations (8. 50, 444) had already been made; so that by ἐταίρους we may understand the sailors whom Alcinoüs had sent down to the harbour ready to take the ship on the morrow. ἐλθόντ[α] is accusative, as Od. 6. 60; 15. 240.

334. κηληθμῷ is the 'glamour' of his story. The Schol. interprets it ἢ μετὰ ἡδονῆς καὶ τέρψεως ἡσυχία. Cp. Eustath. ad loc. κάτοχοι ἐγένοντο εὐφροσύνη πολλῇ· ἐπίτασις γὰρ ἡδονῆς ὁ κηληθμός. Quintilian, 4. 2. 37, seems to imply the same thing when he translates κηληθμός by 'intentionis silentium.' Eustath. further says, διὸ καὶ ὁ Πλούταρχος ἐν συμποσιακοῖς, ὥς διάφορά τινα λέγει τὴν εὐφροσύνην καὶ τὴν κήλησιν. ἐκ δὲ τοῦ κηλεῖν καὶ αἱ παρὰ τῷ Πινδάρῳ Κηληδόνες παράγονται, ὧν Ἀθήναιος μέμνηται (7. 35) ὥς θελγουσῶν οὐδὲν ἔλαττον ἤπερ αἱ τοῦ μύθου Σείρηνες.

With ἔσχοντο cp. Od. 8. 182, and sup. 279.

‘Φαίηκες, πῶς ὕμιν ἀνὴρ ὅδε φαίνεται εἶναι
εἰδός τε μέγεθος τε ἰδὲ φρένας ἔνδον εἴσας;
ξείνος δ’ αὖτ’ ἐμός ἐστιν, ἕκαστος δ’ ἔμμορε τιμῆς·
τῷ μὴ ἐπειγόμενοι ἀποπέμπετε, μηδὲ τὰ δῶρα
οὕτω χρῆζοντι κολούετε· πολλὰ γὰρ ὕμιν
κτῆματ’ ἐνὶ μεγάροισι θεῶν ἰότητι κέονται.’

340

Τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἐχένης,
[ὅς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν.]

ᾠ φίλοι, οὐ μὰν ἡμῖν ἀπὸ σκοποῦ οὐδ’ ἀπὸ δόξης

343.] Wanting in some of the best MSS, as Harl. Ven. 613, etc., but found in others and in Eustath. The Cod. Aug. adds καὶ μύθοις ἐκέκαστο παλαιὰ τε πολλὰ τε εἰδώς (7. 157).

336. πῶς . . εἶναι is used like the later πῶς ἔχειν; ‘How seemeth he to stand in your eyes?’ For the combination cp. Il. 11. 838 πῶς κεν ἔοι τάδε ἔργα; Il. 14. 333 πῶς ἔοι;

337. εἴσας. If with Ahrens we refer εἴση to root εἰκ, we can render here ‘good,’ ‘seemly,’ or the like. If we regard εἴση as equivalent to ἐφίσση, from ἴσος, we must render ‘fair,’ i. e. well-balanced, like the νῆες εἴσαι, with ‘equal curves,’ or ‘on even keel.’ It can hardly be, as Schol., τὰς ἀναλογούσας τῷ σώματι.

338. The words δ’ αὖτε mark the transition to a new thought. Arete seems to find a satisfactory answer to her question in the approving looks of the Phaeacians; so she proceeds—‘Now, he is my guest;’ mine, especially because he made his first appeal to me; ‘but each one of you has a share in the honour’ of entertaining him and treating him well. ‘Wherefore, be not in too great haste to send him off, nor curtail the number of your presents for one who needs them so sorely.’

ἕκαστος δ’ ἔμμορε τιμῆς is best explained by Il. 15. 189, where the partition of the world between the gods is thus described, τρεῖς γάρ τ’ ἐκ Κρόνου εἰμὲν ἀδελφεοὶ οὓς τέκετο Ῥέα, | Ζεὺς καὶ ἐγὼ, τρίτατος δ’ Ἀΐδης, ἐνέροισιν ἀνάσσων, | τριχθὰ δὲ πάντα δέδασται, ἕκαστος δ’ ἔμμορε τιμῆς. Cp. also Il. 1. 278.

339. By τὰ δῶρα are meant the presents alluded to in Od. 8. 438 foll. Arete knows that if his departure is awhile delayed there will be more pre-

sents made to him; even as Alcinous himself proposes, Od. 13. 13.

340. κολούετε (κόλος, κυλλός, and, perhaps, κείρω) does not refer to any possible withdrawal of gifts already promised; but to the limitation of the gifts to a smaller number than would be given, should Odysseus tarry a little longer: cp. ἔο δ’ αὐτοῦ πάντα κολούει Od. 8. 211. With ξείνος ἐμός compare Od. 7. 142. Eustath. joins οὕτω with κολούετε, as if οὕτω resumed the participle ἐπειγόμενοι, but it seems far better to couple it with χρῆζοντι, and make the expression directly antithetical to πολλὰ ὕμιν κτῆματα.

344. ἀπὸ σκοποῦ. In Homer σκοπός is generally used of a ‘watcher’ or ‘spy;’ but in Od. 22. 6 of a mark at which an archer shoots; and this must be the meaning to be assigned to it here, viz. ‘wide of the mark.’ So ἀπὸ σκοποῦ εἰρηκέναι, εἰρησθαι Plat. Theaet. 179 C, Xen. Symp. 2. 10, and παρὰ σκοπόν Pind. O. 13. 94.

ἀπὸ δόξης is interpreted by the Schol. as οὐκ ἀποθεν ἧς ἔχομεν περὶ τοὺς ξένους διαθέσεως, i. e. not at variance with our own ideas; Eustath. takes it to mean, ‘not at variance with our expectation’ of what she would do; ὑπολαμβάνοντες ὅτι δηλαδὴ εὖ περὶ τοὺς ξένους διάκειται. The latter meaning of ‘what one expects’ seems settled by Il. 10. 324 σοὶ δ’ ἐγὼ οὐχ ἄλιος σκοπὸς ἔσσομαι, οὐδ’ ἀπὸ δόξης. In later Greek the phrase reappears in the form παρὰ δόξαν.

μυθεῖται βασιλεία περίφρων· ἀλλὰ πίθεσθε. 345

Ἀλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε.

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·

‘τοῦτο μὲν οὕτω δὴ ἔσται ἔπος, αἶ κεν ἐγὼ γε
ζῶς Φαιήκεσσι φιληρέτμοισιν ἀνάσσω·

ξείνος δὲ τλήτω, μάλα περ νόστοιο χατίζων, 350

ἔμψης οὖν ἐπιμείναι ἐς αὖριον, εἰς ὃ κε πᾶσαν

δωτίνην τελέσω· πομπή δ' ἀνδρεσσι μελήσει

πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ δῆμῳ.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

‘Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν, 355

εἴ με καὶ εἰς ἐνιαυτὸν ἀνώγοιτ' αὐτόθι μίμνειν,

πομπήν τ' ὀτρύνετε καὶ ἀγλαὰ δῶρα διδοῖτε,

καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον εἴη,

πλειοτέρῃ σὺν χειρὶ φίλην ἐς πατρίδ' ἰκέσθαι·

καί κ' αἰδοιότερος καὶ φίλτερος ἀνδράσιν εἴην 360

πᾶσιν, ὅσοι μ' Ἰθάκηνδε ἰδοίατο νοστήσαντα.

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·

‘ὦ Ὀδυσεῦ, τὸ μὲν οὗ τί σ' εἴσκομεν εἰσορόωντες

357. πομπήν τ' ὀτρύνετε] γρ. πομπή δ' ὀτρύνοιτο Schol. H. 359.] Ἀριστοφάνης
πλειοτέρῃσιν χερσί Schol. H. Perhaps it should be πλειοτέρῃς σὺν.

346. Ἀλκινόου δ', ‘but on Alcinoos here depends both promise and performance.’ Compare for ἔργον τε ἔπος τε Od. 2. 272. See also Od. 6. 197.

348. τοῦτο, sc. *this* suggestion of Arete (to increase the number of the presents, and keep their guest a little longer) shall so be fulfilled ‘as sure as I am alive and reigning:’ the emphasis is on ζῶς.

350. ξείνος δέ, ‘but let our guest make up his mind (Od. 1. 353), though deeply desiring his return, to abide here notwithstanding.’

351. ἔμψης resumes the adversative force of περ with the participle: see generally on Od. 2. 199. The use of οὖν with ἔμψης here is like the ordinary combination of δ' οὖν or γοῦν.

πᾶσαν should be taken in a predicative sense with τελέσω, as its emphatic position suggests.

357. With the sentence πομπήν τ' .. διδοῖτε (still in the government of εἴ, and adding a further qualification to the main conditional clause) cp. Od. 4. 97, 98; 8. 340-342.

358. καί κε τό. Here, as in sup. 111, the apodosis is introduced by καί. ‘I should indeed like this better,’ viz. πλειοτέρῃ σὺν χειρὶ ἰκέσθαι, for it was a bad thing to return κενεὰς σὺν χεῖρας ἔχοντες Od. 10. 42.

360. καί κ' introduces a second advantage he would thus secure.

363. τὸ μὲν merely anticipates the following words, sc. ἡπεροπήα τ' ἔμεν. ‘This in truth we do not judge thee when we look upon thee, viz. to be a deceiver and cheat; even as dark earth breeds many men broadcast framing lies out of things which one can never bring to proof of sight.’

ἡπεροπῆά τ' ἔμεν καὶ ἐπὶ κλοπον, οἷά τε πολλοὺς
 βόσκει γαῖα μέλαινα πολυσπερέας ἀνθρώπους 365
 ψεύδεά τ' ἀρτύνοντας, ὅθεν κέ τις οὐδὲ ἴδοιτο·
 σοὶ δ' ἐπὶ μὲν μορφῇ ἐπέων, ἔνι δὲ φρένες ἐσθλαί,
 μῦθον δ' ὡς ὅτ' ἀοιδὸς ἐπισταμένως κατέλεξας,
 πάντων τ' Ἀργείων σέο τ' αὐτοῦ κήδεα λυγρά.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, 370
 εἴ τινας ἀντιθέων ἐτάρων ἴδες, οἳ τοι ἅμ' αὐτῷ
 Ἰλιον εἰς ἅμ' ἔποντο καὶ αὐτοῦ πότμον ἐπέσπον.
 νύξ δ' ἦδε μάλα μακρὴ ἀθέσφατος· οὐδέ πω ὥρη

364. πολλούς] οὕτως Ζηνόδοτος· ὁ δὲ Ἀρίσταρχος πολλούς Schol. H. This imperfect citation probably means that Zenodotus wrote πολλά (see Od. 9. 128). Düntzer, on the other hand, assigns πολλά to Aristarchus.

365. πολυσπερέας must be regarded as a descriptive epexegetis of πολλούς (see crit. note); cp. Il. 2. 804 ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων, Virg. Aen. 1. 602 ' (gens) magnum quae sparsa per orbem,' etc. Eustath. seems to give the sense rightly when he says, τὸ δὲ οἷά τε πολλοὺς δύναται ποτε μὴ κωλύοντος τοῦ μέτρου φράζεσθαι οἷους πολλούς.

366. Nitzsch interprets ὅθεν κέ τις, κ.τ.λ. by 'mendacia componentes usque eo unde quis mendacia ea esse neutiquam amplius sentiat,' i. e. carrying their invention to a pitch of perfection, at which no one can detect them. This is identical with the words of Schol. B. T. ὅθεν τις οὐκ ἂν διασκοπήσειεν οὐδὲ προϊδοίτο ὅτι ψεύδεται. But we must remember that Odysseus has just been entertaining his hosts with stories of marvel in the land of Hades, where no mortals could go and test the truth of his narration. He is like the bold assertor about the sources of the Nile, of whom Herodotus (2. 23) says, ὁ δὲ .. λέξας ἐς ἀφανὲς τὸν μῦθον ἀνενείκας οὐκ ἔχει ἔλεγχον. Not that Alcinoüs intends to throw discredit on his adventures, but he seems gently to remind him of the doubtful veracity of some travellers' tales. According to this, ὅθεν .. ἴδοιτο might exactly be interpreted by ἐξ ἀνελέγκτων, cp. Thucyd. 1. 21; 5. 85. Curtius suggests as the etymology of ἡπεροπεύς the Skt. *apara* = 'otherwise,' 'different,' and root *ἔπ* = 'speak.' For the Homeric constructions with εἶσκω

cp. Od. 9. 321; also Il. 13. 446 ἦ ἄρα δὴ τι εἴσκομεν ἄξιον εἶναι | τρεῖς ἐνὸς ἀντὶ πεφάσθαι, and 21. 332 ἄντα σέθεν γὰρ | Ξάνθον δινήεντα μάχῃ ἥισκομεν εἶναι. The common construction, of course, is εἴσκειν τινί τι.

368. ὡς ὅτ' ἀοιδός. This short form of comparison implies the repetition of κατέλεξε from κατέλεξας. Ameis quotes as parallel instances Od. 5. 281; 19. 494; Il. 2. 394; 4. 462; 12. 132; 13. 471, 571; 18. 219; 23. 712.

369. πάντων Ἀργείων. As a matter of fact Odysseus did not tell of the fate of 'all the Argives.' Eustath. notices the difficulty, and proposes to treat it as a similar inaccuracy to ἀέθλων πειρηθῶμεν πάντων Od. 8. 100, where see note. But by Ἀργείων Alcinoüs possibly intends to refer to the men whom Odysseus brought with him from Troy: cp. Od. 1. 61; 2. 173. ἀντίθεοι ἔταροι (cp. inf. 382) will then be limited to chieftains of the Greek host.

371. ἅμ' αὐτῷ . . . ἅμ' ἔποντο = 'qui tecum ipso simul profecti sunt,' the first ἅμα meaning only 'accompaniment;' the second, coincidence in point of time.

373. νύξ δ' ἦδε, 'and the night before us (ἦδε) is long.' To Odysseus, in his desire to go to bed, the night seemed far spent, and little time enough left for sleep. Alcinoüs, in his eagerness to hear more, would fain think it quite early still: he says, in a playful strain, that there is a 'vast' portion of

εὔδειν ἐν μεγάρῳ· σὺ δέ μοι λέγε θέσκελα ἔργα.

καί κεν ἐς ἡῶ δι' ἄν' ἀνασχοίμην, ὅτε μοι σὺ 375
τλαίης ἐν μεγάρῳ τὰ σὰ κήδεα μυθήσασθαι.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

“ Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
ῶρη μὲν πολέων μύθων, ῶρη δὲ καὶ ὕπνου· 380
εἰ δ' ἔτ' ἀκουέμεναί γε λιλαίεαι, οὐκ ἂν ἐγὼ γε

τούτων σοι φθονέοιμι καὶ οἰκτρότερόν ἄλλ' ἀγορεύσαι,
κήδε' ἐμῶν ἐτάρων, οἳ δὴ μετόπισθεν ὄλοντο,
οἳ Τρώων μὲν ὑπεξέφυγον στονόεσσαν αὐτὴν,
ἐν νόστῳ δ' ἀπόλοντο κακῆς ἰότητι γυναικός.

Αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδασ' ἄλλυδις ἄλλη 385
ἀγνὴ Περσεφόνεια γυναικῶν θηλυτεράων,

381. ἀγορεύσαι] So most MSS. Ameis, with Eustath. and Cod. H. prim. man., reads ἀγορεύειν. 385. ἄλλη] οὕτως Ἀρίσταρχος. Ἀριστοφάνης δὲ ἄλλην φησὶ Schol. H. 386. ἀγνή] τινὰ δὲ τῶν ἀντιγράφων αἰνὴ Περσεφόνῃ γράφουσιν Eustath.

the night still left. This is the simple meaning, and is better than the refinement of Eustath., φθινόπωρον ἦν ἡ καὶ περαιτέρω τοιαύτης ὥρας. It looks as if Alcinous intended to parody the words of Odysseus in sup. 330.

374. λέγε = 'go on recounting.'

375. καὶ . . ἐς ἡῶ, 'even till morn.'

ἀνασχοίμην is used here absolutely, like the vernacular 'I could hold on.' In Od. 4. 595 it is found with a participle.

ὅτε . . τλαίης, with the use of the mood cp. Od. 5. 189, and 13. 391.

379. ῶρη μὲν. The words εἰ δ' ἔτ' ἀκουέμεναι show plainly enough that the emphasis lies in the words ῶρη δὲ καὶ ὕπνου. Odysseus thinks that *now* is the time for sleep; but he is not unwilling to make a sacrifice.

381. Join τούτων καὶ οἰκτρότερα = 'his vel flebiliora.'

382. μετόπισθεν, of time 'afterwards;' when they had left Troy.

383. αὐτὴν, more often used in Iliad than Odyssey for 'battle.' Cp. the use of βοή and φύλοπις.

384. κακῆς γυναικός can only refer to Clytaemnestra, considering the illustrative story that is immediately told. Eustath. does indeed suggest that ἀρχέ-

κακος Ἑλένη is possibly intended; or even Cassandra. So also Scholl.

385. αὐτὰρ ἐπεὶ marks a transition. It serves here to resume the narration broken at sup. 329.

386. ἀγνή, used in Odyssey only as epithet of Artemis, 5. 123; 18. 202; 20. 71, and of ἑορτή 21. 259. It is possible that ἀγνή is a later alteration, pointing to a time when Persephone was regarded from a fresh point of view.

θηλυτεράων. Ameis quotes from Lobeck, De Epith. otiosis, 361 'Veteres hoc ad schema referunt quod χαριεντισμόν vocant, neque negari potest hanc adiectionem attributi omnium oculis occurrentis nativam prisci sermonis simplicitatem prae se ferre.' The expression is found inf. 434; Od. 15. 422; 23. 166; 24. 202; Il. 8. 520, and θεαὶ θηλύτεραι Od. 8. 324; cp. Il. 8. 7. There does not appear to be in the word any quality implied, like 'fair' or 'tender.' It is merely a way of marking off by a naïve emphasis the one sex from the other; the termination -τερος helping to suggest this antithesis. The meaning of the word is nothing but 'female,' being connected with θηλή, θῆσθαι, and Lat. *fe-mina*.

ἦλθε δ' ἐπὶ ψυχῇ Ἀγαμέμνονος Ἀτρεΐδαο
 ἀχνυμένη· περὶ δ' ἄλλαι ἀγηγέραθ', ὅσσοι ἅμ' αὐτῷ
 οἴκῳ ἐν Αἰγίσθοιο θάνον καὶ πότμον ἐπέσπον.
 ἔγνω δ' αἰψ' ἐμὲ κεῖνος, ἐπεὶ πῖεν αἶμα κελαινόν· 390
 κλαίει δ' ὃ γε λιγέως, θαλερόν κατὰ δάκρυον εἴβων,
 πιτνὰς εἰς ἐμὲ χεῖρας, ὀρέξασθαι μενεαίνων·
 ἀλλ' οὐ γάρ οἱ ἔτ' ἦν ἰς ἔμπεδος οὐδέ τι κῖκυσ,
 οἷη περ πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσι.
 τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ, 395
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
 'Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν, Ἀγάμεμνον,
 τίς νύ σε κῆρ ἐδάμασσε τανηλεγέος θανάτοιο;
 ἦε σέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσε
 ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον αὐτμὴν, 400
 ἦέ σ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου
 βοῦς περιταμνόμενον ἢ δ' οἴων πῶεα καλὰ,
 ἦε περὶ πτόλιος μαχεούμενον ἢ δὲ γυναικῶν·'

388. ὅσσοι] for MSS. ὅσαι. 399-403.] ἀθετοῦνται ὑπὸ Ἀριστοφάνους, ὡς ἀπὸ
 τῶν εἰρησομένων μετενεχθέντες Schol. H. 400. ἀργαλέων] Ἀριστοφάνης, λευ-
 γαλέων Schol. H.

388. ἀγηγέρατο, 'congregatae erant,'
 from ἀγείρω.

392. πιτνὰς, from πίτνημι, related to
 πετάννυμι, as σκίδναμι to σκεδάννυμι,
 κίρνημι to κεράννυμι. The participle
 μενεαίνων is not merely co-ordinated
 with πιτνὰς, but it gives the reason for
 that action, sc. 'because he desired to
 reach me.'

393. ἀλλ' [οὐκ ἔλαβε] οὐ γάρ, etc.,
 as Od. 10. 202; 14. 355.

κῖκυσ, found only here, and h. Hom.
 Ven. 238, is probably connected with
 κῖω and κινέω and Lat. *cio* and *cieo*, and
 therefore combines the idea of move-
 ment with that of power.

394. γναμπτοῖσι μέλεσσι, as in Od.
 13. 398; 21. 283; Il. 11. 669; 24. 359,
 signifies 'supple'; here contrasting the
 limbs of the living with the stiffness
 and starkness of the dead.

400. ἀμέγαρτον. See Buttm. Lexil.
 s. v. μεγαίρω.

402. περιταμνόμενον, as Schol. ἐλαύ-
 νοντα περικυκλούμενον, 'boves interci-

pientem et abigentem.' Cp. h. Hom.
 Merc. 73 τῶν τότε Μαιάδος υἱὸς ..
 πεντήκοντ' ἀγέλης ἀπετάμνετο βοῦς
 ἐριμύκους, | πλανοδίας δ' ἤλαννε, Il. 18.
 527 ὦκα δ' ἔπειτα | τάμνοντ' ἀμφὶ βοῶν
 ἀγέλας. We may render 'making a
 raid upon;' but the full picture is of a
 band of marauders surrounding a num-
 ber of oxen and cutting them off from
 the main herd.

403. μαχεούμενον. Curtius (p. 293,
 Gk. Et.) remarks that the epic presents
 μαχέομαι and μαχείομαι must be re-
 ferred to a theme μαχες, just as τελέω
 and τελείω imply a theme τελες. We
 find a present participle μαχειόμενος
 Od. 17. 471, and the form μαχεούμενος
 may be a *metathesis quantitatis* of this.
 In Il. 1. 272 μαχείοιτο appears as present
 optat. Monro, H. G. § 54, thinks that
 probably μαχεώμενος should be written,
 with -εω for -ηο. The passage may
 either signify 'fighting on behalf of
 one's city and its women,' cp. Il. 16.
 496 foll.; 17. 147, or 'fighting to take

ὧς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·
 'διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ, 405
 οὔτ' ἐμέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσεν,
 ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον αὐτμῆν,
 οὔτε μ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου,
 ἀλλὰ μοι Αἴγισθος τεύξας θάνατόν τε μόρον τε
 ἔκτα σὺν οὖλομένῃ ἀλόχῳ, οἰκόνδε καλέσσας, 410
 δειπνίσσας, ὥς τίς τε κατέκτανε βοῦν ἐπὶ φάτνῃ.
 ὥς θάνον οἰκτίστῳ θανάτῳ· περὶ δ' ἄλλοι ἐταῖροι
 νωλεμέως κτείνοντο, σύες ὥς ἀργιόδοντες,
 οἳ ρά τ' ἐν ἀφνειοῦ ἀνδρὸς μέγα δυναμένοιο
 ἦ γάμῳ ἦ ἐράνῳ ἦ εἰλαπίνῃ τεθαλυίῃ. 415
 ἦδη μὲν πολέων φόνῳ ἀνδρῶν ἀντεβόλησας,
 μουνᾶξ κτεινομένων καὶ ἐνὶ κρατερῇ ὕσμίνῃ·
 ἀλλὰ κε κεῖνα μάλιστα ἰδὼν ὀλοφύραο θυμῷ,
 ὥς ἀμφὶ κρητῆρα τραπέζας τε πληθούσας
 κείμεθ' ἐνὶ μεγάρῳ, δάπεδον δ' ἅπαν αἵματι θῦεν. 420
 οἰκτροτάτην δ' ἤκουσα ὅπα Πριάμοιο θυγατρὸς,
 Κασσάνδρης, τὴν κτεῖνε Κλυταιμνήστρῃ δολόμητις
 ἀμφ' ἐμοί· αὐτὰρ ἐγὼ ποτὶ γαίῃ χεῖρας ἀείρων

407.] Omitted in the majority of MSS. 416. ἀντεβόλησας] οὕτως Ἀρίσταρχος Schol. H., implying that there was a variant; probably ἀντεβόλησα, as some MSS.

a city and carry off its women,' as Il. 18. 265. The latter interpretation is commended, by the allusion to the foray on the cattle.

409. Αἴγισθος. The Homeric version makes Aegisthus the murderer, and the scene of the murder a banquet. Aeschylus and Euripides represent Agamemnon as slain by Clytaemnestra in the bath. But at any rate, even here Clytaemnestra is the accomplice, as σὺν οὖλομένῃ ἀλόχῳ shows.

411. δειπνίσσας, the asyndeton is intentional, befitting the outburst of indignation and sorrow.

414. οἳ ρά, for omission of the verb cp. Il. 8. 306 μήκων δ' ὥς ἐτέρωσε κάρη βάλεν, ἢ τ' ἐνὶ κήπῳ | καρπῷ βριθομένη νοτίησί τε εἰαρινῇσι, and Il. 16. 406 foll. ἐν . . ἀνδρός, sc. οἴκῳ.

416. ἀντεβόλησας, 'didst encounter,'

or 'wast present at.' Generally the verb is construed with the genitive, as Od. 4. 547; frequently with dative of the person, as Il. 7. 114; 11. 809; Od. 7. 16, but very rarely with dative of the thing. Compare τάφῳ . . ἀντεβόλησας Od. 24. 87.

417. μουνᾶξ = 'in single fight.'

418. Join ὀλοφύραό κε θυμῷ, 'misertus esses animo.'

κεῖνα anticipates what follows, namely, ὥς ἀμφὶ . . θῦεν: this last word is commonly used of the violence of winds and waves, as Od. 12. 400, 408, 426; 13. 85; Il. 21. 324; 23. 230. Here we may render 'swam,' or 'bubbled.'

421. οἰκτροτάτην is used here with predicative force: 'but saddest of all that I heard was the voice of Priam's daughter.'

423. ἀμφ' ἐμοί. Eustath. gives as

βάλλον ἀποθνήσκων περὶ φασγάνῳ· ἡ δὲ κυνώπις
 νοσφίσας, οὐδέ μοι ἔτλη ἰόντι περ εἰς Ἀΐδαο 425
 χερσὶ κατ' ὀφθαλμοὺς ἐλέειν σὺν τε στόμ' ἐρεῖσαι.
 ὥς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικὸς
 [ἢ τις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα βάληται]
 οἶον δὴ καὶ κείνη ἐμήσατο ἔργον ἀεικὲς,

428.] ἐν πολλοῖς οὐ φέρεται Schol. H.

alternative interpretations ἡ δι' ἐμὲ ἢ ἐπ' ἐμοί. The former rendering may have been suggested by the notion that Cassandra was not present at the banquet.

But there is no difficulty in supposing that she came in with Agamemnon, and sate at his side: her hated presence adding a sting of jealousy to the bitterness of Clytaemnestra against Agamemnon. Translate then, 'close by me,' 'along side,' comparing ἤριπε δ' ἄμφ' αὐτῷ Il. 4. 493, εἰάνυχες δέ μοι ἄμφ' αὐτῷ παρὰ νύκτας Ἴανον Il. 9. 470. Or we may give a yet more graphic touch by rendering ἄμφ' ἐμοί 'as she clung about me,' on the analogy of such phrases as ἄμφι τινι χύμενος. The next words are commonly translated, 'but I, on the ground, raising my hands, tried to throw them round my sword [hilt], as I was dying,' with which we may compare Od. 21. 433 ἄμφι δὲ χεῖρα φίλην βάλεν ἔγχει. But χεῖρα βαλεῖν is a very different picture from that suggested by χεῖρας βαλεῖν, so that perhaps φάσγανον may be the sword of Aegisthus which Agamemnon clutches at in his dying agony, trying to do what the Cyclops did with the brand—ὁ μοχλὸν | ἐξέρυσ' ὀφθαλμοῦ . . τὸν μὲν ἔπειτ' ἔρριψεν ἀπὸ ἔο χερσὶν ἀλύων Od. 9. 396. This still leaves ποτὶ γαίῃ as an awkward expression by itself.

Seiler quotes (from Königinhoff, Crit. et Exeg. p. xx.) the following good *résumé* of the 'situation': 'Quum Cassandra haud procul ab Agamemnone interficeretur, hic manus tollit, ut quantum possit concubinam tueatur, vel potius ut pro hac [?] coniugi supplicet. Sed quum gladio transfixus viribusque exhaustus esset, manus eius humi cadunt, et paullo post ipse animam efflat. Vecors autem Clytaemnestra maritum

nihil curans aversa secessit.' We shall thus have ποτὶ γαίῃ [χεῖρας] βάλλον brought close together, and χεῖρας ἀείρων placed in connection with the phrase; while ἀποθνήσκων is joined directly, as the rhythm suggests, with φασγάνῳ. Translate, 'but I, as I raised my hands, dropped them again to the ground, [as I lay] dying with the sword through me.' With βάλλειν ποτὶ γαίῃ cp. Od. 2. 80; 5. 415; 7. 279. With ἀποθνήσκων περὶ φασγάνῳ cp. Il. 8. 86, of the wounded horse, κυλινδόμενος περὶ χαλκῷ, Il. 13. 570 ἤσπαιρε περὶ δουρί, Il. 21. 577 περὶ δουρὶ πεπαρμένη, Il. 23. 30 ὀρέχθεον ἄμφι σιδήρῳ σφαζόμενοι. See also Soph. Aj. 899 φασγάνῳ περιπτυχῆς, cp. ib. 828. With χεῖρας ἀείρων as a supplicatory gesture we may compare Od. 9. 294 ἀνεσχέθομεν Διὶ χεῖρας, and similar uses with ἀνατείνειν, ἀναφέρειν. That some sort of prayer is here intended seems to be decided by the following words, ἡ δὲ κυνώπις νοσφίσαστο, i.e. 'turned away' (Od. 23. 98) and would not listen.

426. Join κατὰ . . ἐλέειν (καθελεῖν) in the sense of 'oculus premere' Virg. Aen. 9. 485. So ὀφθαλμοὺς καθελοῦσα Od. 24. 296, ὅσσε καθαιρήσουσι θανόντι Il. 11. 453.

427. ὥς οὐκ. With this sentiment cp. Hes. Opp. 703 τῆς δ' αὖτε κακῆς [γυναικός] οὐ ῥίγιον ἄλλο, Eur. Hipp. 627 τούτῳ δὲ δῆλον ὥς γυνὴ κακὸν μέγα, and foll., also Med. 407 πεφύκαμεν | γυναῖκες, ἐς μὲν ἔσθλ' ἀμηχανώταται, | κακῶν δὲ πάντων τέκτονες σοφώταται.

428. ἢ τις . . βάληται, the subjunctive is used because the sentence is thrown into a conditional form.

429. οἶον δὴ illustrates the general sentiment by the special instance; cp. Od. 4. 242, 271; and a similar use with ὥς in Od. 1. 35.

κουριδίῳ τεύξασα πόσει φόνον. ἦ τοι ἔφην γε 430
 ἀσπᾶσιος παίδεσσιν ἰδὲ δμῶεσσιν ἐμοῖσιν
 οἴκαδ' ἐλεύσεσθαι· ἢ δ' ἔξοχα λυγρὰ ἰδυῖα
 οἱ τε κατ' αἰσχος ἔχευε καὶ ἐσσομένησιν ὀπίσω
 θηλυτέρησι γυναιξὶ, καὶ ἦ κ' εὐεργὸς ἔησιν.'

Ἦς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον· 435
 ὦ πόποι, ἦ μάλα δὴ γόνον Ἀτρείος εὐρύοπα Ζεὺς
 ἐκπάγλως ἤχθηρε γυναικείας διὰ βουλὰς
 ἐξ ἀρχῆς· Ἐλένης μὲν ἀπωλόμεθ' εἵνεκα πολλοί,
 σοὶ δὲ Κλυταιμνήστρη δόλον ἤρτυε τηλόθ' ἐόντι.'

Ἦς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε· 440
 τῷ νῦν μή ποτε καὶ σὺ γυναικί περ ἥπιος εἶναι
 μήδ' οἱ μῦθον ἅπαντα πιφασκόμεν, ὃν κ' εὖ εἰδῆς,
 ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένον εἶναι.

435-440.] ἀθετοῦνται παρ' Ἀριστοφάνει Schol. H. The obelus is marked against 435-442 in Cod. Marc. Düntzer would represent vv. 441-443 also as rejected by Aristarchus, and La Roche extends the objection of Aristophanes to the whole passage 435-443. 442.] τινὲς, μήθ' οἶ, κακῶς Schol. H.

430. κουρίδιος seems to refer to *κοῦρος*, not in the sense of 'youth,' but of 'free-born,' 'gentle.' So that *κουρίδιος πόσις* or *κουριδίη ἄλοχος* (Od. 19. 266; 24. 196; Il. 1. 114; 15. 40) implies the honourable relation between husband and wife of the same high social station. Compare especially the words of Briseis, recalling the promise of Patroclus, Il. 19. 297 ἀλλὰ μ' ἔφασκες Ἀχιλλῆος θείοιο | κουριδίην ἄλοχον θήσιν, ἄξειν τ' ἐνὶ νηυσὶν | ἐς Φθίην, δαίσειν δὲ γάμον μετὰ Μυρμιδόνεσσι, where the contrast is evidently intended between the condition of the *παλλακίς* and the 'lady-wife.'

ἦ τοι ἔφην γε, 'verily, I *did* think,' as Od. 14. 176. It will be noticed that he studiously avoids mentioning his wife as one of those who would be glad to welcome him.

432. ἦ δ' ἔξοχα, 'but she, having her heart set upon monstrous wickedness, hath poured shame upon herself, and upon all the sex of women that shall hereafter be born, yea, even upon her who is honest.'

433. οἱ is used here emphatically as the reflexive pronoun; generally in this sense expressed by the combina-

tion *ἐοί αὐτῷ*, as in Od. 4. 38; Il. 13. 495.

Join *κατὰ* . . ἔχευε, used with a personal dative, as in Od. 2. 12; 14. 38; 22. 463.

434. For the omission of the antecedent before καὶ ἦ cp. Od. 2. 29.

437. διὰ βουλὰς, cp. Od. 8. 520; 13. 121; 19. 154, for this use of *διά* with the accusative expressing a mediate agent or instrument. Here Zeus made the intrigues of Helen and of Clytemnestra as the means of working out his enmity.

438. ἐξ ἀρχῆς, 'of old,' Od. 1. 188.

441. τῷ, 'wherefore,' introducing the inference drawn from the conclusion at which Agamemnon had arrived, viz. that all women were false. By νῦν he contrasts the 'present case' of Odysseus with the incidents quoted from the past. Join γυναικί περ, 'even thy wife.' The infinitives εἶναι, πιφασκόμεν, φάσθαι, and κεκρυμμένον-εἶναι have all an imperatival force.

442. μῦθον is used generally for 'all that is in thy mind,' as Il. 1. 545 Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους | εἰδήσειν.

443. ἀλλὰ τὸ μὲν, 'but something

ἀλλ' οὐ σοί γ', Ὀδυσεῦ, φόνος ἔσσεται ἔκ γε γυναικός·
 λήν γὰρ πινυτή τε καὶ εὖ φρεσὶ μήδεα οἶδε 445
 κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια.
 ἥ μὲν μιν νύμφην γε νέην κατελείπομεν ἡμεῖς
 ἐρχόμενοι πόλεμόνδε· πάϊς δέ οἱ ἦν ἐπὶ μαζῶ
 νήπιος, ὅς που νῦν γε μετ' ἀνδρῶν ἵζει ἀριθμῶ,
 Ὀλβιος· ἥ γὰρ τόν γε πατὴρ φίλος ὄψεται ἐλθὼν, 450
 καὶ κείνος πατέρα προσπτύσσεται, ἥ θέμις ἐστίν.
 ἥ δ' ἐμὴ οὐδέ περ υἱὸς ἐνιπλησθῆναι ἄκοιτις
 ὀφθαλμοῖσιν ἔασε· πάρος δέ με πέφνε καὶ αὐτόν.
 [ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι
 κρύβδην, μῆδ' ἀναφανδὰ, φίλην ἐς πατρίδα γαῖαν 455
 νῆα κατισχέμεναι· ἐπεὶ οὐκέτι πιστὰ γυναιξίν.]
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 εἴ που ἔτι ζῶντος ἀκούετε παιδὸς ἐμοῖο,

452.] οὐδὲ οὗτοι ἐφέροντο ἐν τοῖς πλείστοις, ὡς μαχόμενοι τοῖς προκειμένοις Schol. H. 'Annotatio loco alieno posita spectat fortasse ad v. 454-456' Dind.; and so La Roche and Nauck. See note below.

[thou mayest] tell, and let something else be kept secret.' For the use of εἶναι with the force of ἔστω cp. Il. 6. 86 εἰπὲ δ' ἔπειτα | μητέρι σῆ καὶ ἐμῇ, ἥ δὲ . . θεῖναι, i. e. 'and let her place;' Il. 7. 78 τεύχεα συλήσας φερέτω κοίλας ἐπὶ νῆας, | σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν.

447. ἡμεῖς. Cp. the words assigned to Agamemnon Od. 24. 115 foll. ἥ οὐ μέμνη ὅτε κεῖσε κατήλυθον ὑμέτερον δῶ, | ὀτρυνέων Ὀδυσηῆα, σὺν ἀντιθέῳ Μενελάῳ, | Ἴλιον εἰς ἅμ' ἔπεσθαι;

452. ἥ δ' ἐμὴ seems to be intentionally separated from ἄκοιτις to produce a sort of painful emphasis. She not only gave him no loving welcome, but did not suffer him even to have his joy in meeting with his son (οὐδέ περ υἱὸς).

The Scholion on this line in the Harl. MS, which is rather to be referred to vv. 454-456 (see crit. note), is evidently the expression of a feeling that, after such praise of Penelope, Agamemnon cannot consistently recommend Odysseus to be so suspicious of her.

With υἱὸς ἐνιπλησθῆναι . . ὀφθαλ-

μοῖσιν cp. Eur. Hipp. 1328 πληροῦσα θυμόν, Catull. 64. 220 'Lumina sunt gnati cara saturata figura.'

453. Join πέφνε με καὶ αὐτόν = 'metipsium interfecit.'

456. πιστά, 'trustworthiness.' For a similar use of neuter plurals compare ἴσα = 'recompense' Od. 2. 203, φυκτά = 'escape' Od. 8. 299. With the sentiment cp. Hesiod. Opp. 375 ὃς δὲ γυναικὶ πέποιθε, πέποιθ' ὃ γὰρ φηλήτησι.

458. ἀκούετε refers to Odysseus and his companions, who on their travels might have heard of the lost Orestes. It is implied in v. 452 that Orestes was away from Mycenae when Agamemnon returned, so that the father's murder took place during the son's absence. It is best to take που in a local sense closely with ζῶντος, 'alive anywhere,' this 'anywhere' being further subdivided into the places suggested by Agamemnon as the possible scene of his sojourn. There seems no particular reason why these places are chosen, except as representing a refuge at a considerable distance from Mycenae. There is no

ἥ που ἐν Ὀρχομενῷ, ἥ ἐν Πύλῳ ἡμαθόεντι,
 ἥ που παρ Μενελάῳ ἐνὶ Σπάρτῃ εὐρείῃ· 460
 οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀρέστης.'

ᾧ Ως ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 'Ἀτρεΐδῃ, τί με ταῦτα διείρεαι; οὐδέ τι οἶδα,
 ζῶει ὃ γ' ἣ τέθνηκε· κακὸν δ' ἀνεμώλια βάζειν.'

Νῶϊ μὲν ὥς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν 465
 ἔσταμεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες·
 ἦλθε δ' ἐπὶ ψυχῇ Πηληιάδῳ Ἀχιλῆος
 καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχοιο
 Αἴαντός θ', ὃς ἄριστος ἔην εἰδὸς τε δέμας τε
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα. 470

ἔγνω δὲ ψυχὴ με ποδώκεος Αἰακίδαο,
 καί ρ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
 'Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 σχέτλιε, τίπτ' ἔτι μείζον ἐνὶ φρεσὶ μήσεαι ἔργον;
 πῶς ἔτλης Ἀιδόσδε κατελθέμεν, ἔνθα τε νεκροὶ 475
 ἀφραδέες ναίουσι, βροτῶν εἰδῶλα καμόντων;'

461. ἀθετεῖται διὰ τὸ εὐθές. εἰ γὰρ ἐπέπειστο ὅτι οὐπὼ τέθνηκε, πρὸς τί ἐρωτᾷ ἡ που ἔτι ζώντος ἀκούετε; Schol. H. This Schol. is assigned to v. 458 in Dind. οὐ γάρ πω] οὐ γάρ πω, αἰ Ἀριστάρχου Schol. H. 476. ἀφραδέες] γρ. ἀδρανέες Schol. T.

clue given as to whether the Boeotian or Arcadian Orchomenus is intended; and we are surprised to have no allusion to Phocis or to Athens; see on Od. 3. 307. Agamemnon takes for granted that his son is not dead; or they would have met among the shades.

464. κακὸν δέ. All that Odysseus means is that he has no certain knowledge on the point; and so he will not waste time by talking.

467. Ἀχιλῆος. The friendship of these heroes is resumed in the underworld. Patroclus is the dearest comrade of Achilles, and cp. Il. 23. 555 μείδησεν δὲ ποδάρκῃς δῖος Ἀχιλλεύς | χαίρων Ἀντιλόχῳ, ὅτι οἱ φίλος ἦεν ἑταῖρος. See also Od. 4. 187; 24. 78. No allusion is made in this second scene to the drinking of the blood by the shades.

474. τίπτ' ἔτι, 'What still mightier

feat wilt thou devise?' sc. than this adventurous descent to Hades. He means, Surely this must be the crowning enterprise of all! With σχέτλιε in the sense of 'daring' or, almost, 'fool-hardy,' cp. Od. 9. 351, 478, etc.

476. ἀφραδέες, see on Od. 10. 495. Note that ἀφραδέες goes predicatively with ναίουσι.

καμόντων, we have in καμόντες an euphemistic equivalent for θανόντες. It has been variously interpreted, some rendering it as 'defuncti laboribus;' others, as Buttm. and Nitzsch, 'tired out.' But see the remarks of Classen on this word as an illustration of the force of the aorist participle (Beobacht. p. 57). His conclusions are thus summed up by L. Schmidt (Tractand. Syntax. Graecae ratio, Marburg. 1871, p. 10) 'Acutissimo iudicio Classenius exposuit, defunctos apud Homerum propterea tam saepe participiis θανόντες

Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 ὦ Ἀχιλεῦ, Πηλέος νιέ, μέγα φέρτατ' Ἀχαιῶν,
 ἦλθον Τειρεσίαο κατὰ χρέος, εἴ τινα βουλὴν
 εἴποι, ὅπως ἴθάκην ἐς παιπαλόεσσιν ἰκοίμην· 480
 οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιίδος, οὐδέ πω ἀμῆς
 γῆς ἐπέβην, ἀλλ' αἰὲν ἔχω κακά· σείο δ', Ἀχιλλεῦ,
 οὐ τις ἀνὴρ προπάροιθε μακάρτατος οὔτ' ἄρ' ὀπίσσω.
 πρὶν μὲν γάρ σε ζῶν ἐτίομεν ἴσα θεοῖσιν
 Ἀργεῖοι, νῦν αὖτε μέγα κρατεῖς νεκύεσσιν 485
 ἐνθάδ' ἐών· τῷ μή τι θανὼν ἀκαχίζει, Ἀχιλλεῦ.
 Ὡς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·
 μὴ δὴ μοι θάνατόν γε παραύδα, φαίδιμ' Ὀδυσσεῦ.
 βουλοίμην κ' ἐπάρουρος ἐὼν θητευέμεν ἄλλω,

478. Πηλέος νιέ] Bekk. ii. and Ameis Πηλῆος. See note below. 483. μακάρ-
 τατος] Bekk. ii., with Cod. Stutg., μακάρτερος. 489. ἐπάρουρος] So all MSS,
 Apoll., Soph. and Hesych. But Schol. H. writes τινὲς δὲ πάρουρος, ὁ ἀκόλουθος,
 οὐκ εἶ. A reading noticed also by Eustath., and found in Etym. Mag. 353, 35.

et καμόντες appellari, quia non tam
 de eorum statu apud inferos quam de
 praeterito mortis momento cogitur,
 τεθνηῶτας autem ita dici ut magis sive
 corporum sive in Orco exstantium ani-
 marum condicio significetur. . atque in
 universum sponte intellegitur in per-
 fecti participio, ut quod simul cum re
 acta eius effectum denotet, longe pon-
 derosius quid inesse quam in participio
 aoristi, utpote ad solum actus mo-
 mentum spectante.' For other mean-
 ings of κάμνω see Od. 9. 127.

478. Πηλέος is here scanned as a
 spondee. If we read Πηλῆος we must
 make the first syllable of νιέ short,
 comparing οὐδὲ Δρύαντος νιός Il. 6. 130,
 Ποδῆς νιός Ἡετίωνος Il. 17. 575. But in
 Il. 2. 566 Spitzner disallows Μηκιστῆος
 νιός, asserting that νι- is never used
 short unless a dactyl precedes.

479. κατὰ χρέος, generally rendered
 'on business with,' as κατὰ πρῆξιν Od.
 3. 72, or 'in need of.' But perhaps,
 because of the frequent phrase ψυχῇ
 χρυσόμενος, we ought to translate 'for
 consulting with.'

483. προπάροιθε, 'in time past ;'
 ὀπίσσω, 'in time to come.' With σείο
 μακάρτατος see on Od. 5. 105.

485. κρατεῖς νεκύεσσιν. The com-
 mon construction with κρατεῖν is the
 genitive, as Il. 1. 79, 288; Od. 15.
 274. The construction with the dative
 is found only here, and in Od. 16. 265.
 Perhaps νεκύεσσι should be regarded
 as a local dative only, 'among the
 dead;' or even as an ethical dative,
 'thou art mighty in the eyes of the
 dead.' Cp. Od. 4. 509.

488. θάνατόν γε catches up impa-
 tiently the word θανών in v. 486, 'about
 death, 'prithēe, speak not comfortably
 to me!' Cp. Od. 18. 178 μὴ ταῦτα
 παραύδα κηδομένη περ, similarly Od. 15.
 53; 16. 279. The word may be com-
 pared with παρηγορεῖν and παραμυθεῖ-
 σθαι.

489. ἐπάρουρος, lit. 'on the soil ;'
 used of a serf, who is *adscriptus glebae* :
 θητευέμεν appears to express the condi-
 tion of such a 'serf' or 'villain : ' θῆτες
 are distinguished from δμῶες in Od. 4.
 644 : the fact of 'working for hire'
 seems to mark the difference between
 the two. In the Solonian constitution
 the θῆτες were commonly defined as
 hired labourers. Buttm. in his Lexil.
 refers θῆς to τί-θη-μι and θάσσω, as if
 implying a 'settlement' on the spot;

ἀνδρὶ παρ' ἀκλήρῳ, ᾧ μὴ βίωτος πολὺς εἴη, 490
 ἢ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν.
 ἀλλ' ἄγε μοι τοῦ παιδὸς ἀγανοῦ μῦθον ἐνίσπες,
 ἢ ἔπετ' ἐς πόλεμον πρόμος ἔμμεναι ἦε καὶ οὐκί.
 εἰπὲ δέ μοι Πηλῆος ἀμύμονος, εἴ τι πέπυσσαι,
 ἢ ἔτ' ἔχει τιμὴν πολέσιν μετὰ Μυρμιδόνεσσιν, 495
 ἢ μιν ἀτιμάζουσιν ἀν' Ἑλλάδα τε Φθίην τε,
 οὔνεκά μιν κατὰ γῆρας ἔχει χεῖράς τε πόδας τε.
 οὐ γὰρ ἐγὼν ἐπαρωγὸς ὑπ' αὐγὰς ἡελίοιο,
 τοῖος ἐὼν οἶός ποτ' ἐνὶ Τροίῃ εὐρείῃ
 πέφνον λαὸν ἄριστον, ἀμύνων Ἀργείοισιν. 500
 εἰ τοιόσδ' ἔλθοιμι μίνυνθά περ ἐς πατέρος δῶ,
 τῷ κέ τεφ στύξαιμι μένος καὶ χεῖρας ἀάπτους,
 οἱ κεῖνον βιόωνται ἐέργουσιν τ' ἀπὸ τιμῆς.
 Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 ἦ τοι μὲν Πηλῆος ἀμύμονος οὐ τι πέπυσμαι, 505
 αὐτὰρ τοι παιδὸς γε Νεοπτολέμοιο φίλοιο

492. ἐνίσπες] So most modern edd. since Bekker. La Roche retains ἐνισπε.
 498.] Ζηρόδοτος, εἰ γὰρ ἐγὼν Schol. H. Vind. 133. 502. τεφ] τέων, Ἀρίσταρχος
 Schol. H. τέων = ἐκείνων Gl. Vindob. 50.

others to root *θε*, Skt. *dhā*, in the sense of 'doing,' i. e. 'working.' To the same root Curtius refers the Lat. *famulus*.

490. The words ᾧ . . εἴη are exegetical of ἀκλήρῳ. Plato, Rep. 386 C, would gladly expunge (ἐξαλείφειν, διαγράφειν) this and similar passages from Homer, as causing groundless fears, and giving a false picture of the under-world.

491. καταφθιμένοισιν. Notice the force of this aorist participle, and compare note upon καμώντες sup. 476.

492. τοῦ παιδὸς ἀγανοῦ, 'that noble son [of mine].' With the position of the article cp. τὸν ξεῖνον δύστηνον Od. 17. 10, τὸν λωβητῆρα ἐπασβόλον Il. 2. 275, τοῦ βασιλῆος ἀπηνέος Il. 1. 340, τὰ μῆλα ταναῦποδα Od. 9. 464, ὁ μοχλὸς ἐλάινος ib. 378.

παιδὸς . . μῦθον = 'story about my son,' as inf. 506 παιδὸς . . ἀληθείην.

494. There is nothing to guide us in the punctuation of the line; as Πηλῆος can equally well follow εἰπέ or πέπυσ-

σαι. The rhythm seems rather to suggest the former. The general question is subdivided into ἦ . . ἦ = 'whether . . or.'

496. Ἑλλάδα, see Od. 1. 344. Phthia must include the neighbourhood as well as the town; see Il. 2. 683.

497. Join κατὰ-ἔχει. For the double accus. μιν . . χεῖρας see on Od. 1. 64.

498. ἐπαρωγός, sc. εἰμί. In Od. 2. 181 we have ὑπ' αὐγὰς φοιτῶσι, where the accusative describes the movement in φοιτᾶν. But with ὑπ' αὐγὰς [εἰμί] we may compare πῖαρ ὑπ' οὐδᾶς Od. 9. 135. We have to contrast αὐγὰς ἡελίοιο with the darkness of the under-world.

502. τῷ κε, 'in that case I would make bitter my might and my invincible hands to [many an] one [of those] who,' etc.

With στύξαιμι cp. ἀπεχθαίρει Od. 4. 105: but this 1 aor. tense is often causative, as in ἔβησα, ἔνασσα. Apoll. Rhod. 4. 512 uses στύξαν as = 'oderunt.' For the omission of antecedent before οἱ cp. Od. 4. 177.

πᾶσαν ἀληθείην μυθήσομαι, ὥς με κελεύεις·
 αὐτὸς γάρ μιν ἐγὼ κοίλης ἐπὶ νηὸς εἴσης
 ἤγαγον ἐκ Σκύρου μετ' ἐκνήμιδας Ἀχαιούς.
 ἦ τοι ὅτ' ἀμφὶ πόλιν Τροίην φραζοίμεθα βουλὰς, 510
 αἰεὶ πρῶτος ἔβαζε καὶ οὐχ ἡμάρτανε μύθων·
 Νέστωρ τ' ἀντίθεος καὶ ἐγὼ νικάσκομεν οἶω.
 αὐτὰρ ὅτ' ἐν πεδίῳ Τρώων μαρνοίμεθ' Ἀχαιοὶ
 οὐ ποτ' ἐνὶ πληθυὶ μένεν ἀνδρῶν οὐδ' ἐν ὁμίλῳ,
 ἀλλὰ πολὺ προθέεσκε, τὸ δὲ μένος οὐδενὶ εἶκων· 515
 πολλοὺς δ' ἀνδρας ἔπεφνεν ἐν αἰνῇ δημοτῇτι.
 πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
 ὅσσον λαὸν ἔπεφνεν ἀμύνων Ἀργείοισιν,
 ἀλλ' οἶον τὸν Τηλεφίδην κατενήρατο χαλκῷ,
 ἦρ' Εὐρύπυλον· πολλοὶ δ' ἀμφ' αὐτὸν ἐταῖροι 520
 Κήτειοι κτείνοντο γυναιῶν εἵνεκα δώρων.

510. Τροίην] τρισυλλάβως τὸ Τροίην ὡς καὶ Ἀρίσταρχός φησι Vind. 133. 'Hoc testatur etiam schol. Il. 1. 129, rationesque exponit cur hoc praestet scripturae Zenodoti πόλιν Τροίην. Sed rectius haud dubie Zenodotus' Dind. Eustath. Τρώων or [?] Τράην. 512. νικάσκομεν] διχῶς, νικάσκομεν ἀπὸ τοῦ νικᾶν, νεικέσκομεν ἀπὸ τοῦ νεικεῖν ῥήματος Schol. H. 513. μαρνοίμεθ' Ἀχαιοί] 'Ἀχαιοί non χαλκῷ dedi cum libris fere omnibus. ΑΧΑΛΚΟΙ et ΑΧΑΙΟΙ quam facile permutari potuerint, unusquisque videt' La Roche. μαρνοίμεθα, the reading of the majority of MSS, follows the analogy of such forms as κρέμοιτο (Ar. Vesp. 298), μέμοιτο and ὄνοιτο. Bekker's reading μαρναίμεθα has only one MS. to support it. See Ameis, Anh. 521. Κήτειοι] τοὺς μεγάλους ἀκουστέον παρὰ τὸ κῆτος, ὡς καὶ ὁ Ἀρίσταρχος· ἄλλοι

508. Neoptolemus (Od. 4. 5-9) had been brought up by his grandfather Lycomedes in Scyros (cp. Il. 19. 326 foll.). Odysseus brought him from Scyros to Troy, in accordance with an oracle given by Helenus, who announced that, without the presence of Neoptolemus, Troy could never be taken; cp. Soph. Phil. 114 foll.

510. πόλιν Τροίην, like πόλιν Καλυδῶνα Il. 9. 530. It is needless to write Τροίην adjectivally (see crit. note). In Od. 1. 2 we have Τροίης πτολίεθρον.

ὅτε... φραζοίμεθα. Iterative optative, as in inf. 513; 8. 87; 9. 208, etc.

511. οὐχ ἡμάρτανε μύθων (cp. ἀφαρτοεπής and ἀμαρτοεπής Il. 3. 215; 13. 824) means, 'he did not miss the right words to say;' i.e. did not say the wrong ones. 'Nestor and I alone were his masters' in speaking.

514. ὁμίλῳ means more than πληθυί, it is the actual 'battle-broil,' as Il. 5. 353; 10. 499, etc.

515. τὸ δὲ μένος, 'in that spirit of his;' cp. τὸν ἐμὸν γάμον Od. 2. 97, τῷ ἐμῷ θυμῷ Od. 4. 71, τὴν σὴν ὁρμήν Od. 2. 403, τὰ ἅ τεύχεα Il. 18. 451, τὰ ἅ κῆλα Il. 12. 280.

520. Eurypylus was son of Telephus, king of the Mysians, by Astyoche, a sister or daughter of Priam. He was the last of the allies who came to the help of the Trojans, his mother having been persuaded to send him by the present of a golden vine given her by Priam.

521. The words γυναιῶν εἵνεκα δώρων recur in Od. 15. 247, referring to the story of Amphiarus and Eriphyle. The name Κήτειοι, to represent a stock of the Mysians living

κείνον δὴ κάλλιστον ἶδον μετὰ Μέμνονα δῖον.
 αὐτὰρ ὅτ' εἰς ἵππον κατεβαίνομεν, ὃν κάμ' Ἐπειδς,
 Ἀργείων οἱ ἄριστοι, ἐμοὶ δ' ἐπὶ πάντ' ἐτέταλτο,
 [ἡμὲν ἀνακλῖναι πυκινὸν λόχον ἡδ' ἐπιθεῖναι] 525
 ἔνθ' ἄλλοι Δαναῶν ἡγήτορες ἡδὲ μέδοντες
 δάκρυά τ' ὠμόργυννυτο τρέμον θ' ὑπὸ γνῖα ἐκάστου·
 κείνον δ' οὐ ποτε πάμπαν ἐγὼν ἶδον ὀφθαλμοῖσιν
 οὔτ' ὠχρήσαντα χροῖα κάλλιμον οὔτε παρειῶν
 δάκρυ' ὁμορξάμενον· ὁ δέ με μάλα πόλλ' ἰκέτευεν 530
 ἱππόθεν ἐξέμεναι, ξίφεος δ' ἐπεμαίετο κώπην
 καὶ δόρυ χαλκοβαρές, κακὰ δὲ Τρώεσσι μενοίνα.
 ἀλλ' ὅτε δὴ Πριάμοιο πόλιν διεπέρσαμεν αἰπήν,
 μοῖραν καὶ γέρας ἐσθλὸν ἔχων ἐπὶ νηὸς ἔβαινεν
 ἀσκηθῆς, οὔτ' ἄρ βεβλημένος ὀξεί χαλκῶ 535
 οὔτ' αὐτοσχεδίην οὐτασμένος, οἷά τε πολλὰ

δὲ ἔθνος Μυσίας. ἔνιοι δὲ γράφουσι κήδειοι, οἱ συγγενεῖς. οἱ δὲ χήτειοι γυναικῶν (so La Roche), οἷον ἐστερημένοι τῶν γυναικῶν Schol. B. H. Q. Vind. 133. Cp. Eustath. 1697. 525.] Ἀρίσταρχος οὐκ οἶδε τὸν στίχον. ἐνὶ [ἐνία] δὲ τῶν ὑπομνημάτων Schol. H. But the line is in all MSS. 526.] Ἀρίσταρχος, ἔνθ' ἄλλοι πάντες κατὰ δούριον ἵππον Ἀχαιοὶ Schol. H. 531. ἐξέμεναι] ἐμφαντικώτερον τὸ ἐξέμεναι Schol. H. The lemma gives ἐξίμεναι. Eustath. quotes both.

in the district of Teuthrania, is said to come from the river Κήτειος, an affluent of the Caïcus. But there seems to have been great uncertainty about the name: cp. Strabo, 13. p. 615 οὔτε τοὺς Κητείους ἴσμεν οὔστινας δέξασθαι δεῖ, οὔτε τὸ 'γυναιῶν εἵνεκα δῶρων.' ἀλλὰ καὶ οἱ γραμματικοὶ μυθάρια παραβάλλοντες εὐρεσιλογοῦσι μᾶλλον ἢ λύουσι τὰ ζητούμενα (see crit. note). Some see in the Κήτειοι the children of Heth (Gen. 10. 15), and regard them as equivalent to the Kheta of the Egyptian monuments, and the Khatti of Assyrian inscriptions—a powerful tribe originally occupying northern Syria and the lower valley of the Orontes. See Gladstone, Homeric Synchronism, p. 166 foll.

525. The line is probably borrowed from Il. 5. 751 ἡμὲν ἀνακλῖναι πυκινὸν νέφος, ἡδ' ἐπιθεῖναι. But words that are appropriate with νέφος are very forced with λόχος. Besides, the line seems to give an unsatisfactory epexegetis of πάντ' ἐτέταλτο, which appears to imply more than this one detail of duty.

531. ἐξέμεναι, from ἐξίημι, suits better with ἰκέτευεν than the v. l. ἐξίμεναι from ἔξειμι.

534. μοῖραν, 'his share of the spoil;' cp. Il. 9. 318 ἴση μοῖρα, see also Od. 9. 42. The special γέρας was the possession of Andromache, according to the story as it appears in the μικρὰ Ἰλιάς of Lesches, in the fragment quoted by Nitzsch from Tzetzes on Lycophr. 1265 αὐτὰρ Ἀχιλλῆος μεγαθύμου φαίδιμος υἱὸς | Ἐκτορέην ἄλοχον κατάγει κοίλας ἐπὶ νῆας· | παῖδα δ' ἔλων ἐκ κόλπου ἐνπλοκάμοιο τιθήνης | ῥίψε ποδὸς τεταγὼν ἀπὸ πύργου· τὸν δὲ πεσόντα | ἔλλαβε πορφυρέος θάνατος καὶ μοῖρα κραταιή. | ἐκ δ' ἔλετ' Ἀνδρομάχην ἠύζωνον παράκοιτιν | Ἐκτορος, ἦντε οἱ αὐτῷ ἀριστῆες Παναχαιῶν | δῶκαν ἔχειν ἐπίηρον ἀμειβόμενοι γέρας ἀνδρῶν. But there need not necessarily be an allusion to this form of the legend here, as γέρας may be any special article of value out of the spoils.

536. αὐτοσχεδίην. For this feminine accusative form in -διην, like ἀμφαδίην, see Curt. Gk. Etym. p. 571.

γίγνεται ἐν πολέμῳ· ἐπιμίξ δέ τε μαίνεται Ἕρης.

Ὡς ἐφάμην, ψυχὴ δὲ ποδώκεος Αἰακίδαο
φοῖτα μακρὰ βιβῶσα κατ' ἀσφοδελὸν λειμῶνα,
γηθοσύνη ὃ οἱ υἱὸν ἔφην ἀριδείκετον εἶναι.

540

Αἱ δ' ἄλλαι ψυχαὶ νεκύων κατατεθνηώτων
ἔστασαν ἀχνύμεναι, εἶροντο δὲ κήδε' ἐκάστη.
οἷη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο

539. ἀσφοδελόν] ἄδηλον δὲ πότερον σφοδελὸν ἢ ἀσφοδελόν Schol. H. Q. φοῖτα] So Schol. H. giving however ᾤχετο in lemma. 540. γηθοσύνη] χωρὶς τοῦ ἱ, Schol. H. Aristophanes and Herodian seem to have read γηθοσύνη = 'gaudio,' as in Il. 21. 390. So a few MSS. here.

537. ἐπιμίξ, i.e. 'the war-god wreaks his rage indiscriminately.' Cp. Τρῶες ὀρίνονται ἐπιμίξ Il. 11. 525, and ξυνὸς Ἐνυάλιος Il. 18. 309, like 'Mars communis' Cic. ad Fam. 6. 4. 1; Liv. 5. 12. 1. Archil. frag. 62 ἐτήτυμον γὰρ ξυνὸς ἀνθρώποις Ἕρης.

539. ἀσφοδελός is used adjectivally with oxytone accent, as τόμος, τομός. It is described by Pliny, H. N. 21. 68, 'Theophrastus et fere Graeci et Pythagoras caulem anthericon, radicem vero, quae ex LXXX simul acervatis bulbis constat, asphodelum nominarunt, cuius genera duo faciunt. Fuit tenuiorum cibus, quem et mortuorum in tumulis apponebant.' See Hesiod. Opp. 41, where ἀσφῶδελος is coupled with μαλάχη, as the representatives of frugal food, and cp. Aristoph. Plut. 544. It is a kind of squill with a large stalk and long leaves and pale blossoms. It is still found in the Greek islands, where it is used for planting on graves: the custom serving to show its ancient connection with the scenery of the under-world. No doubt the idea of planting the asphodel was to supply the dead with some simple food.

540. γηθοσύνη ὃ = 'gaudens quod.'

542. εἶροντο. The Schol. renders ἔλεγον τὰ κήδεα τῶν ἐν ζωῇ καταλειφθέντων, quoting Il. 1. 513; but even there εἶρετο implies the notion of a question, as the speaker looks for a 'Yes' or 'No.' Render then, with Bothe, 'sciscitabantur de curis suis,' i.e. 'de iis qui curae ipsis erant apud superos.' But see La Roche, Hom. Stud. § 99 b.

543. οἷη δ'. Transl. 'Alone of them all, the soul of Ajax son of Telamon stood aloof, enraged because of the

victory which I won over him, when defending my right at the ships about the arms of Achilles. His lady-mother put them up for a [prize], and the sons of the Trojans gave the sentence, and Pallas Athena.' The action of the Iliad ends before the death of Achilles, which is however alluded to in several passages, such as Il. 22. 358; 21. 278. In Od. 24. 46 foll. there is a more circumstantial allusion to the arrival of his mother Thetis, to the hero's burial, and the funeral games appointed in his honour. At this point the story is taken up by the Cyclic epics. In the Αἰθιοπὶς of Arctinus there is the description of a fierce fight round the corpse of Achilles, who had fallen at the Scaean gates either by the hand of Paris guided by Apollo, or by the arrows of Apollo himself. Ajax bears away the corpse on his shoulders, while Odysseus keeps the Trojans at bay. To the prizes at the funeral games (alluded to in Od. 24) Thetis adds the possession of the arms of her son, to be granted to the doughtiest hero among the Greeks. Only Ajax and Odysseus compete for the ἀριστεία. But Agamemnon and the chieftains cannot decide between their rival claims; so, on Nestor's advice, the question is referred to the Trojan captives, as to which of the two heroes had done the Trojans most harm. They answer, 'Odysseus;' and Ajax, in the bitterness of his disappointment, falls upon his sword. Lesches, in his μικρὰ Ἰλιάς, reproduces the story with new details. In order to learn the views of the Trojans on the merits of the two heroes, spies are sent to listen at the walls of Troy. They hear

νόσφιν ἀφεστήκει, κεχολωμένη εἵνεκα νίκης,
 τήν μιν ἐγὼ νίκησα δικαζόμενος παρὰ νηυσὶ 545
 τεύχεσιν ἀμφ' Ἀχιλλῆος· ἔθηκε δὲ πότνια μήτηρ.
 παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.
 ὥς δὴ μὴ ὄφελον νικᾶν τοιῷδ' ἐπ' ἀέθλῳ·
 τοίην γὰρ κεφαλὴν ἔνεκ' αὐτῶν γαῖα κατέσχευ,
 Αἴανθ', ὃς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο 550
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα.
 τὸν μὲν ἐγὼν ἐπέεσσι προσηύδων μελιχίοισιν·
 'Αἴαν, παῖ Τελαμῶνος ἀμύμονος, οὐκ ἄρ' ἔμελλες
 οὐδὲ θανὼν λήσεσθαι ἐμοὶ χόλου εἵνεκα τευχέων
 οὐλομένων; τὰ δὲ πῆμα θεοὶ θέσαν Ἀργείοισι, 555
 τοῖος γάρ σφιν πύργος ἀπώλεο· σείο δ' Ἀχαιοὶ
 ἴσον Ἀχιλλῆος κεφαλῇ Πηληιάδαο

547.] ἀθετεῖ Ἀρίσταρχος. ἡ δὲ ἱστορία ἐκ τῶν κυκλικῶν. Schol. H. 556. ἀπώλεο] Apoll. Soph. 138. 5 ἀπώλετο.

two maidens talking; one of whom would give the prize for valour to Ajax, for his gallantry in carrying off the corpse of Achilles, Αἴας μὲν γὰρ αἶερε καὶ ἔκφερε δαιοτήτος | ἥρω Πηλείδην, οὐδ' ἤθελε δῖος Ὀδυσσεύς. But her fellow, whose mind Athena had influenced, answered her, ἀντίειπεν Ἀθηναῖς προνοία, 'Πῶς τάδ' ἐφωνήσω; πῶς οὐ κατὰ μοῖραν ἔειπες | ψεύδος;' . . . καὶ κε γυνὴ φέροι ἄχθος, ἐπεὶ κεν ἀνὴρ ἐπιθείη, | ἀλλ' οὐκ ἂν μαχέσαιοτο. (See Scholl. Arist. Eqq. 1056.) Neither of the Cyclics represent the Atridae as umpires in the matter; but Pindar, Nem. 7. 20 foll.; 8. 23 foll.; Isthm. 3. 53 foll.; 5. (6.) 27 foll., implies that there was some treachery at work in the decision, and Ajax himself, in the representation of him by Sophocles, distinctly states that view (Aj. 445, etc.).

545. For τήν (sc. νίκην) νίκησα see on Od. 6. 61.

δικαζόμενος. Cp. Od. 12. 440.

546. ἔθηκε, 'set up, as a prize;' cp. Il. 23. 262 ἵππευσιν μὲν πρῶτα ποδώκεσιν ἀγλά' ἀέθλα | θῆκε γυναιῖκα ἄγεσθαι, ib. 265 τῷ δευτέρῳ ἵππον ἔθηκεν.

547. παῖδες. The grounds on which Aristarchus rejected the line (see crit. note) are not given. But, as Nitzsch

remarks, (1) the Trojan captives would be the most unlikely umpires to be chosen in a dispute between these chieftains: (2) Homer does not use such a phrase as παῖδες Τρώων, but would have said κοῦροι (κοῦραι) or υἱες, as in Il. 23. 175: (3) the verse is superfluous; and (4) Odysseus would scarcely have represented Athena here as the author of such a disastrous decision.

548. τοιῷδ' ἐπ' ἀέθλῳ, 'for such a prize;' cp. δῶρ' ἐπι μεγάλῳ Il. 10. 304, μισθῷ ἐπι ῥητῷ 21. 445. This is settled by ἔνεκ' αὐτῶν (549) referring back to τεύχεα.

549. κατέσχευ 'covered,' 'buried.' Note the aoristic force.

550. περὶ μὲν, 'was superior in form and in achievements to the other Greeks.' See Od. 1. 66.

555. θεοί. Here lies the emphasis. You need not visit your anger on me: it was the gods who offered these arms as a prize: which was a beginning of sorrow for the Greeks, 'for so mighty a stronghold was lost to them in thee;' cp. with this use of πύργος, as applied to a person, Psalm 144. 2.

556. σείο, 'but we evermore sorrow for thee, fallen in death, as sorely as for Achilles.'

ἀχνύμεθα φθιμένοιο διαμπερές· οὐδέ τις ἄλλος
αἴτιος, ἀλλὰ Ζεὺς Δαναῶν στρατὸν αἰχμητῶν
ἐκπάγλως ἤχθηρε, τεῖν δ' ἐπὶ μοῖραν ἔθηκεν. 560

ἀλλ' ἄγε δεῦρο, ἄναξ, ἴν' ἔπος καὶ μῦθον ἀκούσης
ἡμέτερον· δάμασον δὲ μένος καὶ ἀγήνορα θυμόν·

ᾧ Ως ἐφάμην, ὁ δὲ μ' οὐδὲν ἀμείβετο, βῆ δὲ μετ' ἄλλας
ψυχὰς εἰς Ἑρεβος νεκύων κατατεθνηώτων.

ἔνθα χ' ὅμως προσέφη κεχολωμένος, ἥ κεν ἐγὼ τόν· 565

ἀλλά μοι ἤθελε θυμὸς ἐνὶ στήθεσσι φίλοισι
τῶν ἄλλων ψυχὰς ἰδέειν κατατεθνηώτων·

Ἐνθ' ἦ τοι Μίνωα ἴδον, Διὸς ἀγλαὸν υἱόν,

565. ὅμως] ὁμῶς αἱ πλείους περισπῶσιν Schol. Q. 568.] νοθεύεται, μέχρι τοῦ
'ὡς εἰπὼν ὁ μὲν αὐθις ἔδω δόμον Ἄιδος εἴσω' (627) Schol. H. 'Manifestum est,

559. αἴτιος ἄλλά. Cp. Od. 8. 312
ἀτὰρ οὐ τί μοι αἴτιος ἄλλος | ἀλλὰ τοκῆε
δύω. The logical way of stating the
sentence would be, οὐ τις ἄλλος αἴτιος,
ἀλλὰ Ζεὺς αἰτιός ἐστιν ὃς ἤχθηρε κ.τ.λ.
Zeus was really guilty of it, because in
his hatred of the Danaï he laid doom
on thee. Cp. οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν
μόρον Il. 6. 357.

560. τεῖν. See on Od. 4. 619.

565. ὅμως, 'notwithstanding;' cp.
Il. 12. 393 ὅμως δ' οὐ λήθετο χάρμης.
We do not find ὅμως elsewhere in
Homer, but, in place of it, ἔμψης. We
do find ὁμῶς with the meaning 'equally,'
which the Schol. reads here; though he
interprets it, contrary to Homeric
custom, by ἔμψης. This use of ὅμως
throws some suspicion upon the verse,
which is heightened by the unusual way
in which the participle κεχολωμένος is
connected with the verb; 'though angry,
he would notwithstanding have addressed
me:' and not less strange is the substan-
tival use of κατατεθνηώτων (inf. 567)
without any noun such as νεκύων. It
is indeed probable that the interpolation
which Schol. H. (see crit. note) notes
as extending from vv. 568-627 really
begins at 565. Odysseus did not, like
Aeneas, make a descent into the nether-
world, but he sits at the edge of the
trench, and questions the shades as they
come forward and taste the blood. In
the following passage however the story
is told by one who is an eyewitness of

what is going on in the depths of
Erebus. The whole scene gives a view
of mythology and of the punishment
of the dead that seems to be later than
Homer. Plato (Gorg. 525 D) refers
to this passage, remarking that Homer
has represented here τοὺς ἐν Αἴδου τὸν
αἰὲ χρόνον τιμωρουμένους, Τάνταλον καὶ
Σίσυφον καὶ Τιτυόν, and he quotes (526
D) the line that describes Minos bearing
his sceptre. Cp. also Protag. 315 B, C.
These references however need only
show that the interpolation was an
early one. La Roche (Hom. Stud. § 97.
3) is inclined to refer the whole passage
to an Attic source; and traces of Athe-
nian interpolation are found in the Iliad,
as 1. 265; 2. 553-555, 558; 15. 333-383;
and in the Odyssey, as 5. 121-128; 7.
80; and 11. 321-325, 631. The remark
of the Schol. on inf. 604, τοῦτον ὑπὸ
Ὀνομακρίτου [ἐμ]πεποιήσθαι φασιν, may
give the key to the whole of this inter-
polation. Onomacritus, Zopyrus, Or-
pheus, and Conchylus [?] are named as
the coadjutors of Peisistratus in his re-
cension of the Homeric poems. To
such men a system of punishments in
the nether-world was probably an
article of belief or profession. We
are reminded by Herodotus (7. 6) that
Onomacritus was caught making inter-
polations in an oracle.

568. Minos, son of Zeus and Europa,
and king in Crete (Il. 13. 450 foll.), is
described in Od. 19. 179 as Διὸς μεγάλου

χρύσειον σκῆπτρον ἔχοντα, θεμιστεύοντα νέκυσιν,
 ἤμενον· οἱ δέ μιν ἀμφὶ δίκας εἶροντο ἄνακτα, 570
 ἤμενοι ἐσταότες τε, κατ' εὐρυπυλὲς Ἄϊδος δῶ.

Τὸν δὲ μετ' Ὠρίωνα πελώριον εἰσενόησα
 θήρας ὁμοῦ εἰλεῦντα κατ' ἀσφοδελὸν λειμῶνα,
 τοὺς αὐτὸς κατέπεφνεν ἐν οἰοπόλοισιν ὄρεσσι,
 χερσὶν ἔχων ῥόπαλον παγχάλκεον, αἰὲν ἀαγές. 575

Καὶ Τιτυὸν εἶδον, Γαίης ἐρικυδέος υἱὸν,
 κείμενον ἐν δαπέδῳ· ὁ δ' ἐπ' ἐννέα κεῖτο πέλεθρα,

ad hunc versum ut principium narrationis spectare scholium: nam dubium hoc quidem relinquere codd. Harl. et Vindob. 50. . . apparet . . . (Buttm.). Nihil impedire quominus etiam v. 565–567 inter spurios referantur, in quibus ὁμῶς (ὁμῶς) offensionem est, monet Lehrs. Aristarch. p. 159. Nam duplicem in textum venisse videri recensionem, alteram 541–564, alteram 541–546, quibus statim annexos esse 565–567' Dind.

δαριστής, which Plato interprets by δμῖλητής καὶ μαθητής, and Horace (Od. 1. 28. 9) reproduces by 'Iovis arcanis Minos admissus.' It is not to be understood that he is represented here as performing the office which later legends assigned to him; viz. of trying and sentencing the dead in Hades (cp. Virg. Aen. 6. 431, etc.). He only presents a shadowy counterpart of himself as he was when alive. Lawgiver, king, and judge in the flesh, he is also lawgiver, king, and judge in the shades. In a later mythological period, his brother Rhadamanthys (who is, according to Od. 4. 564, in Elysium) is given him as an assessor, as well as his other brother, Sarpedon or Aeacus.

569. θεμιστεύοντα = 'ius dicentem,' used here with dative: but in Od. 9. 114, where the more direct idea of 'being master of' comes in, we have θεμιστεύειν παίδων ἢ δ' ἀλόχου [ων]. He is represented as on his seat, while the ghosts are either sitting, as waiting their turn, or standing, as each one states his case, or asks for the judge's decision: 'and they all around him, the king [ἄνακτα in apposition to μιν], were questioning him of their rights.'

570. Some take εἶροντο, as sup. 540, to mean 'stated their cases;' but it is better to render, 'de iure suo eum interrogabant' Damm.

572. Like Minos, Orion continues his customary pursuits in Hades. A phantom hunter, he appears driving

before him phantom beasts, the shadows of those which he himself (αὐτός) had once chased on the lonely hills. For the distinction between αὐτός and εἶδωλον, which is brought out more strikingly in the doubtful line 604 inf., Mr. Gladstone (Homeric Synchronism, p. 261) quotes from Bunsen's Egypt the remark that, in the Book of the Dead, there is a picture representing the corpse of a dead man marching, with his soul behind it offering up prayers to the Sun-God.

573. εἰλεῖν describes the process of driving the creatures together into a herd, properly = 'massing them together' or 'cooping them up:' so Od. 19. 200 εἴλει γὰρ Βορέης ἄνεμος = 'coercebat.'

576. Τιτυός is probably a redupl. form from root τυ, to 'swell' or 'grow big' seen in Lat. tumor, tuber. In Od. 7. 324 Tityus is represented as being in Euboea.

577. πέλεθρα. This word is referred by Lobeck, Elem. 1. 245, to root πλα, as in πίμ-πλη-μι, and rendered, 'spatium expletum, dimensum atque descriptum,' which suits well with ἀπέλεθρον (ὃ οὐκ ἔστι μετρηῆσαι), and ἀπλετον, 'quod mensuram excedit.' As a measure of length the π[ε]λέθρον was reckoned to be 100 feet (Greek); as measure of an area, 10,000 square feet; but this is a later limitation. Curtius (p. 250) quotes from Hultsch (Metrologie, 31), who connects πλέθρον with πελ (πολέω), and understands by it a certain

γῦπε δέ μιν ἐκάτερθε παρημένω ἦπαρ ἔκειρον,
 δέρτρον ἔσω δύνοντες· ὁ δ' οὐκ ἀπαμύνητο χερσὶ·

Λητὼ γὰρ ἔλκησε, Διὸς κυδρὴν παράκοιτιν, 580
 Πυθῶδ' ἐρχομένην διὰ καλλιχόρου Πανοπῆος.

Καὶ μὴν Τάνταλον εἰσείδον χαλέπ' ἄλγέ' ἔχοντα,
 ἔστεῶτ' ἐν λίμνῃ· ἥ δὲ προσέπλαζε γενεῖω·
 στεῦτο δὲ διψάων, πῖειν δ' οὐκ εἶχεν ἐλέσθαι·

582.] 'Schol. Pind. ad Ol. i. 60 [97] versus ponens de Tantalo 583, 584 καὶ τὰ ἐξῆς addit: πλὴν εἰ μὴ κατὰ Ἀρίσταρχον νόθα εἰσὶ τὰ ἔπη ταῦτα' Buttm.

length of ploughing-furrow, like Lat. 'vorsus.' As a mere translation we might render 'roods.'

579. δέρτρον, from δέρω, signifying properly any 'skin' or 'membrane,' is used technically for the 'caul,' Lat. 'omentum' or 'peritoneum;' the membrane enveloping the intestines. The later Greek name was ἐπίπλοον. Apollon. Lex. 57. 13 gives as another proposed interpretation τὸ στόμα τοῦ γυπός. This would necessitate our translating δύνοντες 'plunging.' Cp. Ov. Metam. 4. 456; Virg. Aen. 6. 595.

580. ἔλκησε may be taken as a 1 aor. from ἐλκέω, Epic form of ἔλκω. The MSS. give various forms, such as ἤλκησε, εἰλκησε, ἤλκυσε, εἰλκυσε, and ἤλκωσε, written variously with smooth or rough breathing. La Roche decides on ἔλκησε, as probably being the Aristarchean reading. He thinks too that the metre suggests ἔλκησε rather than ἤλκησε, as γὰρ implies an initial digamma, viz. φέλκησε. We may render 'laid violent hands on,' comparing δμῶας τε γυναῖκας | ῥυστάζοντας ἀεικελίως Od. 16. 108. Cp. also σῆς τε βοῆς σοῦ θ' ἔλκηθμοῖο πυθέσθαι Il. 6. 465, ἐλκηθείσας τε θυγάτρως Il. 22. 62.

581. Πυθῶ, see on Od. 8. 80, and cp. Il. 2. 510. According to Pindar, Pyth. 4. 90, Tityus was slain by Artemis; but Pausanias joins Apollo with her in the act (3. 18. 15), and Hyginus (f. 55) represents him as slain by Zeus with his thunderbolt. Panopeus 'with its fair lawns' was near the Cephissus on the borders of Boeotia. In Strabo's time it was called Φανοτεῦς, and some ruins of its walls still remain. The words κυδρὴν παράκοιτιν strike us as somewhat inappropriate to Leto; it is

the distinctive title of Hera, Il. 18. 184. The Schol. H. T. raises a difficulty about the insertion of the story of Tityus thus: πῶς ὁ κείμενος ἐξῆλθεν; εἰ δὲ μὴ ἐξῆλθε, πῶς ἑώρατο;

582. Τάνταλον. Plato, Cratyl. 395, refers this name to τάλας, in the sense of 'wretched:' it is more likely connected with ταλ-, τλῆναι, τολμᾶν, meaning the 'daring' man. The close connection between Τάν-ταλος and τάλαντον, etc. appears in the proverb τὰ Ταντάλου τάλαντα τανταλίζεται. This fact may account for the forms of the story of his punishment; one, representing him as hanging balanced over the water; another, which the Tragedians and Lyrists mainly follow, describing him with a rock hanging over his head, like the sword of Damocles. Whether Tantalus is to be thought of as having revealed the secrets of the gods, to whose society he had been admitted, or as having stolen nectar and ambrosia from their table, at any rate there is a general agreement that his punishment came on him 'ob scelera animique impotentiam et superbiloquentiam' Cic. Tusc. 4. 16, 35, καταπέψαι μέγαν ὄλβον οὐκ ἐδυνάσθη Pind. Ol. i. 55.

584. στεῦτο. Eustath. says στεῦτο ἀντὶ τοῦ ἴστατο, and quotes the comment of the Schol. V. κέχρηται δὲ τῇ λέξει ὁ διασκευαστὴς παρὰ τὴν ποιητοῦ συνήθειαν. But στεῦμαι is never used in Homer of 'standing;' and Aristarchus rightly interprets τὸ κατὰ διάνοιαν διωρίζετο . . . στάσιν γὰρ ψυχῆς σημαίνει ἢ λέξις. Almost identical are the words of Apollon. Lex. κατὰ διάνοιαν ἴστατο, οἶον διωρίζετο. So Meric Casaubon, quoted by Löwe, 'Est in isto verbo (ut alibi pluribus) animi gestientis et aliquid cupide molientis per externos

ὁσσάκι γὰρ κύψει ὁ γέρων πῖεῖν μενεαίνων, 585
 τοσσάχ' ὕδωρ ἀπολέσκειτ' ἀναβροχέν, ἀμφὶ δὲ ποσσί
 γαῖα μέλαινα φάνεσκε, καταζήνασκε δὲ δαίμων.
 δένδρεα δ' ὑψιπέτηλα κατὰ κρήθεν χέε καρπὸν,
 ὄγχυαι καὶ ροῖαι καὶ μηλέαι ἀγλαόκαρποι
 συκέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθώωσαι 590
 τῶν ὁπότε ἰθύσει ὁ γέρων ἐπὶ χερσὶ μάσασθαι,
 τὰς δ' ἄνεμος ρίπτασκε ποτὶ νέφεα σκιδόντα.
 Καὶ μὴν Σίσυφον εἰσεῖδον κρατέρ' ἄλγε' ἔχοντα,
 λᾶαν βαστάζοντα πελώριον ἀμφοτέρησιν.

586. ἀναβροχέν] Al. ἀναβροχθέν, ἀναβροθέν, τινὲς δὲ καὶ διὰ τὸ ὕ γράφουσιν ἀνα-
 βρυχέν Eustath. 588. κατὰ κρήθεν] δισυλλάβως καὶ προπερισπωμένως τὸ κατὰ
 κρήθεν Schol. H. Bekk. ii. writes κατ' ἄκρηθεν here and in Il. 16. 548.

gestus indicatio. Hoc igitur vult poeta
 his verbis, eam fuisse Tantali seu in
 pedes erecti sive alio quocunque gestu,
 ut de pugilibus olim loqui soliti, *προβο-*
λῆν, ut ardentissimam sitim prae se
 ferret.' Cp. Il. 2. 597; 3. 83; 5. 832;
 9. 241; 18. 191; 21. 455; Od. 17.
 525. Curtius refers *στεῦμαι* to root
σταF or *στεF*, seen in *σταυρός*, Lat.
instaurare. Düntzer, with less proba-
 bility, connects it with a root *στν*, seen
 in *στόμα*, and meaning 'call out,'
 'speak.' This position Curtius attacks,
 pointing out that the root *στν* in Skt.
 must mean 'to praise.' If we have to
 take *στεῦτο* as = *ίστατο*, we must join
διψῶν πῖεῖν. Transl. 'eagerly essayed
 in his thirst; but he was not able to
 take anything to drink withal.'

586. ἀναβροχέν, 'swallowed up.'
 This is in the form of a 2 aor. parti-
 ciple; a late 1 aor. passive is used by
 Lycophr. (55), *καταβροχθείς*. The ac-
 tive voice of a compound is found in
 Od. 4. 222 *καταβρόξειε*, and in 12. 240
ἀναβρόξειε, the uncompounded *ἔβροξα*
 occurs in Anth. 9. 1. See Buttm. Lexil.
 s. v. βρόξαι. Monro, H. G. § 42.

587. φάνεσκε. This iterative tense
 is supposed by some to be formed from
ἐφάνην, others refer it to *ἔφανον*, 2 aor.
 act. with intransitive force. Anyhow,
 the formation is from an aorist stem,
 as *εἶπε-σκε*, *ἐρητύ-σα-σκε*, *ῥσα-σκε*. The
 word occurs again in Il. 11. 64, and
 Hesiod. Frag. 44. 3.

καταζήνασκε implies a present *κατα-*

ζαίνω, cp. *ἀζάνεται δένδρεα* h. Hom.
 Ven. 271, *αἰγείρος ἀζομένη* Il. 4. 487.

588. κατὰ κρήθεν. This is the read-
 ing of Aristarch. See crit. note. *ἀπὸ*
κρήθεν is found in Hesiod, Sc. Herc. 7;
κρήθεν being probably a syncopated
 form of *κάρηθεν* (*κάρη*), cp. *κρή-δεμνον*.
 Here the Schol. rightly interprets *κατὰ*
κεφαλῆς. Bekker compares his reading
 with *κατ' ἄκρης* Il. 15. 557; 22. 411, etc.

592. ρίπτασκε, see on Od. 8. 374.

593. Σίσυφος. This name is explained
 by Curtius as a reduplication of *σοφός*,
 with the Aeolic substitution of *υ* for *ο*.
 The appropriateness of this appellation
 is suggested by Il. 6. 152 *ἔστι πόλις*
Ἐφύρη μυχῶ Ἀργεος ἵπποβότοιο, | *ἐνθα*
δὲ Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ'
ἀνδρῶν, | *Σίσυφος Αἰολίδης*. His story
 was dealt with by the Greek dramatists,
 Aeschylus having composed a *Σίσυφος*
πετροκυλιστής and a satyric drama
 called *Σ. δραπέτης*. Another satyric
 play on the same subject was ascribed
 to Euripides. Sisyphus seems to have
 been accepted from the earliest times as
 the type of the cunning man; cp.
 Pind. Ol. 13. 52 *πυκνότατον παλάμαις*,
 Aristoph. Acharn. 391 *μηχανὰς τὰς*
Σισύφου. The story of his guilt is told
 in different ways. According to Apol-
 lodorus, i. 9. 3, he betrayed one of the
 'dulcia furta Iovis;' while Theognis
 (703) alludes to his escape from the
 prison-house of Hades, *ὅστε καὶ ἐξ*
Αἰδεω πολυιδρέησιν ἀνῆλθεν, | *πέϊσας*
Περσεφόνην αἰμυλίοισι λόγοις.

ἦ τοι ὁ μὲν σκηριπτόμενος χερσὶν τε ποσὶν τε 595
 λᾶαν ἄνω ὥθεσκε ποτὶ λόφον· ἀλλ' ὅτε μέλλοι
 ἄκρον ὑπερβαλέειν, τότε ἀποστρέψασκε κραταίς·
 αὐτὶς ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδής.
 αὐτὰρ ὃ γ' ἄψ ὥσασκε τιταινόμενος, κατὰ δ' ἰδρῶς
 ἔρρεεν ἐκ μελέων, κονίη δ' ἐκ κρατὸς ὀρώρει. 600
 Τὸν δὲ μετ' εἰσενόησα βῆνιν Ἑρακληεῖν,

597. κραταίς] So Aristarchus and Herodian. κραταί' ἵς or κραταῖ' ἵς Ptolem. Ascalon. Cp. Eustath. 598. ἔπειτα] This line is quoted in Arist. Rhet. 3. 11, with ἐπὶ δάπεδόνδε.

596. λᾶαν ἄνω. Cp. Eustath. ἐμφαίνει τὴν δυσχέριαν τοῦ τῆς ὠθήσεως ἔργου τῇ τῶν φωνηέντων ἐπαλληλία, δι' ἣν ὀγκούντων τὸ στόμα οὐκ ἔἵται τρέχειν ὁ λόγος, ἀλλ' ὀκνηρὰ βαίνει συνεξομοιούμενος τῇ ἐργωδία τοῦ ἄνω ὠθεῖν. ἀμέλει τὸ 'ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδής,' ἀχάσμητον ὃν καὶ διὰ τοῦτο οἶον τροχαστικὸν τῇ φράσει, τὸ εὐπετὲς δηλοῖ τῆς τοῦ λίθου καταφορᾶς, Quintil. Inst. Or. 9. 4 'Vocalium concursus cum accidit, hiat et intersistit et quasi laborat oratio.' For Lucilius' imitation of the line see Cic. Tusc. Quaest. 1. 5 'Sisyphu' versat | saxum sudans nitendo nec proficit hilum.'

596. ἀλλ' ὅτε, 'but ever as he was just going to topple it over the hill's crest;' this is simpler than to take λᾶας as subject to μέλλοι and give an intransitive force to ὑπερβαλέειν.

597. κραταίς. We may set aside the interpretation of Aristarchus, who took this as an adverb, analogous in form to λικριφίς or ἀμφουδίς. Nor is the division of κραταίς into two words by Ptolemy of Ascalon likely. It seems left to us, either to take κραταίς as some 'power' inherent in the stone; as we should say, 'the force of gravity' (cp. Schol. ad loc. ἡ κραταία δύναμις ὃ ἔστι τὸ βάρος, and Hdt. 8. 111, who uses ἀναγκαίη and ἀμηχανίη with a similar semi-impersonation): or, as a 'Power' or 'Mighty One' (like δαίμων sup. 587), external to the stone itself. See Od. 12. 124, where Κραταίς is given as the name of the weird mother of Scylla. The form κραταίς is related to κραταίος, as ἡμερίς (Od. 5. 69) to ἡμερος. The interpretation of Aristarchus not only suggests a form contrary to analogy, but would require an unusual intransi-

tive sense to be assigned to ἀποστρέψασκε. The epithet ἀναιδής is the original of the Virgilian *improbus*. Aristotle quotes the passage (Rhet. 3. 11) as a famous instance of τὸ τὰ ἄψυχα ἔμψυχα λέγειν διὰ τῆς μεταφορᾶς. For similar dactylic lines to express rapid motion cp. Il. 5. 745; 8. 389; 13. 235; Virg. Aen. 2. 227; 5. 217; 6. 702; 8. 596; 9. 37; 11. 875; Georg. 3. 284.

600. ἐκ κρατός. As he thrusts forward his hands to push the stone before him, the head is necessarily brought down near to the ground, so that the dust raised by the trampling feet and moving stone seems to rise from it.

601. The circumstances of the scene change again. Not only is Heracles seen by Odysseus, as were Minos, Sisyphus, etc., but he recognises Odysseus, accosts him, and then returns again δόμον Ἄιδος εἴσω, like Achilles and Ajax (sup. 539, 563). The suggestion is certainly so tempting to pass directly from v. 565 to v. 630, and omit all that lies between; but the excision of three lines (602-604) will really dispose of almost all the arguments that have been advanced in ancient and modern times against the genuineness of the passage about Heracles in Hades. The Schol. on Od. 11. 385 sums up the objections under four heads: (1) πῶς Ἑρακλῆς ἐνταῦθα μένων θεός; (2) πῶς οἶόν τε τὸν αὐτὸν εἶναι καὶ ἐν ᾄδου καὶ ἐν οὐρανῷ; (3) ἡ Ἥβη καθ' Ὀμηρον παρθένος, ὅθεν καὶ οἶνοχοεῖ. (4) ἀπίθανον δὲ αὐτὸν ἔχειν καὶ τὴν σκευὴν. (5) μὴ πῶς δὲ πῶς ὀμιλεῖ; Now if we are willing to extend the rejection of v. 604 (which Schol. H. calls an interpolation of Onomacritus) to vv. 602, 603

εἶδωλον· αὐτὸς δὲ μετ' ἀθανάτοισι θεοῖσι
τέρπεται ἐν θαλίῃς καὶ ἔχει καλλίσφυρον Ἥβην

602, 603.] οὗτοι ἀθετοῦνται καὶ λέγονται Ὀνομακρίτου εἶναι Schol. Vind. 56; but Schol. H. seems to refer this to 604, which is copied from Hesiod. Theog. 952. Aristonicus rejects the lines ὅτι ἐς τρία διαιρεῖ, εἰς εἶδωλον, σῶμα, ψυχὴν. τοῦτο δὲ οὐκ οἶδεν ὁ ποιητής. See La Roche ad loc.; Dind. Scholl. 603. Ἥβην] ἔνιοι δὲ οὐ

as well; we shall have disposed of the objection of Aristonicus on the ground of the post-Homeric tripartition of εἶδωλον, σῶμα, and ψυχή, nor shall we have to accept the later story of the apotheosis of Heracles, nor of the marriage of Hebe. It may be safely said that Homer knew nothing of the legend which recounts the apotheosis; for in Il. 18. 117 it is distinctly said that οὐδὲ γὰρ οὐδὲ βίῃ Ἡρακλῆος φύγε κῆρα, and Diodor. Sicul. 4. 39 tells us, Ἀθηναῖοι πρῶτοι τῶν ἄλλων ὡς θεὸν ἐτίμησαν τὸν Ἡρακλέα, cp. Pausan. 1. 32. 4 σέβονται δὲ οἱ Μαραθῶνιοι Ἡρακλέα, φάμενοι πρῶτοις Ἑλλήνων σφίσιν Ἡρακλέα θεὸν νομισθῆναι.

Such an apotheosis of heroes was a common usage of the post-heroic age, as e. g. of Achilles (Pind. Nem. 4. 49); Diomedes (Nem. 10. 7); Ajax (Nem. 4. 48); Neoptolemus (Pausan. 10. 24. 5); Hector (Pausan. 9. 18. 4); and Odysseus himself (Tzetz. ad Lycophr. 800).

Another objection of the Scholiast is (4) that Heracles though a ghost should carry his weapons with him. But, surely, it is the regular Homeric usage to represent life in the under-world as a copy, more or less faithful, of the life in the world above. The ghosts retain their original stature, voice, and features (Il. 23. 65 foll.); they wear their own armour, and still show the wounds they had received (Od. 11. 40 foll.). Teiresias holds the golden sceptre of his office, and Heracles the characteristic weapons by which he may be recognised. The armour may be as shadowy and spectral as the wearer, but there it is; Heracles is not Heracles without it; nor Orion, Orion, without his club. The objection raised to the passage, because Heracles seems to recognise Odysseus without having tasted of the blood in the pit, would apply equally well to the case of Achilles and Ajax and the rest of the ghosts, who (542) εἶροντο κῆδε' ἐκάστη, where we have either to suppose that this preliminary is taken for granted,

κατὰ τὸ σιωπώμενον, or is dispensed with. Nitzsch, ad loc., takes further exception that Odysseus offers no answer to the words addressed to him by Heracles; but it is easier to state this as an objection than to show what ought or what could have been said in reply. Nitzsch finds a further objection in the allusion to the bringing up by Heracles of the 'dog' from Hades (inf. 623 foll.), where see notes. It may be urged that there is a peculiar propriety in the introduction of Heracles into the group of the famous dead with whom Odysseus meets in Hades, because of certain characteristic resemblances between the two heroes, both of whom are under the particular protection of Athena. There can be no doubt that the legend of the apotheosis of Heracles, though post-Homeric, is still of very early date. It would appear to have been recorded in the Οἰχαλίας ἄλωσις, ascribed to Creophylus (Welck. Episch. Cycl. 233 foll.), and it seems to be a very tenable view that the whole passage about Heracles in this 11th book is genuine, with the exception of vv. 602-604. The temptation to insert these lines, or something similar, would be a powerful influence on a rhapsodist, who might fear to offend his audience, if he seemed to leave their deified hero in the under-world. No easier means of avoiding such offence could be conceived than a simple assertion that, after all, it was only the ghost of Heracles that had its dwelling there, while the hero himself enjoyed divine honours among the gods. Probably there is not much real value in the testimony of the Scholl., that the insertion was due to Onomacritus; but it may imply that it is at any rate the work of some Attic διασκευαστής. It would be imperative to ascribe the highest honours to a hero whom the Athenians (see sup.) had learned to worship as a god. See on the whole subject C. F. Lauer, Quaest. Homer. 1 cap. 2.

[παῖδα Διὸς μεγάλοιο καὶ Ἥρης χρυσοπεδίλου].

ἀμφὶ δέ μιν κλαγγὴ νεκύων ἦν οἴωνῶν ὥς,
πάντοσ' ἀτυζομένων· ὁ δ' ἐρεμνῇ νυκτὶ ἐοικῶς,
γυμνὸν τόξον ἔχων καὶ ἐπὶ νευρῆφιν οἰστὸν,
δεινὸν παπταίνων, αἰεὶ βαλέοντι ἐοικῶς.

605

σμερδαλέος δέ οἱ ἀμφὶ περὶ στήθεσσιν ἀορτὴρ
χρύσεος ἦν τελαμῶν, ἵνα θέσκελα ἔργα τέτυκτο,
ἄρκτοι τ' ἀγρότεροί τε σύες χαροποί τε λέοντες,

610

τὴν οἰνοχόον Ἥβην, ἀλλὰ τὴν ἑαυτοῦ ἀνδρείαν, i.e. ἥβην Schol. H. This is evidently intended by Schol. Q. interpreting καλλίσφυρον by ἰσχυρὰ ἔχουσιν τὰ σφυρά.
611. χαροποί] χαλεποί Vind. 133.

606. πάντοσ' ἀτυζομένων, 'flying scared every way.' Cp. ἀτυζόμενοι πεδίῳ of runaway horses, Il. 6. 38; of routed troupes, 18. 7. The cry of the ghosts seems to be imitated in the reiteration of the ω.

νυκτὶ ἐοικῶς, used of a stern lowering look; not unlike to our vernacular 'looking as black as thunder.' It is applied to Apollo in wrath, Il. 1. 47; and to Hector, Il. 12. 463, who is farther described as νυκτὶ θοῇ ἀτάλαντος ὑπώπια, reminding us of the phrase ὑπόδρα ἰδών.

607. γυμνόν, 'uncased,' sc. from its γαρυτός Od. 21. 54.

608. παπταίνων, 'glancing terribly round.' If with the lexicons we regard this word as a reduplicated form of root πτα, seen in πτήσσω, etc.; it must get its meaning from the idea of the half-timid, half-angry look of a crouching beast that is brought to bay or caught in the toils. In that sense we may perhaps compare it with δοκεῖν, in Od. 5. 274 ἄρκτος.. Ὠρίωνα δοκεύει. The use of παπταίνειν always suggests anxiety in the look; even here there is caution blended with keen expectation expressed.

Join αἰεὶ βαλέοντι, 'ever as if about to shoot;' comparing αἰεὶ γὰρ δίφρου ἐπιβησομένοισιν ἔικτην Il. 23. 379, ἀπορρίψοντι ἐοικῶς Hesiod. Scut. 215; 'Quos super atra silex iam iam lapsura cadentique | imminet assimilis' Virg. Aen. 6. 602. The juxtaposition of four participles here without any finite verb is very remarkable; nor do the MSS. suggest any var. lect. It is possible to conjecture πάπτεινεν for παπταίνων, or

ἔχεν for ἔχων, or ἐοικῶς may be supposed (as by Fäsi) equivalent to ἐοικῶς ἦν, but such a form of the 'periphrastic conjugation' would be very strange, and if the need of it had been felt, nothing would have been simpler than to write ἐφκει. It seems not unlikely that there is a real rhetorical art in the grouping of these abrupt, unconnected, clauses. The very passage has, as it were, the expression or attitude of uneasy expectation.

609. ἀμφὶ περὶ, for this combination cp. Il. 2. 305; 8. 348; 17. 760; 21. 10; 23. 191; Od. 8. 175. It does not seem possible to discriminate between the force of the two words; though περὶ should add completion to the less complete sense of ἀμφί. The English use of 'round about' is near enough for translation. There is no reason for writing both words in one (ἀμφιπερὶ), as Bekker. Transl. 'And his terrible baldric round about his breast was a strap of gold, whereon were wrought marvellous devices, bears and wild boars and bright-eyed lions, and battles and fights, and bloodshed and slayings of men.' ἀορτὴρ (ἀείρω) and τελαμῶν (τλήναι) both signify the 'upholders' or 'carriers,' but the position of the words suggests that τελαμῶν is here used as the more specific of the two.

611. χαροποί is commonly referred to χαρά, as expressing 'wild joy;' but this gives no very clear idea. Perhaps it is better with Curtius to refer the first part of the word to the Skt. root ghar, 'to glow,' or, with Fick, the whole form to gharap = 'to sparkle.'

ὕσμῖναί τε μάχαι τε φόνοι τ' ἀνδροκτασίαι τε.

μὴ τεχνησάμενος μηδ' ἄλλο τι τεχνήσαιοτο,

ὃς κείνον τελαμῶνα ἐῆ ἐγκάτθετο τέχνη.

ἔγνω δ' αὐτίκα κείνος, ἐπεὶ ἴδεν ὀφθαλμοῖσι,

615

καί μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·

‘Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,

ᾧ δεῖλ', ἧ τινὰ καὶ σὺ κακὸν μόρον ἡγηλάσεις,

ὃν περ ἐγὼν ὀχέεσκον ὑπ' αὐγὰς ἡελίοιο.

Ζηνὸς μὲν παῖς ἦα Κρονίου, αὐτὰρ οἷζὺν

620

εἶχον ἀπειρεσίην· μάλα γὰρ πολὺ χείρονι φωτὶ

δεδμήμην, ὃ δέ μοι χαλεποὺς ἐπετέλλετ' ἀέθλους.

614. ἐγκάτθετο] τινὲς, ὃς κείνῳ τελαμῶνι ἐῆν ἐγκάτθετο τέχνην Schol. H., which Kayser adopts. 622.] After this verse Cod. Ven. 4 gives two lines, much muti-

613. μὴ τεχνησάμενος. Translate, ‘May he who stored up [the design of] that belt in his craft’ (i. e. ‘in his inventive mind,’ cp. Od. 23. 223 ἐῶ ἐγκάτθετο θυμῷ), ‘having once fashioned it, never fashion any other work.’ It was the highest effort of genius, any further attempt would mar rather than increase the artist’s glory: so Pliny, N. H. 36. 1. 7 ‘praeclarum opus etiamsi totius vitae fuisset;’ Od. 8. 176 οὐδέ κεν ἄλλως | οὐδὲ θεὸς τεύξειε. This notion that a man should not attempt a second effort when the first was perfect is illustrated by the story of Iwan the Terrible, who was said to have put out the eyes of the architect, who had built his royal palace, for fear he might try and reproduce the work. Nietzsche well compares for the use of μὴ . . . μηδέ Hdt. 8. 144 μὴ ποιεῖν μὴδ' ἦν ἐθέλωμεν, Plutarch. Flamin. 17. Ε μὴ τοίνυν, ἔφη, μὴδ' ὑμεῖς θαναμάζετε. It is probable however that we have here no mere periphrasis for the highest praise, but a naïve expression of terror at the ghastliness and the reality of the representations. The emphatic position of σμερδαλέος is not without force; so that we may render, ‘Would that he had never made it (so terrible a sight it was), but now that he has made it may he never make anything else like it!’ etc. This interpretation falls in better with the somewhat similar passage in Od. 4. 684,

because in both cases the participle following μὴ stands instead of a separate clause expressing a wish. We might state the whole sentence thus—μὴ ὠφελε μὲν τοῦτο τεχνήσασθαι, νῦν δέ, μὴ ἄλλο τι τεχνήσαιοτο. The var. lect. of Schol. H. (see above) must mean, ‘who put all his inventive power into that work.’

618. ἡγηλάσεις. Translate, ‘Wretched man, an evil sort of fate thou too dost endure.’ Ameis on Od. 18. 382 quotes a number of instances of τις put before the substantive it qualifies, Od. 5. 421; 6. 179, 206; 9. 11, 508; 11. 213, 618; 14. 391, 463; 15. 83, 362; 16. 256; 17. 449, 484; 18. 327; 19. 239; 20. 38, 140; 21. 397; Il. 6. 506; 7. 156; 11. 292, 722, 794, 797; 13. 389; 15. 362; 16. 39; 17. 32, 61, 133; 19. 56; 21. 101. A similar emphatic use of the indefinite is found in Theocr. 1. 32 τὶ θεῶν δαίδαλμα, ‘eximium et singulare in suo genere opus’ Fritzsche. ἡγηλάζειν seems to be used here as ἀγειν or διάγειν in later Greek. For the form we must suppose a word ἡγηλός related to ἡγέομαι as μιμηλός (Lucian, Jup. Trag. 33) to μιμέομαι. Philo uses μιμηλάζω.

621. χείρονι φωτί, i. e. Eurystheus, son of Sthenelus, to whose service Heracles was bound, through the spiteful intrigues of Hera. See Il. 19. 97 foll., Virg. Aen. 4. 191.

καί ποτέ μ' ἐνθάδ' ἔπεμψε κύν' ἄξοντ'. οὐ γὰρ ἔτ' ἄλλον
φράζετο τοῦδέ γε μοι χαλεπώτερον εἶναι ἄεθλον.

τὸν μὲν ἐγὼν ἀνένεικα καὶ ἤγαγον ἐξ Ἀΐδαο 625

Ἑρμείας δέ μ' ἔπεμψεν ἰδὲ γλαυκῶπις Ἀθήνη.

Ὡς εἰπὼν ὁ μὲν αὖτις ἔβη δόμον Ἄιδος εἴσω,
αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, εἴ τις ἔτ' ἔλθοι
ἀνδρῶν ἡρώων, οἳ δὴ τὸ πρόσθεν ὄλοντο.

καί νύ κ' ἔτι προτέρους ἴδον ἀνέρας, οὓς ἔθελόν περ 630

[Θησέα Πειρίθοόν τε, θεῶν ἐρικυδέα τέκνα]

ἀλλὰ πρὶν ἐπὶ ἔθνε' ἀγείρετο μυρία νεκρῶν

ἡχῇ θεσπεσίῃ· ἐμὲ δὲ χλωρὸν δέος ἥρει,

μή μοι Γοργεῖν κεφαλὴν δεινοῖο πελώρου

ἐξ Ἄιδος πέμψειεν ἀγαυὴ Περσεφόνηα. 635

αὐτίκ' ἔπειτ' ἐπὶ νῆα κιῶν ἐκέλευον ἐταίρους

αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.

οἳ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον.

τὴν δὲ κατ' Ὠκεανὸν ποταμὸν φέρε κῦμα ῥόοιο,

lated, but restored by Cobet, Εὐρυσθεύς· τῷ γάρ ῥα πατὴρ ἐκέλευσε Κρονίων | πλεί-
στοις δεδμησθαι τηλεκλειτῶν ἀνθρώπων. 624. τοῦδέ γε] La Roche with good
MSS. τοῦδέ τι. Al. τοῦδ' ἔτι. 631.] Πεισίστρατόν φησιν Ἡρέας ὁ Μεγαρεὺς ἐμβαλεῖν
ἐς τὴν Ὀμήρου νέκυιαν τὸ Ἑρμείας Πειρίθοόν τε θεῶν ἀριδείκετα τέκνα, χαριζόμενον
Ἀθηναίοις Plutarch. Thes. c. 20.

623. κύν' ἄξοντ'. Homer does not
enumerate the labours of Heracles, nor
does he name the 'dog,' which appears
as Κέρβερος first in Hesiod, Theog. 311.
Pausanias (3. 25. 4) quoting from
Hecataeus says that there was a δεινὸς
ὄφις at Taenarus, called Αἰδου κύνων.
The eagles or vultures are similarly
called by Aesch. and Soph. Διὸς κύνες.
See Il. 8. 368; which seems to show that
the story about Cerberus was known to
Homer, in a simple form, the name and
the other details being a later growth.

626. ἔπεμψεν, 'conducted me,' as Od.
6. 255.

630. ἔτι .. ἴδον, as ἔτ' ἔλθοι 628.

632. ἀλλὰ πρὶν, 'but, ere that might
be, up gathered (ἐπὶ-ἀγείρετο) the count-
less tribes of dead with awful cry; and
pale fear seized me lest the dread Per-

sephone might send upon me out of
Hades a Gorgon-head of some terrible
monster.' Odysseus uses the phrase to
denote any horrible spectre, and not
with reference to the Gorgon's head, men-
tioned in Il. 11. 36; 5. 741; 8. 349. Hesiod
makes three Gorgons, daughters of
Phorcys and Ceto, and names them
Euryale, Stheino, and Medusa. (Theog.
276.)

634. δεινοῖο πελώρου is in apposition
with Γοργοῦς implied in Γοργεῖν. Cp.
ἐς τ' ἐμὰ ἔργ' ὀρώωσα καὶ ἀμφιπόλων Od.
19. 514, δαῖρη αὐτ' ἐμὸς ἔσκε κυνώπιος
Il. 3. 180, Νεστορέη παρὰ νηὶ Πυλολιγ-
νέος βασιλῆος Il. 2. 54, τὰμὰ δυστήνου
κακά Soph. O. C. 344.

639. κῦμα ῥόοιο, i.e. the current down
the Ocean-stream, carrying them again
towards the sea.

πρῶτα μὲν εἰρεσίῃ, μετέπειτα δὲ κάλλιμος οὖρος. 640

640. εἰρεσίῃ] τὰ παλαιὰ τῶν ἀντιγράφων ἐν δοτικῇ πτώσει ἔχουσιν Eustath. But εἰρεσίῃ only occurs in Vind. 56 prim. man.

640. εἰρεσίῃ. They left the realm of Hades, and fared down the Ocean-stream. Here there was no wind, perhaps because they were in an unearthly place beyond the ordinary atmosphere. So at first they went on by rowing (or 'it

was rowing that took them on,' see crit. note), and then, as they got into the ordinary world again, there was fair wind. εἰρεσίῃ, in the nominative, seems to make a better parallel with οὖρος.

ΟΔΥΣΣΕΙΑΣ Μ.

Σειρήνες, Σκύλλα, Χάρυβδης, βόες 'Ηλίου.

Αὐτὰρ ἐπεὶ ποταμοῖο λίπεν ῥόον 'Ωκεανοῖο
νηῦς, ἀπὸ δ' ἔκετο κῦμα θαλάσσης εὐρυπόροιο
νησόν τ' Αἰαΐην, ὅθι τ' 'Ηοῦς ἠριγενείης
οἰκία καὶ χοροί εἰσι καὶ ἀντολαὶ 'Ηελίοιο;

2. ἀπὸ δ' ἔκετο = ἀφίκετο δέ. This is still part of the protasis; the apodosis begins with νῆα μὲν ἔνθ' v. 5.

εὐρυπόροιο, 'the great and wide sea,' as distinguished from the narrow Ocean-stream.

3. Αἰαΐην. There appears to be a real contradiction in the position here assigned to Circe's island. From b. 10 we gather that Odysseus, after his disaster that befel from the opening of the wind-bag, sailed in a N.W. direction from the isle of Aeolus towards the country of the Laestrygonians; and from thence, keeping the same direction, he reaches Aeaea, still further to the North and West. In the present passage, it looks at first sight as if Aeaea were placed in the extreme east, at the sun-rising; and the description is given in the most definite language. This difficulty was rather evaded than elucidated by the ancient commentators, who generally concur in interpreting the passage, ταῦτα ὡς πρὸς σύγκρισιν τοῦ 'Αδου' θέλει γὰρ εἰπεῖν ὅτι ἐκ τοῦ 'Αδου ἐς τὰ φωτεινὰ διήλθομεν (Schol. B.). This interpretation, which implies, as it were, a clear defining line between the land of darkness and the land of light, is substantially adopted by Voss, Nitzsch, Klausen, and others. Grotefend (Geogr. Ephem. 48. p. 266 foll.) proposes to place

Aeaea in the East: but, although this view appears to have been maintained in later times, it is not found in Homer. Völcker (Homer. Geog. 31) would escape the difficulty by representing Eos here as a goddess, rather than as the physical conception of the dawn; but this leaves ἀντολαὶ 'Ηελίοιο unexplained. The real solution seems to lie in the fact that Homer regards the extreme West and extreme East as an almost identical point. See note on the description of the short Laestrygonian nights Od. 10. 81, where the line of Aratus, quoted in Schol. H., lays the ground of the interpretation, ἡχί περ ἄκραι μίσγονται δύσιές τε καὶ ἀντολαί. Mr. Gladstone has adopted the same view about Aeaea in Homeric Synchronism, p. 226 foll. 'The island of Kirkè is strongly identified with the East . . there is a point where the darkness and the dawn approach one another, and the Sun, when he rises, is not far from the place of his setting.'

4. χοροί, 'dancing lawns;' for Eos must be supposed to have a train of nymphs, symbolising perhaps the quick-glancing rays of light. The plural ἀντολαί (cp. ἀπὸ ἡλίου ἀνατολέων Hdt. 4. 8) no doubt contains an allusion to a phenomenon that could not have escaped notice, namely,

νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν, 5
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἡῶ διαν.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἡὼς,
δὴ τότε ἐγὼν ἐτάρους προΐειν ἐς δώματα Κίρκης
οἰσέμεναι νεκρὸν Ἑλπήνορα τεθνηῶτα. 10

φιτροὺς δ' αἶψα ταμόντες, ὅθ' ἀκροτάτῃ πρόεχ' ἀκτῇ,
θάπτομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες.
αὐτὰρ ἐπεὶ νεκρός τ' ἐκάη καὶ τεύχεα νεκροῦ,
τύμβον χεύαντες καὶ ἐπὶ στήλῃν ἐρύσαντες
πήξαμεν ἀκροτάτῳ τύμβῳ εὐήρες ἐρετμόν. 15

Ἡμεῖς μὲν τὰ ἕκαστα διείπομεν· οὐδ' ἄρα Κίρκην
ἐξ Ἀΐδεω ἐλθόντες ἐλήθομεν, ἀλλὰ μάλ' ὦκα
ἦλθ' ἐντυναμένη· ἅμα δ' ἀμφίπολοι φέρον αὐτῇ
σῖτον καὶ κρέα πολλὰ καὶ αἶθοπα οἶνον ἐρυθρόν.
ἡ δ' ἐν μέσσω σταῖσα μετηύδα διὰ θεάων· 20

‘Σχέτλιοι, οἳ ζῶντες ὑπήλθετε δῶμ' Ἀΐδαο,
δισθανέες, ὅτε τ' ἄλλοι ἅπαξ θνήσκουσ' ἄνθρωποι.

15.] Ζηνόδοτος γράφει, ἀκροτάτῳ τύμβῳ ἵνα σῆμα πέλοιτο Schol. H. 22. δισθανέες] Schol. Q. has in lemma δις θανέες] οὕτως ἐν δυσὶ μέρεσι λόγον· φησὶ γὰρ Ἀπολλώνιος ὡς ὅτι δις καὶ τρίς ἐν ταῖς συνθέσεσιν ἐκβάλλει τὸ σ, δίπους, τρίπους.

that the sun rises at different points on the horizon according to the change of season. Cp. the expression *δυσίς τε καὶ ἀντολαί* quoted above from Aratus.

10. οἰσέμεναι. For the use of the infinitive expressing the purpose of *προΐειν* cp. *τὸν καὶ ἀνηρεΐψαντο θεοὶ Διὶ οἶνοχοεύειν* Il. 20. 234, *παρ δὲ δέπας οἶνοιο πιεῖν* Od. 8. 70, *τούσδ' ἀναγον ζῶους σφίσιν ἐργάζεσθαι ἀνάγκη* Od. 14. 272, *ἀήτας* | *Ἦκεανδρὸς ἀνίησιν ἀναψύχειν ἀνθρώπους* Od. 4. 568.

12. θάπτομεν, imperf. ‘we buried him where the beach ran out to its furthest point,’ cp. *τύμβον χεύαμεν . . ἀκτῇ ἐπὶ προῦχούσῃ* Od. 24. 80; Od. 6. 138. Similarly we have *ἄκραι νῆες* Il. 15. 653 = ‘*extremus navium ordo*,’ ἐπὶ σέλματος ἄκρου h. 7. 47, *ἄκραι ἡιόνες* Il. 17. 264.

14. Join ἐπὶ-ἐρύσαντες, ‘having dragged up a stone pillar thereon,’ sc. on the *χῶμα*. With ἐρύσαντες compare

the epithet *ῥυτός* applied to large stones, Od. 6. 267.

15. πήξαμεν . . ἐρετμόν. Cp. Virg. Aen. 6. 232 ‘At pius Aeneas ingenti mole sepulcrum | imponit suaque arma viro remiunq̄ue tubamq̄ue.’

16. τὰ ἕκαστα, ‘these things severally,’ so inf. 165; cp. *ταῦτα ἕκαστα* Il. 1. 550; Od. 14. 362; 15. 487.

διείπομεν, to be distinguished from *δίειπε* Il. 10. 425. The latter must be referred to root *Feπ*, the former to *σεπ*, with which probably *ὅπλον* is connected.

18. ἐντυναμένη, ‘having made herself ready.’ Cp. *ἐντύνασαν ἔ αὐτήν* Il. 14. 162.

19. αἶθοπα. The use of the epithet in conjunction with *ἐρυθρόν* settles the interpretation as ‘bright’ or ‘sparkling.’

22. δισθανέες. Cp. Virg. Aen. 6. 134. ὅτε should properly mean ‘when other men die only once,’ referring to

ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον
 αὖθι πανημέριοι· ἅμα δ' ἡοῖ φαινομένηφι
 πλεύσεσθ'· αὐτὰρ ἐγὼ δείξω ὁδὸν ἥδ' ἕκαστα
 σημανέω, ἵνα μή τι κακορραφίῃ ἀλεγεινῇ
 ἢ ἀλὸς ἢ ἐπὶ γῆς ἀλγήσετε πῆμα παθόντες.'

ὦς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγῆνωρ.
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
 ἦμος δ' ἥλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
 οἱ μὲν κοιμήσαντο παρὰ πρυμνήσια νηὸς,
 ἡ δ' ἐμὲ χεῖρὸς ἐλοῦσα φίλων ἀπονόσφιν ἐταίρων
 εἶσέ τε καὶ προσέλεκτο καὶ ἐξερέεινεν ἕκαστα·
 αὐτὰρ ἐγὼ τῇ πάντα κατὰ μοῖραν κατέλεξα.
 καὶ τότε δὴ μ' ἐπέεσσι προσηύδα πότνια Κίρκη·

‘ Ταῦτα μὲν οὕτω πάντα πεπείρανται, σὺ δ’ ἄκουσον,
ὥς τοι ἐγὼν ἐρέω, μνήσει δέ σε καὶ θεὸς αὐτός.

Eustath. assigns the same reading to Apollodorus. This would seem to imply a form *διθανέες*, or the existence of an adjective *θανής*.

the *time* they had chosen for their voluntary visit to the realm of the dead. But the temporal sense cannot be strongly pressed. As in the use of the Latin '*cum*,' and our '*while*,' the sense is passing into that of a logical conjunction.

26. **κακορραφίη**, used in the plural, Od. 2. 236. Ср. *κακά ῥάπτομεν* Od. 3. 118.

27. ἡ ἁλὸς ἡ ἐπὶ γῆς. Nitzsch quotes this as the solitary instance in Homer of a preposition that belongs to two objects being connected only with the latter, as though the sentence should have run ἡ ἐπὶ ἁλὸς ἡ ἐπὶ γῆς. He remarks that this usage is admissible only when there is some close inter-relation or intentional contrast between the two objects; cp. Soph. Antig. 367 ποτὲ μὲν κακὸν ἄλλοτ' ἐπ' ἐσθλὸν ἔρπει, ib. 1176 πότερα πατρώας ἢ πρὸς οἰκείας χερός; Hor. Od. 3. 25. 2 'quae nemora aut quos agor in specus?' See Lobeck, Aj. 249. But it is doubtful if this use with the preposition be not later than Homer, though we find in Pindar, Pyth. 8. 99 πόλιν κόμιζε Διὶ καὶ κρέοντι σὺν Αἰακῷ. It seems better to take ἁλὸς here by itself as a local

genitive, as Ἄργεος Od. 3. 251, ἡπείροιο Od. 14. 97, γαίης Il. 5. 310; 17. 373.

ἀλγήσετε, the subjunctive, with short vowel.

33. Join ἐμέ both with ἐλοῦσα and εἶσε. It appears from 143, that they were not in Circé's house, as she returns thither after her interview. Probably they were in some grotto or bower.

34. **προσέλεκτο** may be rendered 'accubuit;' but this in the sense rather of 'reclined at my feet,' than 'lay by me.' For, although it is night time, there is no mention of the **εὐνῇ**, as in **Od. 10. 334**, nor is the idea of 'lying' quite compatible with **εἶσε** (root **ἐδ** = Lat. '*sed*'). The Scholl. seem to have found some difficulty in **προσέλεκτο**, for they interpret it variously by **παρέκλινεν αὐτήν, ἐκοίμησε**, and **προσδιελέξατο** or **προσεῖπε**, the last explanation being of course quite untenable, as the word belongs to the stem **λεχ-**, not **λεγ-**.

37. Ταῦτα includes all the circumstances of the voyage to Hades.

38. μνήσει σε θεός. Cp. Od. 3. 27
ἀλλὰ δὲ καὶ δαίμων ὑποθήσεται, and Od.

Σειρήνας μὲν πρῶτον ἀφίξεται, αἳ ῥά τε πάντας
 ἀνθρώπους θέλγουσιν, ὃ τις σφέας εἰσαφίκηται.
 ὅς τις αἰδρεῖη πελάση καὶ φθόγγον ἀκούσῃ
 Σειρήνων, τῷ δ' οὐ τι γυνὴ καὶ νήπια τέκνα
 οἴκαδε νοστήσαντι παρίσταται οὐδὲ γάννυνται,
 ἀλλὰ τε Σειρήνες λιγυρῇ θέλγουσιν αἰοιδῇ,

40

40. ὃ τις] La Roche regards ὃ τέ σφέας as the best established reading. See Hom. Textkrit. 413; Ameis, Anh. ad loc. The readings vary between ὅτε σφέας, ὅτι σφέας, ὃ τις σφέας, and ὅς τις, the last implying θέλγουσ'.

4. 181. No special god is here alluded to, certainly not Poseidon, as suggested by the Schol., nor Helios; but in the most general sense, 'some kindly power.' We find similar expressions in φωτὶ . . ὅν κε θεὸς τιμᾷ Il. 17. 99, οὐδέ κεν ἄλλως | οὐδὲ θεὸς τεύξει Od. 8. 177, θεὸς δὲ τὸ μὲν δώσει τὸ δ' ἔσει Od. 14. 444. Comparing these passages with such phrases as ὑπὲρ θεόν Il. 17. 327, ἀνενθε θεοῦ Il. 5. 185, σὺν θεῷ Il. 9. 49, it does not seem likely that any expression of a monotheistic feeling is intended; which would ill accord with the thorough anthropomorphism of the Homeric religion.

αὐτός is emphatic; like Lat. *ipse* with the force of *ultra*.

39. Σειρήνας. The etymology of the name is doubtful. Some take it from *σειρά*, and so render it the 'enchainers,' with which we may compare the expression *δέσμιος ὕμνος* in Aesch. Eum. 331; and Ov. A. A. 3. 311 'Monstra maris Sirenes erant, quae voce canora | quamlibet admissas *detinuerunt* rates.' Others compare *Σείρ* (the sun) and *Σείριος* (the bright star); and others again refer to the root *svar*, 'to sound sweetly.' In Homer they are represented as two in number (cp. inf. 52 Σειρήνοιον), living on one island (157). In later legend they appear as three or even four, living on three islets, *νησίδια τρία* . . ἔρημα πετρώδη, ἃ καλοῦσι Σειρήνας. Their names are differently given. Eustath. calls the Homeric Sirens Ἀγλαοφήμη and Θελεξίπεια. When the Sirens were transferred, along with other Homeric marvels, to the coast of Italy, we find the names of Παρθενόπη (the Siren of Naples), Λίγεια and Λευκωσία, with sundry additions to the list, such as Μολπή and Θελεξινόη.

Ovid follows the legend that makes them daughters of the Achelous by one of the Muses, and he describes the form in which they were commonly represented, Metam. 5. 552 'Vobis, Acheloides, unde | pluma pedesque avium quum virginis ora geratis?' Cp. Eur. Hel. 167 πτεροφόροι νεάνιδες, | παρθένοι, Χθονὸς κόραι, | Σειρήνες κ.τ.λ. Claudian, when he calls the Sirens (epig. 40) 'dulcia monstra, | blanda pericla maris, terror quoque gratus in undis,' seems to express well the general notion conveyed by this legend. The Sirens appear to personify the hidden dangers of the calm sea ('placidi pellacia ponti'), and their alluring song may represent the musical sounds of the water splashing in caves and over broken rocks. The whole idea is exactly reproduced in the stories of the Lorelei. It should be remarked here that one of the peculiar characteristics of the Sirens is their superhuman knowledge of the past and future, see inf. 189. Cp. Eur. Androm. 936 κἀγὼ κλύουσα τοῦσδε Σειρήνων λόγους, | σοφῶν, πανούργων, ποικίλων λαλημάτων, | ἐξηνεμώθην μωρία. Horace expresses the common view in his phrase, 'Vitanda est improba Siren | desidia.'

40. ὃ τις σφέας. See crit. note.

42. τῷ δέ is the apodosis to ὅς τις, 'illi non adsistit uxor.' The singular παρίσταται refers to the wife alone; the children are included with her as subjects to γάννυνται. For another sort of confusion cp. δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται Il. 2. 135. We may further compare κοῦροι κρινθέντε δύω καὶ πεντήκοντα | βήτην . . κατήλυθον Od. 8. 48. Kayser would read παρίσταντ'.

44. λιγυρῇ. Cp. Alcman frag. 7 ἁ Μῶσα κέκληγ', ἁ λίγεια Σειρήν.

ἤμεναι ἐν λειμῶνι· πολὺς δ' ἄμφ' ὀστεόφιν θῖς 45
 ἀνδρῶν πυθομένων, περὶ δὲ ῥινοὶ μινύθουσι.
 ἀλλὰ παρὲξ ἐλάαν, ἐπὶ δ' οὐατ' ἀλείψαι ἑταίρων
 κηρὸν δευρήσας μελιηδέα, μή τις ἀκούσῃ
 τῶν ἄλλων· ἀτὰρ αὐτὸς ἀκούμεν αἶ κ' ἐθέλησθα
 δησάντων σ' ἐν νηὶ θοῇ χεῖράς τε πόδας τε 50
 ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω,

49.] Ameis, with Nauck, prefers to put αἶ κ' ἐθέλησθα between commas, as being a commonly parenthetical phrase in Homer. See note below.

45. πολὺς δέ, 'and on either side is a great heap of bones of mouldering men; and round (the bones) the flesh is wasting away.' There is no instance in Homer of a form in -φιν standing as the genitive in dependence on another noun, though we have ἀπ' ὀστεόφιν Od. 14. 134, ἐξ εὐνήφιν Od. 2. 2. There seems however a general consent to accept ὀστεόφιν here as convertible with ὀστέων, otherwise it is tempting, on the analogy of φθινύθει δ' ἄμφ' ὀστεόφι χρώς Od. 16. 145, to join ἀνδρῶν πυθομένων ἄμφ' ὀστεόφιν, 'mouldering round their bones;' to which the words περὶ δὲ ῥινοὶ μινύθουσι would form the epexegetis, and nearer description. Monro, H. G. § 158, suggests that ὀστεόφιν may be an instrumental of *material* = 'a heap (is made) of bones.' Nitzsch quotes Aesch. Pers. 818 θῖνες δὲ νεκρῶν καὶ τριτοσπόρῳ γονῇ | ἄφωνα σημανοῦσιν ὄμμασι βροτῶν. By ῥινοί we must understand both flesh and skin together, as in Od. 14. 133 μέλλουσι κύνες .. ῥινὸν ἀπ' ὀστεόφιν ἐρύσαι. Cp. Hes. Scut. 152 ὀστέα δέ σφι περὶ ῥινοῖο σαπίσης | Σειρίου ἀζαλέοιο κελαίηνη πίθεται αἶη, where ἡ ῥινός seems to be an Alexandrine form.

47. παρὲξ ἐλάαν and ἀλείψαι have both an imperatival force. Ameis extends this force to ἀκούμεν as well, treating αἶ κ' ἐθέλησθα as a parenthetical sentence (Il. 18. 457; 19. 147). This necessitates a colon or period after ἐθέλησθα, so that δησάντων begins a new sentence; the asyndeton being similar to Od. 4. 667; inf. 429; Il. 1. 179, etc. But it is simpler to begin the apodosis at δησάντων, as though the order of the words had been αἶ κ' ἐθέλησθα ἀκούμεν. Nitzsch quotes an

allusion to this scene from Alcman, καὶ τότε Ὀδυσσεὺς ταλασίφρονος ᾧτ' ἑταίρων Κίρκη ἐπαλείψασα . . , remarking that it is the earliest testimony extant to any special scene in the Odyssey.

50. δησάντων, 'let them bind thee hand and foot standing upright in the mast-step, and from the mast [ἱστοῦ from ἱστοπέδῃ] itself let rope-ends be fastened.' See Appendix on the Ship.

51. πείρατα. Most lexicographers find such apparent incongruity in the various usages of this word, that they treat of two distinct forms; one signifying 'end,' the other 'rope.' Liddell and Scott's Lexicon rightly brings all the meanings under a single head; though Döderlein declares that all attempts at reconciliation are futile. However, the simple interpretation of the Etym. Mag. πείραρ, πέρας—τέλος—τὸ πέρας τοῦ σχοινίου will be found quite satisfactory.

In such phrases as πείρατα Ὠκεανοῖο Od. 11. 13, πείρατα γαίης Il. 8. 478; 14. 200, 301; Od. 4. 563; 9. 284; there is nothing to suggest any deviation from the meaning of 'boundaries' or 'ends.' Nor indeed should the difficulty arise in such expressions as ἐπὶ πείρατ' ἀέθλων | ἦλθομεν Od. 23. 248, or ὀλέθρου πείραθ' ἵκηται Il. 6. 143; 20. 429. Πείραρ διζύος or ὀλέθρου is very needlessly rendered, e.g. by Autenrieth, (Hom. Lex.) and others, as 'laquei exitii' or 'miseriae;' it is really completely illustrated by τέλος γάμοιο, θανάτοιο, meaning the 'realisation' or 'consummation;' when anything has reached its destination or achieved its purpose; a meaning that comes out very strikingly in πείραρ ἐλέσθαι Il. 18. 501. It may be doubted whether

ὄφρα κε τερπόμενος ὅπ' ἀκούης Σειρήνοι.
 εἰ δέ κε λίσσῃαι ἐτάρους λῦσαί τε κελεύης,
 οἱ δέ σ' ἔτι πλεόνεσσι τότ' ἐν δεσμοῖσι διδέντων.

Αὐτὰρ ἐπὴν δὴ τάς γε παρέξ ἐλάσωσιν ἐταῖροι, 55

53, 54.] ἀθετεῖ Ἀριστοφάνης· πρὸς τί γὰρ ἅπαξ δεδεμένον πάλιν δῆσαι κελ ὑεῖ ;
 Schol. H. 54. διδέντων] So Aristarch., Schol. H. MSS. give δεόντων.

χαλκήια, πείρατα τέχνης (Od. 3. 433) means the smith's tools, as the highest 'accomplishments' of art, or whether, with a slightly changed point of view, they are regarded as the 'accomplishers,' cp. Il. 23. 350. We may next pass to an usage apparently different. In Il. 13. 358 the action of Zeus and Poseidon, in determining the destinies of the contending hosts, is thus described: τοῖ δ' ἔριδος κρατερῆς καὶ ὁμοίου πολέμοιο | πείραρ ἐπαλλάξαντες ἐπ' ἀμφοτέροισι τάνυσσαν, | ἄρρηκτόν τ' ἄλυτόν τε. Here the word τανύειν and the use of the two epithets make it certain that the deities are dragging with all their power at either end of a rope—a common trial of strength, as in the familiar game of 'French and English,' or its more modern form, 'The Tug of War.' Possibly the same idea of a rope is contained in the phrase ἀλλὰ ὑπερθεν | νίκης πείρατ' ἔχονται ἐν ἀθανάτοισι θεοῖσιν. At least this interpretation is suggested by the graphic ὑπερθεν, otherwise we might well be content to render, 'the issues of victory.' But this interpretation is not necessary in Τρώεσσιν ὀλέθρου πείρατ' ἐφήπται Il. 7. 402; 12. 79, for πείρατα retains its real meaning there, like τέλος θανάτοιο, as may be inferred from the variant of the same expression, in Τρώεσσι δὲ κήδε' ἐφήπται Il. 2. 15. In the present passage, where Odysseus is lashed to the mast, no one will pretend that πείρατα does not contain the notion of 'ropes;' indeed in h. Hom. Apoll. 129 we find οὐδ' ἔτι δεσμά σ' ἔρυκε, λύνοντο δὲ πείρατα πάντα. But the solution is, that πείρατα, in this usage, signifies exactly the 'rope-ends,' not the whole length of the rope, except by implication. This meaning is remarkably illustrated by the technical use of ἀρχή for a 'rope-end.' If I think of such an end as the furthest piece of the cord, I regard it as πείραρ, if I take it as the end nearest my hand, it seems to be

ἀρχή. See Act. Apost. 10. 11 σκευός τι ὡς ὀθόνην μεγάλην τέσσαρσιν ἀρχαῖς δεδεμένον, where ἀρχαί are not 'corners,' as in E. V., but ropes. So Diod. Sicul. (1. 104), speaking of the method of taking the hippopotamus with harpoons, says, εἶθ' ἐνὶ τῶν ἐμπαγόντων ἐνάπτοντες ἀρχὰς στυπῖνας ἀφίασι μέχρις ἂν παραλυσθῇ, and Lucian too has (t. 3. p. 83) δεσμῶν ἀρχάς. Markland, on Eur. Hipp. 761 translates ἐκδήσαντο πλεκτάς πεισμάτων ἀρχάς by 'tortas funium extremitates;' quoting Herodot. 4. 60, where the victim is thrown to the ground by twitching the end of a rope fastened round his fore-feet, σπάσας τὴν ἀρχὴν τοῦ στρόφου καταβάλλει νιν. Thus we have in Il. 13. 358 (sup.) the gods dragging at the ends of a rope; and, here, the free ends of the cords with which Odysseus is tied are secured to the mast. No doubt πείρατα became a familiar word for 'ropes' generally, just as 'endje' is used in German vernacular for a piece of rope (Lucht, das Schiff, p. 29). Perhaps we may detect another familiar usage in the word 'orae;' cp. Livy 28. 36 'oras et ancoralia praecidunt.'

For a description of the ἱστοπέδη see Appendix on the Ship; and with ἀνήφθω ἐκ cp. πέτρης ἐκ πείσματα δήσας Od. 10. 96.

54. οἱ δέ, the apodosis to εἰ δέ κε, 'then let them bind thee in more fetters still.'

διδέντων, see crit. note, is from the form δίδημι, from which we find the imperf. δίδη Il. 11. 105, and διδέασι Xen. Anab. 5. 8. 24.

55. After leaving the Sirens, Odysseus has a choice between two courses. One will take him by the Planctae (59-72); the other, between Scylla and Charybdis (73-110). Circe will not decide the choice for him, for she says, 'at this point I will no longer tell you fully which of the twain your course shall be; but do thou consider it for thyself in thine own

ἔνθα τοι οὐκέτ' ἔπειτα διηνεκέως ἀγορεύσω
 ὅποτέρη δὴ τοι ὁδὸς ἔσσεται, ἀλλὰ καὶ αὐτὸς
 θυμῷ βουλεύειν· ἐρέω δέ τοι ἀμφοτέρωθεν.
 ἔνθεν μὲν γὰρ πέτραι ἐπηρεφές, προτὶ δ' αὐτὰς
 κῦμα μέγα ῥοχθεῖ κυανώπιδος Ἀμφιτρίτης·
 Πλαγκτὰς δὴ τοι τάς γε θεοὶ μάκαρες καλέουσι.

60

heart, and I will inform thee [of the perils] both ways.' Here ἀμφοτέρωθεν is equivalent to ἀμφοτέρας τὰς ὁδούς, and is divided into ἔνθεν μὲν γάρ (59), and οἱ δὲ δύο σκόπελοι (73). There is no antithesis between τῇ μὲν (62) and τῇ δέ (66): the latter is only a continuation of the former. The termination of ἀμφοτέρωθεν need not be too closely pressed, as we may see from the use of ἔνθεν in the next line; and cp. ἐγγύθεν εἶναι Od. 6. 279. Though Circe professes not to decide for Odysseus, yet she evidently (vv. 66–80 foll., 108–110) intends to dissuade him from attempting to pass the Planctae.

61. Πλαγκτὰς. The regular meaning that attaches to πλαγκτός and its congeners seems, in spite of Nitzsch's protest, to force upon us the interpretation here of the 'wandering' rocks. In Od. 21. 363 πλαγκτέ must either be 'vagabond;' or, possibly, 'distracted in mind;' and πλαγκτοσύνη (Od. 15. 343), is the word used to describe the 'wanderings' of a beggar. Πλαγκτός is also used (see L. and S. s. v.) as the epithet of ships, Aesch. Pers. 277; of a cloud, Eur. Suppl. 961; of the tides in the Euripus, Anthol. P. 9. 73; of an arrow, ib. 6. 75.

So Πλαγκταὶ πέτραι, like πλωτὴ νῆσος (Od. 10. 3, with note), must be the 'wandering' rocks; and it is not unlikely that we have in the name an early attempt to reproduce some sailor's story of the floating icebergs; which, with the water breaking against their sides, and their overhanging summits ever threatening to fall, exactly meet the description in vv. 59, 60. But the name may soon have lost its real meaning, or the story become half forgotten; as is suggested by the words θεοὶ μάκαρες καλέουσι. See on Od. 5. 334, 10. 305. This will account for the incongruities which appear in the later part of the description, which really

are accretions that have grown round the original form of the legend. No doubt the Planctae were early identified with the Symplegades (Eur. Med. 2; Pind. Pyth. 4. 208), which are also called συνδρομάδες πέτραι Eur. I. T. 421. For example, Herodotus (4. 85) says, ἔπλεε ἐπὶ τὰς Κυανέας καλεομένας τὰς πρότερον Πλαγκτὰς Ἑλληνές φασι εἶναι, and in the Peripl. Euxini (Geog. Graec. Min. ed. Didot, 422, § 90) we read αὐταὶ δὲ αἱ Κυανεαὶ εἰσιν ἃς λέγουσιν οἱ ποιηταὶ Πλαγκτὰς πάλαι εἶναι, and in Pliny (N. H. 6. 12. 13), 'insulae in Ponto Planctae sive Cyaneae sive Symplegades.' The danger from the Symplegades was lest they should nip the ship, as it passed between them—and this is not even alluded to here. It is the violent surf and the firestorms which destroy the ships that come near the Planctae; so that, from this point of view, they appear to be steep islets like Stromboli, rising from the midst of seething breakers, and spouting forth volcanic fires.

Most modern editors prefer the interpretation 'striking' rather than 'wandering' (the root πλαγ belonging both to πλάζω and πλήσσω); and explain it either of 'dashing together' or of the water that 'dashes' against them. The ancient commentators were equally divided. Schol. H. writes Πλαγκτὰς [text πλακτὰς] διὰ τὸ προσπλήσσεσθαι αὐταῖς τὰ κύματα· οἱ δὲ νεώτεροι πλανηθέντες, Πλαγκτὰς ἤκουσαν παρὰ τὸ πλάζεσθαι εἰς ὕψος καὶ βάθος. Crates gave as his explanation, ὅτι πλάζεται περὶ αὐτὰς τὸ κύμα, and others (Schol. V.) οἱ δὲ ὡς τὴν Δῆλον κινεῖσθαι καὶ φέρεσθαι. Eustath. regards the name as meaning πλαζομένας καὶ κυλιομένας, and he accounts for the πυρὸς ὀλόοιο θύελλαι by supposing ὡς ἐκ τῆς συγκρούσεως καὶ πῦρ ἀποτελεῖν. But he adds, εἰ δ' ἴσως ἐκ τοῦ πλήσσειν εἶποι τις παρήχθαι τὰς

τῇ μὲν τ' οὐδὲ ποτητὰ παρέρχεται οὐδὲ πέλειαι
τρήρωνες, ταί τ' ἀμβροσίην Διὶ πατρὶ φέρουσιν,

Πλαγκτὰς, δύναιντ' ἂν οὕτω Συμπληγάδες
λέγεσθαι καὶ αὐταί. The ancients generally placed the Planctae at the north entrance of the Sicilian strait; later authorities have sought to identify them with the volcanic Liparean isles. Mr. Tozer (Lectures on the Geography of Greece, Lond. 1873) remarks (p. 67 foll.) that the Greek sailors, seeing the shifting form of the numerous islets pass them in quick succession, 'conceived of them as moving objects, and gave them the name of νῆσος, (νήκιος?) or "floating land," from νέω, "to swim;" and from a lengthened form of the same word, νήχω, one island in particular, Naxos, "the swimmer," got its title. So too we find that both the Strophades off the west coast of the Peloponnese, and the Aeolian islands to the north of Sicily, bore the earlier name of Plotae: the name Strophades itself probably embodies the same conception of their shifting their position .. From this, by an easy transition, arose the idea that these wandering rocks clashed together, which has taken form in the story of the Planctae, as told in the Odyssey.'

Ameis (Od. 15. 299 Anh.) finds the same meaning in θαλὶ νῆσοι, which he renders, 'die eilenden Inseln;' because to one on shipboard, the islands seem to 'run' by him, while he himself appears to be stationary. But may we not seek the origin of the expression Πλαγκταὶ νῆσοι in the natural phenomena of the Mediterranean, and especially of the Greek Archipelago? The sudden appearance and subsidence of numerous islets under the action of submarine volcanoes is an occurrence not unknown there in modern days. And a popular way of describing this would be that these islands were to be seen first in one place and then in another, thus well deserving the epithet 'wandering.' The disturbance of the sea and the emission of smoke and flame attendant on their upheaval, complete the Homeric picture. In July, 1831, a mass of dust, sand, and scoriae, was thrown out of a submarine volcano about thirty miles off the coast of Sicily, opposite to Sciaccia. In the beginning of August it had a circum-

ference of about a mile and a quarter, and its highest point was estimated at 170 feet above the sea. It received the name of Grahame's or Hotham's island, but before many months had passed the whole mass disappeared again below the level of the sea. A similar phenomenon was noticed not long since in the neighbourhood of Santorin.

62. τῇ μὲν τ' οὐδέ, 'there, not even can bird pass by, no! not the timorous doves that carry ambrosia for Father Zeus: but even of them the sheer rock ever steals away one [suppl. τινά], and the Father sends in another one to make up the tale.' These words can have no connection with the later story of the feeding of Zeus by doves, when he was concealed in Crete from his father Cronus (Athen. 11. 80, 491 B). There is probably some allusion to the Pleiads (Od. 5. 272 and note); at whose rising in May the harvest begins (Hesiod, Opp. et Di. 381), which fact may be veiled under the story of the ambrosia.

The words ἀφαιρείται λῖς πέτρῃ possibly contain the astronomical fact that of the seven Pleiads, six only are ordinarily visible; ἐπτάποροι δὲ τὰ γαίμετ' ἀνθρώποις ὕδρονται, | ἐξ οἷα περ εὐδοῖσαι ἐπόψιοι ὀφθαλμοῖσιν Arat. Phaen. 257. Cp. Schol. H. Q. τινὲς φυσικῶς ἀναλύοντές φασιν ὥς κατ' ἐκεῖνο γινόμενης τῆς Πλειάδος εἰς ἓκ τῶν ἐπτά ἀστέρων ἀφανὴς ἐγένετο ἐκ τοῦ καπνοῦ (inf. 202).

63. The epithet τρήρωνες is used of doves in Il. 5. 778; 23. 853; Od. 20. 243. From its connection with τρεῖν it implies the timidity that shows itself in rapid flight. In the Homeric account we hear only of the danger that the doves run in 'passing by' (παρέρχεται); nothing is said of the rocks closing upon them. Yet it is possible that in the words ἀφαιρείται λῖς πέτρῃ we have a mysterious hint of the danger that later legend develops. In the account given of the passing of the Argo, the story of the dove is introduced with entirely new features. As Noah sent out the dove to try if the trees were uncovered, so Euphemus sends one to see if the passage through the Symplegades was possible (Argon. 2. 561 foll.) ὁ δ' αἶψαι πτερύγεσσιν |

ἀλλά τε καὶ τῶν αἰὲν ἀφαιρεῖται λῖς πέτρη·
 ἀλλ' ἄλλην ἐνίησι πατὴρ ἐναρίθμιον εἶναι. 65
 τῇ δ' οὐ πῶ τις νηὺς φύγεν ἀνδρῶν, ἣ τις ἵκηται,
 ἀλλά θ' ὁμοῦ πίνακάς τε νεῶν καὶ σώματα φωτῶν
 κύμαθ' ἀλὸς φορέουσι πυρὸς τ' ὀλοοῖο θύελλαι.
 οἷη δὴ κείνη γε παρέπλω ποντοπόρος νηὺς
 Ἄργῳ πᾶσι μέλουσα, παρ' Αἰήταο πλέουσα· 70
 καὶ νῦ κε τὴν ἔνθ' ὦκα βάλεν μεγάλας ποτὶ πέτρας,
 ἀλλ' Ἥρη παρέπεμψεν, ἐπεὶ φίλος ἦεν Ἰήσων.

Οἱ δὲ δύω σκόπελοι ὁ μὲν οὐρανὸν εὐρὺν ἰκάνει
 ὀξείη κορυφῇ, νεφέλη δέ μιν ἀμφιβέβηκε
 κυανέη· τὸ μὲν οὐ ποτ' ἔρωεῖ, οὐδέ ποτ' αἶθρη 75

69. κείνη] La Roche κείνη, from Ed. August., to make a parallel with τῇ vv. 62, 68, 69. 70. πᾶσι μέλουσα] Schol. B. on Il. 22. 51 ascribes to Aristarchus the reading πασιμέλουσα. So here, Schol. H. Q. lemm. ὑφ' ἐν πασιμέλουσα. Since Bekk. πᾶσι μέλουσα is almost uniformly accepted. See La Roche, Hom. Textk. 311 foll. on parathetic compounds. νεωτερικὸν δὲ τὸ γράφειν 'φασιμέλουσα,' ἢ τοῖς ἐν φάσιδι πολλὴν φροντίδα ποιήσασα Schol. H. Q. Eustath.

Εὐφημος προέηκε πελειάδα· τοὶ δ' ἅμα πάντες | ἤειραν κεφαλὰς ἐσσορῶμενοι· ἣ δὲ δι' αὐτῶν [πετρῶν] | ἔπιτατο· ταὶ δ' ἄμυνδῖς πάλιν ἀντίαι ἀλλήλησιν | ἄμφω ὁμοῦ ξυνιοῦσαι ἐπέκτυπον, .. ἄκρα δ' ἔκοψαν | οὐραῖα πτερὰ ταί γε πελειάδος· ἣ δ' ἀπόρουσεν | ἀσκηθῆς.

66. νηὺς .. ἀνδρῶν is contrasted with ποτητά. The aor. φύγεν is parallel to παρέρχεται (62), and refers to a general, not a special fact; which is further corroborated by the mood of ἵκηται (cp. 10. 327, 328; 11. 40, 41), and the tense of φορέουσι.

68. φορέουσι, 'sweep away.' This belongs closely to κύματα, and by a slight zeugma to πυρὸς θύελλαι. We may however compare ἀνηρέψαντο θύελλαι Od. 4. 727.

70. Ἄργῳ. For the description of this passage of the Argo, see Apoll. Rhod. 4. 924 foll. She is described here as on her homeward voyage from Colchis; but it is probable that the passage 69-72 is a later addition.

With πᾶσι μέλουσα (see crit. note) compare Od. 9. 20.

71. βάλεν. The subject is probably κύματα ἀλὸς (68). Not a word is said of the rocks threatening to close in upon the ship.

73. Οἱ δὲ δύω σκόπελοι. This forms the antithesis to ἔνθεν μὲν (sup. 59). It is best to take οἱ in the sense of 'Now, on the other side.'

ὁ μὲν = 'one of them,' is contrasted with τὸν δ' ἕτερον (inf. 101). With this form of sentence, where a distributive apposition follows a plural nominative, cp. κήρυκες .. οἱ μὲν .. οἱ δέ Od. 1. 109, ἀνατξαντε .. ὁ μὲν .. ὁ δέ Od. 8. 361, Νεστορίδαι .. ὁ μὲν οὐτασ' Ἀτύνμιον ὀξεί δουρὶ Ἀντίλοχος .. τοῦ δ' ἀντίθεος Θρασυμήδης ἔφθη ὀρεζάμενος Il. 16. 317, 321. See also Plat. Theaet. 150 D οἱ δὲ ἐμοὶ ξυγγιγνόμενοι τὸ μὲν πρῶτον φαίνονται ἐνιοὶ μὲν καὶ πάντ' ἀμαθεῖς, πάντες δὲ κ.τ.λ., Thuc. 1. 89 *ad fin.* καὶ οἰκίαι αἱ μὲν πολλαὶ πεπτῶκεσαν, ὀλίγαι δὲ περιῆσαν, Virg. Aen. 12. 161-165 'Interea reges ... Latinus ... vehitur curru, ... bigis it Turnus in albis.'

75. τὸ μὲν. This is sometimes described as agreeing with νέφος implied in νεφέλη. In Il. 11. 237, 238 we read, ἀργύρῳ ἀντομένη μόλιβος ὥς ἐτράπετ' αἰχμῇ, | καὶ τό γε χεῖρὶ λαβὼν εὐρὺν κρείων Ἀγαμέμνων | ἔλκε' ἐπὶ οἷ, where however τό γε may refer back from the part αἰχμῇ to the whole ἔγχος mentioned *ibid.* 233. Similarly in Il. 21. 164-168 καὶ ῥ' ἐτέρῳ μὲν δουρὶ σάκος βάλεν .. τῷ

κείνου ἔχει κορυφὴν οὐτ' ἐν θέρει οὐτ' ἐν ὀπώρῃ·
οὐδέ κεν ἀμβαίῃ βροτὸς ἀνὴρ, οὐδ' ἐπιβαίῃ,
οὐδ' εἴ οἱ χεῖρές τε εἵκοσι καὶ πόδες εἶεν·
πέτρη γὰρ λίς ἐστι, περιξέσθῃ εἰκυῖα.
μέσσω δ' ἐν σκοπέλῳ ἐστὶ σπέος ἡεροειδὲς, 80
πρὸς ζόφον εἰς Ἑρεβος τετραμμένον, ἧ περ ἂν ὑμεῖς
νῆα παρὰ γλαφυρὴν ἰθύνετε, φαίδιμ' Ὀδυσσεῦ.
οὐδέ κεν ἐκ νηὸς γλαφυρῆς αἰζήσιος ἀνὴρ

77. οὐδ' ἐπιβαίῃ] Ἀρίσταρχος γράφει οὐδ' ἐπιβαίῃ, τὸ ἄβατον αὐτῆς ὅλως παριστῶν. So also several MSS, vulg. οὐ καταβαίῃ.

δ' ἐτέρῳ (δουρί) πῆχυν .. βάλε .. ἡ δ' ὑπὲρ αὐτοῦ | γαίῃ ἐνεστήρικτο λιλαιομένη χροὸς ἄσαι, where again ἡ suggests αἰχμὴ included in δουρί. Not unlike is Soph. Phil. 755 foll. N. δεινὸν γε τοῦ-πίσαγμα τοῦ νοσήματος. Φ. δεινὸν γὰρ οὐδὲ ρητόν· ἀλλ' οἴκτειρέ με. N. τί δῆτα δράσω; Φ. μή με ταρβήσας προδῶς | ἡκεῖ γὰρ αὕτη διὰ χρόνον πλάνοις ἴσως | ὥς ἐξεπλήσθη, where αὕτη plainly refers to the generic word νόσος in the speaker's mind. Löwe quotes appositely Thuc. 2. 47 ἡ νόσος πρῶτον ἤρξατο γενέσθαι τοῖς Ἀθηναίοις, λεγόμενον μὲν καὶ πρότερον πολλαχόσε ἐγκατασκήψαι. But we can introduce no such principle of interpretation here, for νέφος is not wider nor more generic than νεφέλη. It will be better to take τό as a somewhat vague neuter, having a general reference to the whole sentence νεφέλη δέ μιν ἀμφιβέβηκε, and this is the interpretation of Aristarch. See Schol. H. Ἀρίσταρχος οὐ λέγει πρὸς τὸ νέφος τὴν ἀπότασιν εἶναι, ἀλλὰ φησιν ὅτι τοῦτο οὐδέποτε λήγει, τὸ κεκαλύφθαι τὸν σκόπελον τῷ νέφει. But cp. Od. 9. 358, 359, where οἶνος is followed by τόδε, and see note on Od. 11. 207.

ἔρωεῖ. This is from a root ῥυ or σρυ, cp. Skt. *srō-t-as*, 'river.' The stem ῥω stands to ῥυ in the same relation as stem πλω to root πλυ. There is an apparent contradiction in the meanings of ἔρωῃ and ἔρωέω. For example αἶμα .. ἔρωῃσει, 'blood will stream,' Il. 1. 303, ἔρωῃσαι πολέμοιο, 'to retire from war,' Il. 13. 776; similarly βελέων ἔρωῃ, 'the rush of darts,' Il. 4. 542 πολέμου ἔρωῃ, 'cessation from war,' Il. 16. 302. Buttm. Lexil. s. v. reconciles the contradiction by pointing out that

a further point in the process of 'streaming' or 'flowing,' is 'flowing away,' and so 'ceasing;' as in the present passage, 'the cloud-covering never streams off it,' i.e. never leaves it. Döderlein derives the meaning of cessation from the idea of power 'dispersed,' and so brought to an end. As an illustration of this we find in Plato *ρεῖν* used as parallel to *κινεῖσθαι* (Theaet. 182 C), and with *ἀπολλύεσθαι* (Phaed. 87 D). Analogies may be found in the usages of the Latin 'ruere,' 'fluere,' 'fluxus.'

77. ἐπιβαίῃ, see crit. note. This must mean 'set foot on the top,' described as a more advanced stage of ascent than ἀμβαίῃ.

78. οὐδ' εἰ, 'no, not if.'

81. πρὸς ζόφον εἰς Ἑρεβος τετραμμένον. Eustath. and the Scholl. interpret this as if the latter half of the sentence were only the nearer description of the former. It seems more likely that πρὸς ζόφον gives the direction in which the mouth of the cave looks, viz. westward, while εἰς Ἑρεβος τετραμμένον implies that it is not a horizontal cavern in the cliff's face, but that its direction is 'downwards;' which seems to be implied also in μέσση δέδυκεν (inf. 93).

ἧ περ ἂν, 'just where you will steer your hollow ship past.' For a similar use of the subjunctive with ἂν or κε cp. Od. 10. 507 τὴν δέ κέ τοι πνοιῇ .. φέρησιν, Il. 1. 184 ἐγὼ δέ κ' ἄγω, ib. 205 τάχ' ἂν ποτε θυμὸν ὀλέσση.

83. The cavern's mouth is so high up in the cliff that the strongest bowman could not reach it with his arrow.

τόξω διστεύσας κοῖλον σπέος εἰσαφίκοιτο.
 ἔνθα δ' ἐνὶ Σκύλλῃ ναίει δεινὸν λελακυῖα
 τῆς ἣ τοι φωνὴ μὲν ὅση σκύλακος νεογιλῆς
 γίγνεται, αὐτὴ δ' αὖτε πέλωρ κακόν· οὐδέ κέ τίς μιν
 γηθήσειεν ἰδὼν, οὐδ' εἰ θεὸς ἀντιάσειε.
 τῆς ἣ τοι πόδες εἰσὶ δυνώδεκα πάντες ἄωροι,

85

86-88.] ἀθετοῦνται δὲ στίχοι τρεῖς· πῶς γὰρ ἡ δεινὸν λελακυῖα δύναται νεογνοῦ σκύλακος φωνὴν ἔχειν; Schol. H. Q.

85. Σκύλλῃ, properly the 'render' or 'tearer.' The idea of a connection with σκύλαξ is probably later; but very likely it may account for the introduction of vv. 86-88, and for the 'caerulei canes,' and 'latrantia monstra' with which Scylla was surrounded, according to the descriptions in the Latin poets and others. The Scholl. H. Q. give a really graphic picture of the Homeric Scylla, ὑποκείσθαι γάρ φησι τῇ Σκύλλῃ πετραίων τι θηρίον προσπεφυκὸς τῷ σκοπέλῳ καὶ κοχλιῶδες, πόδας τε ἔχον πλεκτανώδεις. This would represent her as like some gigantic hermit-crab, with its body hidden in the shell, and its claws and head thrust out through the opening; while the long legs and necks that protrude from the mouth of the cave remind us of the stories of the monstrous polypi or 'pieuvres,' that lie in wait in sea-caves to catch anything that comes within reach of their tentacles. Scylla and Charybdis were located by the ancients in the straits of Messina, Scylla on the Italian side, Charybdis on the Sicilian. It was afterwards attempted to identify the rock of Scylla with Scyllaeum, just opposite the Sicilian promontory of Pelorum (Capo di Faro), on the east side of which stands a little town, still called Scilla.

86. See crit. note. There is an intentionally grotesque contrast between the vast size of Scylla, and the thin, shrill, cry she utters. Although it is a horrible shriek, yet the volume (ὅση) of sound is not greater than the yelp of a puppy (σκύλαξ). The Schol. H. Q. seeks to explain this away by saying, δύναται δὲ τὸ ὅση ἀντὶ τοῦ οἷα κείσθαι, ἵνα μὴ πρὸς τὸ μέγεθος, ἀλλὰ πρὸς τὴν ὁμοιότητα εἴῃ ἡ παραβολή. The word νεογιλῆς, for which we find the variants

νεογιλλῆς, νεογιλῆς, is, according to Eustath. and Etym. Mag., equivalent to νεογινης from νεογινός for νεογνός. Others compare the latter part of the word with γλάγος and γάλα, or (L. and S.) with χιλός.

88. οὐδ' εἰ θεὸς ἀντιάσειε. Cp. Schol. H. Q. εἰς ὅρον ὑπερβολῆς ἀεὶ τὸ θεῖον λαμβάνει ὁ ποιητής. καὶ ἐπὶ τῶν ἡδέων· ἔνθα δ' ἔπειτα καὶ ἀθάνατός περ ἐπελθὼν γηθήσειεν ἰδὼν (Od. 5. 74). καὶ ἐπὶ τοῦ πολέμου· οὐτ' ἂν κεν Ἄρης ὀνόσαιτο μετελθὼν (Il. 13. 127). καὶ ἐπὶ τῶν φοβερῶν· οὐδ' εἰ θεὸς ἀντιάσειεν, ἥτοι ἐναντίον ἐπέλθοι.

89. ἄωροι. The etymologies and meanings assigned to this word present the widest differences. The most important seem to be these, (1) 'ugly,' from ὦρα in the sense of 'beauty'; (2) 'imperfect,' from ὦρα in the sense of 'perfect maturity,' so Ameis; (3) 'feeble,' οἱ μὴ δυνάμενοι ὀροῦσαι, ἀνόρητοι, ἀσθενεῖς, Scholl., Eustath., etc.; (4) 'pendulous,' κρεμαστοί ἀπὸ τοῦ αἰωρῶ, Schol. B. cp. Lobeck. path. el. 2. 75. Another meaning, through αἰωρῶ or ἀείρομαι, viz. 'fore-feet,' (5) is preferred by Nitzsch, who quotes from Bekk. (Anec. I. a. E.) οἱ ἐμπρόσθιοι καὶ Φιλῆμων· οὐ τοὺς ἄωρους εἶπά σοι, μαστιγία, | πόδας πρίασθαι; σὺ δὲ φέρεις ὀπισθίους. But here the comic poet may be playing upon the meanings of ἄωρος, with a further reference to a word ὦρη which a Schol. here gives as Ionic for κωλή. To these we may add the view ascribed (6) to Aristarchus, ἀκώλους (see on κωλή sup.) καὶ πλεκτανώδεις, and (7) that of Crates, δυσφυλάκτους, οὓς οὐδεὶς ἀν' ὥρήσεται, i. e. φυλάξεται. Of these (2) and (4) seem to have most to recommend them. Curtius, Gk. Etym. p. 317 adopts (4), and certainly it carries out most graphically the picture of a

ἐξ δέ τέ οἱ δειραὶ περιμήκεες, ἐν δὲ ἐκάστη 90
 σμερδαλή κεφαλῇ, ἐν δὲ τρίστοιχοι ὀδόντες,
 πυκνοὶ καὶ θαμέες, πλεῖοι μέλανος θανάτοιο.
 μέσση μὲν τε κατὰ σπείους κοῖλοιο δέδυκεν,
 ἔξω δ' ἐξίσχει κεφαλὰς δεινοῖο βερέθρου,
 αὐτοῦ δ' ἰχθυάα, σκόπελον περιμαιμώσα, 95
 δελφῖνάς τε κύνας τε καὶ εἴ ποθι μείζον ἔλῃσι
 κῆτος, ἃ μυρία βόσκει ἀγάστονος Ἀμφιτρίτη.
 τῇ δ' οὐ πῶ ποτε ναῦται ἀκήριοι εὐχετόωνται
 παρφυγέειν σὺν νηὶ· φέρει δέ τε κρατὶ ἐκάστῳ
 φῶτ' ἐξαρπάξασα νεὸς κυανοπρόροιο. 100

Τὸν δ' ἕτερον σκόπελον χθαμαλώτερον ὄψει, Ὀδυσσεῦ.
 πλησίον ἀλλήλων· καί κεν διοῖστεύσεις.
 τῷ δ' ἐν ἐρινεὸς ἐστι μέγας, φύλλοισι τεθηλῶς·
 τῷ δ' ὑπὸ δῖα Χάρυβδις ἀναρροιβδεῖ μέλαν ὕδωρ.
 τρὶς μὲν γάρ τ' ἀνίσιν ἐπ' ἡματι, τρὶς δ' ἀναροιβδεῖ 105

94. ἐξίσχει] Eustath. ἐξ ἴσχει. So two MSS. and ed. Rom. 98. τῇ δ'] Ἀριστοφάνης τὴν δ' Schol. H. 101, 102.] The reading and punctuation in the text agrees with that of Nicanor, Schol. Q. Ἀριστοφάνης πλησίον γράφει Schol. H. 'Duplex igitur scriptura exstitit, altera quae nunc est in libris πλησίον, altera, nī fallor, πλησίοι. Utram utri substituerit Aristophanes incertum est, quum πλησίον γράφει errore librarii scriptum esse possit pro πλησίοι γράφει' Dind. 105. τρὶς μὲν . . . τρὶς δέ] dis μὲν . . . dis δέ, according to Polybius, quoted by Strabo, I. 25.

monstrous polypus (see above) with its swaying tentacles.

93. μέσση, equivalent to 'waist-deep'; cp. μέσος ἔχεται. For κατὰ σπείους see on Od. 9. 330.

94. βερέθρου, with variant βαράθρου, from root βορ, as in βορά, βι-βρώ-σκω, Lat. vor-ago (and gurgēs) Skt. root gar.

95. Join περιμαιμώσα . . . εἴ ποθι, 'questing round the rock if anywhere she may catch,' etc.

96. κύνας, 'sea-dogs,' are, according to Polyb. ap. Strabo. I. 37, a species of sword-fish, ξιφίας or γαλεώτης.

97. For the singular κῆτος followed by ἃ cp. Od. 4. 177; 5. 438.

98. ἀκήριοι (κῆρ), 'unharmēd,' here and Od. 23. 328; but ἀκήριοι (κῆρ), 'lifeless' or 'heartless,' Il. II. 392; 7. 100; 13. 224.

101. Τὸν δ' ἕτερον in contrast to ὁ μὲν sup. 73.

χθαμαλώτερον is to be taken predicatively with ὄψει.

102. πλησίον. As the Schol. H. attributes this reading to Aristoph., we may suppose that others wrote πλησίοι, which Düntzer adopts. But πλησίον can stand with the ellipse of εἰσί, = 'they are near each other.' Cp. Od. 14. 14 συφεοὺς . . . ποίει πλησίον ἀλλήλων. The actual gap between them is measured by καί κεν διοῖστεύσεις.

104. τῷ δ' ὑπό, 'beneath this' [fig-tree]. Charybdis is the personified power of the whirlpool. Later legend represents her as a daughter of Poseidon; perhaps from an extension of the epithet δῖα. The eddy in the strait of Messina is known at the present day by the name of Carofalo or Charilla.

105. τρὶς. The same number of alternations is given in Virg. Aen. 3. 566; Ov. Ep. ex Pont. 4. 10. 27; but in the Latin version there is nothing equivalent to ἐπ' ἡματι. There is of

δεινόν· μὴ σύ γε κείθι τύχοις, ὅτε ροιβδήσειεν·
οὐ γάρ κεν ρύσαιτό σ' ὑπ' ἐκ κακοῦ οὐδ' ἐνοσίχθων.
ἀλλὰ μάλα Σκύλλης σκοπέλῳ πεπλημένος ὦκα
νῆα παρὲς ἐλάαν, ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν
ἐξ ἐτάρους ἐν νηὶ ποθήμεναι ἢ ἅμα πάντας.' 110

‘Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
‘εἰ δ' ἄγε δὴ μοι τοῦτο, θεὰ, νημερτὲς ἐνίσπες,
εἴ πως τὴν ὁλοὴν μὲν ὑπεκπροφύγοιμι Χάρυβδιν,
τὴν δέ κ' ἀμυναίμην, ὅτε μοι σίνοιτό γ' ἐταίρους.' 111

‘Ὡς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
‘σχέτλιε, καὶ δὴ αὖ τοι πολεμήια ἔργα μέμηλε
καὶ πόνος· οὐδὲ θεοῖσιν ὑπέιξεαι ἀθανάτοισιν ; 115

111. ἀμειβόμενος] ‘Vulgatam nunc scripturam ἀμειβόμενος etiam M’ (Cod. Venet. 613) ‘et Vindob. 50 in textu habent, sed uterque annotato in margine γρ. ἀτυζόμενος’ Dind. ‘Perbona autem lectio. Nam ἀμειβόμενος non commode adhibetur nisi finite alterius sermone. At Ulysses Circeon interpellat’ Buttm. The Scholl. acknowledge only ἀτυζόμενος. 116. δὴ αὖ] MSS. δ' αὖ. 117. θεοῖσιν ὑπέιξεαι] Bekk. θεοῖς ὑποείξει, as εἵκειν takes the initial *f* with great uniformity.

course intended to be a connection between the ebb and flow of the tide, and the engulphing and disgorging action of the whirlpool. So Strabo (I. 2. 36) ἀπὸ γὰρ τῶν ἀμπώτεων καὶ πλημμυρίδων ἡ Χάρυβδις αὐτῷ μέμθεται, and again (I. 1. 7) ἔχειται δὲ τῆς αὐτῆς φιλοπραγμοσύνης καὶ τὸ μὴ ἀγνοεῖν τὰ περὶ τὰς πλημμυρίδας τοῦ ὠκεανοῦ καὶ τὰς ἀμπώτεϊς κ.τ.λ. But as ebb and flow occur only twice a day, a difficulty has been felt about the use of τρίς. To which it may be answered that we are still in the land of marvel, and there is a completeness about the number three that would naturally suggest itself to the poet in describing the full day's work of the whirlpool. But, as a matter of fact, the ebb and flow in narrow friths do not by any means follow the movement of the tide wave outside. The frequent change of the tides in the Euripus is an illustration of this, and, nearer home, we find the same phenomenon in Southampton-water. But Buchholz (Homerisch. Real. I. 272) quotes from Heller (Philologus, 15. 354 foll.) to the effect that τρίς really describes with perfect accuracy the normal ebb and flow of the sea. He

tabulates the results thus for a period of twenty-four hours :

<i>Beginning of flood.</i>	<i>Beginning of ebb.</i>
6 a.m.	noon.
6 p.m.	midnight.
6 a.m.	noon.

This arrangement gives the full amount of changes of direction for the day and night; if it is thought worth while to put the description to such a test.

108. ἀλλὰ μάλα, ‘but be sure [Od. 4. 472; 5. 342] to near Scylla's rock with all speed and urge your ship past.’

πεπλημένος may be referred to a present πελάω (πελάζω): the indic. πέπλημαι, πεπλήγεται are found in Anth. 5. 47. 3; Simonid. Am. 36 (Bergk). The form of non-thematic aor. is ἐπλήμην Il. 4. 449; 8. 63, etc.

113. Notice the force of the prepositions ὑπό, ἐκ, and πρό in ὑπεκπροφύγοιμι = ‘secretly escape and get forward,’ *subterfugientem evadere*. Cp. Od. 20. 43; Il. 20. 147; 21. 44.

114. τὴν δέ, sc. Scylla.

116. σχέτλιε means something like ‘irrepressible’ here. The very first chance that occurs, ‘he is once more thinking about deeds of war, and conflict.’

Join δὴ αὖ in synizesis.

ἢ δέ τοι οὐ θνητῇ, ἀλλ' ἀθάνατον κακόν ἐστι,
 δεινόν τ' ἀργαλέον τε καὶ ἄγριον οὐδὲ μαχητόν·
 οὐδέ τίς ἐστ' ἀλκή· φυγέειν κάρτιστον ἀπ' αὐτῆς. 120

ἦν γὰρ δηθύνησθα κορυσσόμενος παρὰ πέτρῃ,
 δείδω μή σ' ἐξαὔτις ἐφορμηθεῖσα κίχησι
 τόσσησιν κεφαλῇσι, τόσους δ' ἐκ φώτας ἔληται.
 ἀλλὰ μάλα σφοδρῶς ἐλάαν, βωστρεῖν δὲ Κραταῖν,
 μητέρα τῆς Σκύλλης, ἣ μιν τέκε πῆμα βροτοῖσιν· 125
 ἣ μιν ἔπειτ' ἀποπαύσει ἐς ὕστερον ὀρμηθῆναι.

Θρινακίην δ' ἐς νῆσον ἀφίξεαι· ἔνθα δὲ πολλαὶ
 βόσκοντ' Ἡελίοιο βόες καὶ ἴφια μῆλα,
 ἐπτὰ βοῶν ἀγέλαι, τόσα δ' οἴων πῶεα καλὰ,

124-126] ἀθετοῦνται τρεῖς, ὅτι διὰ τούτων σημαίνει μὴ εἶναι τὴν Σκύλλαν σύμ-
 φυτον τῇ πέτρᾳ Schol. H. This must mean that the Schol. objects to the pos-
 sibility of Scylla pursuing her victim. 124. Κραταῖν] ἄμεινον γράφειν κραταιάς
 ἀντὶ τοῦ ἰσχυρῶς Schol. B. H. Q. See note below.

118. κακόν may almost be personified into 'fiend.'

120. κάρτιστον. There is an intentional oxymoron in the coupling of this word with φυγέειν, 'the bravest course is to run away.' Compare 'Discretion is the better part of valour.'

124. βωστρεῖν, as if from βωστής, i. e. βοηστής. βοάω Lobeck. Paralip. 450. Nitzsch compares ἐλαστρέω with ἐλάω.

Κραταῖς, mother of Scylla, is a personification (see Od. 11. 597) of the wild forces of Nature. Later legend represented Scylla as daughter of Hecate by Phorcys or Triton. The Schol. regarding κραταῖς as an adverb, would render 'mightily entreat.'

126. For ἀποπαύσει with infin. mood compare ἀλητεύειν ἀπέπανσας Od. 18. 114.

127. Θρινακίη νῆσος may be supposed to lie to the N. W. of Scylla's rock, but at no great distance from it (cp. vv. 325, 427 foll.). It belongs still to fable-land. The ancients identified it with Sicily (cp. Strabo 6. 265; Thuc. 6. 2), regarding Θρινακίη as equivalent to Τρινακρία (τρεῖς, ἄκρα). It is more likely that the name may be referred to θρίναξ, a trident or three-pronged fork, and the etymology may serve to connect the island with some legend

about Poseidon; perhaps that he raised the island from the sea-bed with his trident. Düntzer, comparing the words θρίοι [?] and θρίαμβος, thinks that the word may mean 'windswept,' or 'stormy.' The island is represented as uninhabited, except by the herds of Helios and the nymphs that tended them. Gladstone (Homeric Synchronism, p. 268) quotes from Lauth, (Homer und Aegypten) to the effect that Θρινακίη may be identified with an island named in the Book of the Dead as belonging to the Sun-god (Ra). The Egyptian form of the name he gives as *T-hri-náchiu* = 'the-between-prongs,' i. e. pointed rocks.

129. ἐπτὰ βοῶν ἀγέλαι. See Eustath. ad loc. ἰστέον δὲ ὅτι τὰς ἀγέλας ταύτας, καὶ μάλιστα τὰς τῶν βοῶν, φασὶ τὸν Ἀριστοτέλην ἀλληγορεῖν εἰς τὰς κατὰ δωδεκάδα τῶν σεληνιακῶν μηνῶν ἡμέρας, γιγνομένας πεντήκοντα πρὸς ταῖς τριακοσίαις, ὅσος καὶ ὁ ἀριθμὸς ταῖς ἐπτὰ ἀγέλαις, ἐχούσαις ἀνὰ πεντήκοντα ζῶα. διὸ οὐτε γόνον αὐτῶν γίνεσθαι Ὅμηρος λέγει, οὐτε φθοράν. τὸ γὰρ αὐτὸ ποσὸν αἰὲ ταῖς τοιαύταις ἡμέραις μένει. We need not however follow Eustath. into further details, nor suppose with him that the eating of the cows was a poetical way of expressing waste of time. But he

πεντήκοντα δ' ἕκαστα· γόνος δ' οὐ γίγνεται αὐτῶν, 130
 οὐδέ ποτε φθινύθουσι. θεαὶ δ' ἐπιποιμένες εἰσὶ,
 νύμφαι ἐνπλόκαμοι, Φαέθουσά τε Λαμπετὶν τε,
 ἃς τέκεν Ἥελίῳ Ὑπερίονι διὰ Νέαιρα.
 τὰς μὲν ἄρα θρέψασα τεκοῦσά τε πότνια μήτηρ
 Θρινακίην ἐς νῆσον ἀπώκισε τηλόθι ναίειν, 135
 μῆλα φυλασσέμεναι πατρώια καὶ ἔλικας βοῦς.
 τὰς εἰ μὲν κ' ἀσινέας ἑάας νόστου τε μέδῃαι,
 ἦ τ' ἂν ἔτ' εἰς Ἰθάκην κακὰ περ πάσχοντες ἴκοισθε·
 εἰ δέ κε σίνῃαι, τότε τοι τεκμαίρομ' ὄλεθρον
 νηὶ τε καὶ ἐτάροις· αὐτὸς δ' εἴ πέρ κεν ἀλύξῃς, 140
 ὄψ' ἐκ κακῶς νείαι, ὀλέσας ἄπο πάντας ἐταίρους.
 Ὡς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἤλυθεν Ἥως.
 ἡ μὲν ἔπειτ' ἀνὰ νῆσον ἀπέστιχε διὰ θεάων·
 αὐτὰρ ἐγὼν ἐπὶ νῆα κιὼν ὥτρυνον ἐταίρους
 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι. 145
 οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον.
 [ἐξῆς δ' ἐξόμενοι πολὴν ἄλα τύπτον ἐρετμοῖς.]

131. ἐπιποιμένες] The reading of Aristarchus; cp. ἐπιμάρτυροι, ἐπιβουκόλος, etc. Al. ἐπὶ ποιμένες. 133.] After this line two MSS. add (in marg.) αὐτοκασιγνήτη Θετίδος λιπαροπλοκάμοιο. 140, 141.] The majority of MSS. either omit these two lines, or have them in the margin. La Roche brackets them. 147.] This verse is wanting in Harl., Vind. 133, and other MSS. Almost all editors since Wolf have bracketed it. The use of the oars was unnecessary when there was a favouring wind.

goes on to say rightly ὅτι δὲ καθ' ἱστορίαν ἀγέλας ὕλας ἡμέρων ζώων Ἑλλήνες ἀφιέρουν δαίμοσιν, ὧν οὐκ ἦν θεμιτὸν ἄπτεσθαί τινας, ἐν οἷς καὶ πτηνὰ ὠσιούντο ἱεροῖς ἀνειμένα, οἷον ταῶνες καὶ χῆνες καὶ τοιαῦτά τινα, καθωμίληται ἐν ταῖς ἱστορίαις. Ἡρόδοτος δὲ (9. 92) ἱστορεῖ ἐν τῷ Ἰονίῳ κόλπῳ ἱερὰ εἶναι Ἥλιου πρόβατα, περὶ πολλοῦ ὄντα τοῖς ἐκεῖ Ἀπολλωνιάταις, οἷς ἀπὸ τόπου τὸ ὄνομα. Gladstone (Hom. Synchr. 252) sees in this account of the cows and sheep of the Sun-god, and the awful punishment visited on those who laid hands on them, a real influence of Egyptian usage. The sheep he would connect with the ram of Ammon (Ammon-Ra); and the sanctity of the cows with the well-known worship of that animal in

Egypt. In the Vêdic hymns the rays of the sun are spoken of as his 'cows.'

132. The nymphs 'Bright' and 'Shining,' and their mother 'Younger,' are fit wife and daughters for the Sun.

134. θρέψασα τεκοῦσά τε. For the prothysteron see on Od. 4. 208, 723; 10. 417.

135. τηλόθι, joined with ἀπώκισε, seems to mean 'far from' the place of their birth. Possibly it is only a way of saying that the island lay in the far west; or we may join τηλόθι ναίειν, so as to form the epexegetis to the foregoing words.

143. ἀνὰ νῆσον, 'up the island,' i.e. away from the shore, where the scene has hitherto been laid. Cp. inf. 333, 335.

ἡμῖν δ' αὖ κατόπισθε νεὸς κυανοπράροιο
ἔκμενον οὔρον ἱεὶ πλησίστιον, ἐσθλὸν ἑταῖρον,
Κίρκη ἐνπλόκαμος, δεινὴ θεὸς αὐδήεσσα. 150

αὐτίκα δ' ὅπλα ἕκαστα πονησάμενοι κατὰ νῆα
ἤμεθα· τὴν δ' ἄνεμός τε κυβερνήτης τ' ἴθυνε.
δὴ τότ' ἐγὼν ἐτάροισι μετηύδων ἀχνύμενος κῆρ·

ᾧ Ω φίλοι, οὐ γὰρ χρὴ ἓνα ἰδμεναι οὐδὲ δύ' οἴους
θέσφαθ' ἃ μοι Κίρκη μυθήσατο, δῖα θεάων· 155
ἀλλ' ἐρέω μὲν ἐγὼν, ἵνα εἰδότες ἦ κε θάνωμεν
ἢ κεν ἀλευάμενοι θάνατον καὶ κῆρα φύγοιμεν.

Σειρήνων μὲν πρῶτον ἀνώγει θεσπεσιῶν
φθόγγον ἀλεύασθαι καὶ λειμῶν' ἀνθεμόεντα.
οἶον ἔμ' ἠνώγει ὅπ' ἀκούεμεν· ἀλλὰ με δεσμῶ 160
δήσατ' ἐν ἀργαλέῳ, ὅφρ' ἔμπεδον αὐτόθι μίνω,
ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω.
εἰ δέ κε λίσσωμαι ὑμέας λῦσαί τε κελεύω,
ὑμεῖς δὲ πλεόνεσσι τότ' ἐν δεσμοῖσι πιέζειν.'

156] ἢ κε θάνωμεν. See note below. 157. φύγοιμεν] A few MSS. give φύγωμεν, which Bekker, Fäsi, and Dind. follow. 'φύγοιμεν scripsi cum libb. melioribus' La Roche. See note below. 163, 164.] καὶ ἐνταῦθα (as well as the ἀθέτησις of 53, 54 by Aristoph.) οἱ δύο ὀβελίζονται ὡς ἀδικώτατοι Schol. H.

156. ἵνα εἰδότες, 'that knowing them we may either die or make our escape, having avoided death and doom.' In final sentences ὅπως, ὥς, and ὅφρα, are not uncommon in Homer, but ἵνα with ἄν or κε is not found, except in the present passage. In Attic, ἵνα ἄν has always, or almost always, the sense of 'ubique.' Jelf quotes Demosth. 780. 7 ἵνα μηδ' ἄν ἄκων αὐτῇ ποτὲ προσπέσῃ, and Soph. O. C. 188 ἄγε νυν σύ με, παῖ, | ἵν' ἄν εὐσεβίας ἐπιβαίνοντες | τὸ μὲν εἵπομεν τὸ δ' ἀκούσαιμεν, but there the sense is not strictly final; it is, rather, 'take me to a spot *where* I may,' etc.; so ibid. 405 μηδ' ἵν' ἄν σαντοῦ κρατοῖς, 'to a place where you may not even,' etc. So the *actual* construction of this passage is best given by translating thus, 'but I will speak, in which case, when we have learned our lesson, we may either die or escape.' Monro, H. G. § 286, remarks that here κε—κεν may be due to the antithesis of the

clauses (ib. § 273 n. 2). But some MSS. have ἢ κε θάνωμεν, which Nauck adopts, reading in the next line ἢ καὶ ἀλευάμενοι.

157. The reading φύγοιμεν should be preferred to φύγωμεν, escape seeming less likely than death. Cp. Od. 4. 692 ἐχθαίρησι . . φιλοίῃ, Il. 5. 567 πάθη [?] . . ἀποσφῆλειε, Il. 15. 598 ἐμβάλη [?] ἐπικρήνειε, Il. 18. 308 φέρησι . . φεροίμην.

158. θεσπεσιῶν is interpreted rather ambiguously by the Schol. θεῖα φθεγγομένων. Without doubt, however, it refers to the wonderful charm of their song, and not to the revelations which they profess themselves able to make.

161. αὐτόθι is explained by the exegesis ὀρθὸν ἐν ἱστοπέδῃ.

164. πιέζειν, with imperatival force. With πιέζειν ἐν δεσμοῖσι cp. δεῖν ἐν δεσμῶ as sup. 160; Il. 5. 386; Od. 15. 232. The apodosis is introduced by ὑμεῖς δέ.

Ἦ τοι ἐγὼ τὰ ἕκαστα λέγων ἐτάροισι πίφασκον· 165
 τόφρα δὲ καρπαλίμως ἐξίκετο νηὺς εὐεργῆς
 νήσον Σειρήνοιον· ἔπειγε γὰρ οὖρος ἀπήμων.
 αὐτίκ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο ἡ δὲ γαλήνη
 ἔπλετο νηνεμία, κοίμησε δὲ κύματα δαίμων.
 ἀνστάντες δ' ἔταροι νεὸς ἰστία μηρύσαντο, 170
 καὶ τὰ μὲν ἐν νηὶ γλαφυρῇ θέσαν, οἱ δ' ἐπ' ἑρετμὰ
 ἐξόμενοι λεύκαινον ὕδωρ ξεστῆς ἐλάττησιν.
 αὐτὰρ ἐγὼ κηροῖο μέγαν τροχὸν ὀξεί χαλκῷ
 τυτθὰ διατμήξας χερσὶ στιβαρῇσι πίεζον.
 αἶψα δ' ἰαίνεται κηρὸς, ἐπεὶ κέλετο μεγάλη ἰς 175
 Ἡελίου τ' αὐγῇ Ὑπεριονίδαο ἀνακτος·
 ἐξείης δ' ἐτάροισιν ἐπ' αὔατα πᾶσιν ἄλειψα.
 οἱ δ' ἐν νηὶ μ' ἔδησαν ὁμοῦ χεῖράς τε πόδας τε
 ὀρθὸν ἐν ἰστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήπτον·
 αὐτοὶ δ' ἐξόμενοι πολιὴν ἄλα τύπτον ἑρετμοῖς. 180
 ἀλλ' ὅτε τόσσον ἀπῆν ὅσσον τε γέγωνε βοήσας,

167. ἀπήμων] γρ. ἀμύμων Schol. H.
 Schol. H. Cp. crit. note on Od. 5. 391.
 MSS. nearly all give ἡδέ.

168. ἡ δέ] δασείας (with aspirate) τὸ ἡδέ
 ἡ δέ is the reading of Aristarchus. The
 MSS. give ἀπῆμεν ὅσον, but

165. τὰ ἕκαστα. See on sup. 16.

168. ἡ δὲ γαλήνη. See on Od. 5. 391.

170. μηρύσαντο. The connection of
 this word with μήρινθος and μέρμυς
 would seem to describe the process of
 'brailing up' the sail, for which we
 have in Od. 3. 11 στείλαν ἀείραντες,
 where see note. But against this we
 have the statement that they 'stowed
 the sail away in the hollow ship,' im-
 plying that it was altogether lowered
 from the mast. Cp. ναῦται δ' ἐμμήσαντο
 νηὸς ἰσχάδα, of 'weighing anchor,' Soph.
 Frag. 699.

171. With ἐπ' ἑρετμὰ ἐξόμενοι cp.
 θῶκόνδε καθίζανον Od. 5. 3.

174. τυτθὰ, accus. plur. of τυτθός
 used adverbially, or, more accurately,
 as a proleptic predicate, 'into small
 pieces.' The plural is only found here
 and inf. 387 (where Zenodotus reads
 τριχθά), elsewhere the singular τυτθόν
 is employed. The wax is in the form
 of a τροχός, 'round,' or 'disc,' because
 we may suppose that when melted and

clarified it was poured into a pan or
 bowl, the shape of which it preserved
 on cooling.

175. κέλετο μεγάλη ἰς. Eustath.
 rightly says, ἡ τῶν ἐμῶν δηλαδὲ στιβαρῶν
 χειρῶν ἢ κατὰ τὸ πίεζειν, but κέλετο is
 uniformly used with persons in Homer
 and nowhere else expresses the effect
 of an external force. Nitzsch would
 omit the next line as superfluous,
 because, he says, either the 'pressing'
 or the 'warmth' is all we want—not
 both. As a matter of fact, the shavings
 or scrapings of wax would soften far
 more readily when squeezed and
 kneaded in the full sunlight; and the
 mention of the hot sun suits well with
 γαλήνη νηνεμία. Nitzsch has a further
 objection to the form Ὑπεριονίδης as
 un-Homeric. See on Od. 1. 8. There
 seems to be a conscious touch of humour
 in the use of such majestic language to
 describe the kneading of a cake of
 wax.

181. ἀπῆν . . διώκοντες See crit.

ρίμφα διώκοντες, τὰς δ' οὐ λάθην ὠκύαλος νηὺς
ἐγγύθεν ὀρνυμένη, λιγυρὴν δ' ἔντυνον ἀοιδήν·

‘ Δεῦρ’ ἄγ’ ἰὼν, πολύαιν’ Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,
νῆα κατάστησον, ἵνα νωιτέρην ὅπ’ ἀκούσης. 185

οὐ γάρ πώ τις τῇδε παρήλασε νηὶ μελαίνῃ,
πρίν γ’ ἡμέων μελίγηρυν ἀπὸ στομάτων ὅπ’ ἀκοῦσαι,
ἀλλ’ ὃ γε τερψάμενος νεῖται καὶ πλείονα εἰδώς.

ἴδμεν γάρ τοι πάνθ’ ὅσ’ ἐνὶ Τροίῃ εὐρείῃ
Ἀργεῖοι Τρῶές τε θεῶν ἰότητι μόγησαν· 190
ἴδμεν δ’ ὅσσα γένηται ἐπὶ χθονὶ πουλυβοτείρῃ.’

‘Ὡς φάσαν ἰεῖσαι ὅπα κάλλιμον· αὐτὰρ ἐμὸν κῆρ
ἤθελ’ ἀκουέμεναι, λῦσαί τ’ ἐκέλευον ἑταίρους,

Schol. M. γρ. ἀπῆν, and Schol. B. H. distinctly gives τὸ μὲν ἀπῆν ἐπὶ τῆς νηὸς, τὸ δὲ διώκοντες ἐπὶ τῶν ἐρετῶν. οὐ γὰρ εἴρηκεν ἀπῆμεν. And in another Schol., H. Q. ἀπῆν ἢ ναῦς· νῦν δὲ οἱ ἐν τῇ νηί, quoting a somewhat similar anacoluthon from Eurip. Phoen. 290, which is not really parallel; but the allusion shows that an anacoluthon was acknowledged here. ἀπῆμεν ὅσον may have been an early correction to suit διώκοντες.

note. La Roche adduces as analogous Od. 9. 462, 463; but the construction is better described as κατὰ τὸ σημαινόμενον, for διώκοντες implies the ship and her crew. So Buttm. ad Schol. ‘Homerus si revera iunxit ἀπῆν .. διώκοντες, navem et nautas tanquam synonyma cogitavit.’

182. With ῥίμφα διώκοντες we may supply νῆα, as we find the passive in Od. 13. 162 νηὺς ῥίμφα διωκομένη. But διώκω is used absolutely in Il. 23. 344, though with unexpressed reference to ἄρμα. The apodosis begins with τὰς δ’.

184. Cicero thus translates the passage, de Fin. 5. 18

‘O decus Argolicum, quin puppim flectis, Ulixē,

Auribus ut nostros possis agnoscere cantus?

Nam nemo haec unquam est transvectus caerulea cursu,

Quin prius adstiterit vocum dulcedine captus;

Post variis avido satiatus pectore musis

Doctior ad patrias lapsus pervenerit oras.

Nos grave certamen belli clademque tenemus,

Graecia quam Troiae divino numine vexit;

Omniaque e latis rerum vestigia terris.’

He himself remarks that the passage illustrates men’s love of knowledge: ‘Mihi quidem Homerus huiusmodi quiddam vidisse videtur in iis quae de Sirenum cantibus finxerit. Neque enim vocum suavitate videntur aut novitate quadam et varietate cantandi revocare eos solitae, qui praetervehebantur, sed quia multa se scire profitebantur; ut homines ad earum saxa discendi cupiditate adhaerescerent.’

185. νωιτέρην. The dual number, which was forgotten in τὰς δ’ and ἔντυνον, confirms the fact that Homer speaks of two Sirens, as sup. 165.

187. Join ὅπα ἀπὸ στομάτων ἡμέων.

188. ὃ γε takes up the subject implied in the negative sentence οὐ πώ τις παρήλασε.

The aorist in τερψάμενος is contrasted with εἰδώς, ‘he has had his pleasure,’ and the ‘knowledge’ abides with him. Similarly, we must contrast μόγησαν, applying to one completed fact, with γένηται, where the mood expresses a general statement, serving for all time. Nitzsch compares ὅτεων τε πόλιν καὶ γαῖαν ἵκηται Od. 10. 39, ᾧ μὴ ἄλλοι ἀοσσητῆρες ἔωσι Od. 4. 165. Cp. also sup. 66 ἢ τις ἵκηται.

ὀφρύσι νευστάζων· οἱ δὲ προπεσόντες ἔρεσσον.
 αὐτίκα δ' ἀνστάντες Περιμήδης Εὐρύλοχός τε 195
 πλείοσί μ' ἐν δεσμοῖσι δέον μᾶλλον τε πίεζον.
 αὐτὰρ ἐπεὶ δὴ τὰς γε παρήλασαν, οὐδ' ἔτ' ἔπειτα
 φθογγῆς Σειρήνων ἠκούομεν οὐδέ τ' αἰοιδῆς,
 αἰψ' ἀπὸ κηρὸν ἔλοντο ἐμοὶ ἐρίηρες ἐταῖροι,
 ὃν σφιν ἐπ' ὥσιν ἄλειψ', ἐμέ τ' ἐκ δεσμῶν ἀνέλυσαν. 200
 Ἄλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, αὐτίκ' ἔπειτα
 καπνὸν καὶ μέγα κῦμα ἴδον καὶ δοῦπον ἄκουσα·
 τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἔπτατ' ἐρετμὰ,
 βόμβησαν δ' ἄρα πάντα κατὰ ῥόον· ἔσχετο δ' αὐτοῦ
 νηὺς, ἐπεὶ οὐκέτ' ἐρετμὰ προήκεα χερσὶν ἔπειγον. 205
 αὐτὰρ ἐγὼ διὰ νηὸς ἰὼν ὤτρυνον ἐταίρους
 μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·
 ὦ φίλοι, οὐ γάρ πώ τι κακῶν ἀδαήμενές εἰμεν·
 οὐ μὲν δὴ τόδε μείζον ἔπι κακὸν ἢ ὅτε Κύκλωψ

200. ἐπ' ὥσιν] Eustath. πᾶσιν. 209. ἔπι] ἐπέρχεται Schol. V. But Schol. H. Vind. 133 give in lemma ἔπει, interpreting thus, ῥῆμά ἐστιν ἔπω, ἔπεις, ἔπει, ἀντὶ τοῦ περιέπει. δασέως οὖν. Ζηνύδοτος δὲ ἔχει. Cp. Schol. Q., Vind. 133 περιέχει ὥς, 'Τρῶες ἔπον πολλοὶ τε καὶ ἄλκιμοι' (Il. II. 483), ἢ ἐνεργεῖ ὥς, 'τοὺς δέρον ἀμφὶ δ' ἔπον' Il. 7. 316). La Roche adopts ἔπει as the genuine reading, which however had been

194. νευστάζων. It was no good to speak; 'nam sociis illita cera fuit' Ovid. A. A. 3. 313.

198. οὐδέ τ' αἰοιδῆς. The position at the end of the sentence marks αἰοιδῆς as the more definite word, limiting and explaining φθογγῆς.

202. καπνόν. It is impossible to explain this, as some modern commentators, by 'spray;' for which Homer has a very appropriate word in ἄχνη Od. 5. 403; inf. 238. καπνός takes up the πυρὸς ὀλόοιο θύελλαι sup. 68; but in the day time these would appear only as smoke, cp. Pind. Pyth. 1. 20 foll. Αἴθνα . . τὰς ἐρεύγονται μὲν ἀπλάτου πυρὸς ἀγνόταται | ἐκ μυχῶν παγαί· ποταμοὶ δ' ἀμέραισιν μὲν προχέοντι ῥόον καπνοῦ | αἰθῶν', ἀλλ' ἐν ὄρφναισιν πέτρας | φοίνισσα κυλινδομένα φλὸξ ἐς βαθεῖαν φέρει πόντου πλάκα σὺν πατάγῳ.

203. τῶν must not be closely joined with δεισάντων, according to the use of

the article with the participle in Attic Greek. It is the demonstrative = 'illorum,' depending directly upon χερῶν, and δεισάντων follows as a causal addition, giving the reason for the fall of the oars; 'and from their hands, in their terror, away flew the oars and fell splash on the stream.' Cp. κατὰ κῦμα Od. 2. 429. The oars hung at the σκαλμοί in the leathern loops (τροποί Od. 4. 782), so that they did not fall overboard altogether, but dragged along at the ship's side.

206. διὰ νηός. Odysseus, doubtless, was at the stern; now he walks down the whole length of the ship forward, passing through the rowers and addressing each man in turn.

208. Virgil imitates this in Aen. 1. 198 'O socii neque enim ignari sumus ante malorum.'

209. ἔπι κακόν. Cp. ἐπεὶ οὐ τοι ἔπι (ἔπεστι) δέος Il. 1. 515. See crit. note.

εἴλει ἐνὶ σπῇι γλαφυρῷ κρατερῇφι βίηφιν· 210
 ἀλλὰ καὶ ἔνθεν ἐμῇ ἀρετῇ βουλῇ τε νόῳ τε
 ἐκφύγομεν, καὶ πού τῳδε μνήσεσθαι οἶω.
 νῦν δ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.
 ὑμεῖς μὲν κώπησιν ἀλὸς ῥηγμῖνα βαθεῖαν
 τύπτετε κληίδεσσιν ἐφήμενοι, αἳ κέ ποθι Ζεὺς 215
 δώῃ τόνδε γ' ὄλεθρον ὑπεκφυγέειν καὶ ἀλύξαι
 σοὶ δὲ, κυβερνήθ', ᾧδ' ἐπιτέλλομαι· ἀλλ' ἐνὶ θυμῷ
 βάλλευ, ἐπεὶ νηὸς γλαφυρῆς οἴηια νωμᾶς.
 τούτου μὲν καπνοῦ καὶ κύματος ἐκτὸς ἔργε
 νῆα, σὺ δὲ σκοπέλων ἐπιμαίεο, μή σε λάθῃσι 220
 κεῖσ' ἐξορμήσασα καὶ ἐς κακὸν ἄμμε βάλησθα.
 Ὡς ἐφάμην, οἱ δ' ᾧκα ἐμοῖς ἐπέεσσι πίθοντο.
 Σκύλλην δ' οὐκέτ' ἐμυθεόμην, ἄπρηκτον ἀνίην,
 μή πῶς μοι δείσαντες ἀπολλήξειαν ἐταῖροι
 εἶρεσίης, ἐντὸς δὲ πυκάζοιεν σφέας αὐτούς. 225

changed into *ἐπι* and *ἐπει* before the time of Eustath., and Hentze (Ameis) accepts it. Cp. Dind. Schol. ad loc. 'Verbo *ἐπει* hic locum esse negat Ahrens in Schneidw. Philol. 4. p. 598, qui *ἐπει* probat pro *ἐπεί* dictum, ut *τίθει, δίδοι, φῆ* pro *τίθησι, δίδωσι, φησί.*' But these corrections fail to carry conviction. They read like attempts to escape from the unprecedented lengthening of the final vowel in *ἐπι*. 220. *σκοπέλων*] So most edd. since Wolf, with strong MSS. authority. But Schol. H. gives *ἐνικῶς σκοπέλου, τῆς Σκύλλης*, needlessly, for the antithesis is between the *Πλαγκταί*, and the *two* rocks.

210. *εἴλει*, 'penned us,' cp. Il. 18. 447; II. 413, etc.

212. Virgil's imitation 'forsan et haec olim meminisse iuvabit' (Aen. I. 203) is slightly different in meaning, as Ameis notices: Homer understands by *τῳδε* the dangers that threaten; Virgil, by 'haec,' the sufferings they are already enduring. Cp. Eurip. ap. Macrob. Sat. 7. 2 *ὥς ἡδὺ τοι σωθέντα μεμνήσθαι πόνων*. See also Od. 15. 398-400.

213. *ὥς ἂν ἐγὼ εἴπω* = *utcumque dixero*.

214. *ῥηγμῖνα*. See on Od. 4. 430.

219. *τούτου*. Transl. 'From this smoke and surf keep the ship away and get close to the cliffs, lest unawares she (*νηὺς*) shoot off yonder, and thou bring us into trouble.'

For *καπνοῦ* see sup. 202. The helmsman is to give a wide berth to the

Planctae, and to keep within reach of the rocks. If we read *σκοπέλων*, we must include both Scylla and Charybdis; if *σκοπέλου*, it is limited to *Σκύλλης σκοπέλου* inf. 430.

221. *κεῖσε* forms the antithesis to *σκοπέλων* (*σκοπέλου*), and so designates the direction of the *Planctae*.

223. *Σκύλλην δ' οὐκέτ' ἐμυθεόμην*, 'but of Scylla I did not go on to say more.' He dared not reveal the details of the danger to his comrades; for he knew, from Circe's prediction, that he must lose at least six men by the assault of Scylla. So he contents himself with the vague allusion to *σκοπέλων* (*σκοπέλου*).

225. *πυκάζοιεν* has the sense of sheltering themselves by huddling together under the decks or benches of the ship.

καὶ τότε δὴ Κίρκης μὲν ἐφημοσύνης ἀλεγεινῆς
 λανθανόμην, ἐπεὶ οὐ τί μ' ἀνώγει θωρήσσεσθαι·
 αὐτὰρ ἐγὼ καταδύς κλυτὰ τεύχεα καὶ δύο δοῦρε
 μάκρ' ἐν χερσὶν ἐλὼν εἰς ἴκρια νηὸς ἔβαινον
 πρῶρης· ἔνθεν γάρ μιν ἐδέγμην πρῶτα φανείσθαι 230
 Σκύλλην πετραίην, ἣ μοι φέρε πῆμ' ἐτάροισιν.
 οὐδέ πη ἀθρήσαι δυνάμην· ἔκαμον δέ μοι ὅσσε
 πάντῃ παπταίνοντι πρὸς ἡεροειδέα πέτρην.

Ἡμεῖς δὲ στεινωπὸν ἀνεπλέομεν γοῶντες·
 ἔνθεν γὰρ Σκύλλη, ἐτέρωθι δὲ διὰ Χάρυβδιν 235
 δεινὸν ἀνερροίβδησε θαλάσσης ἀλμυρὸν ὕδωρ.
 ἦ τοι ὅτ' ἐξεμέσειε, λέβης ὥς ἐν πυρὶ πολλῷ
 πᾶσ' ἀναμορμύρεσκε κυκωμένη· ὑψόσε δ' ἄχνη
 ἄκροισι σκοπέλοισιν ἐπ' ἀμφοτέροισιν ἔπιπτεν.

238. ἀναμορμύρεσκε] The readings vary between this form and ἀνεμορμύρεσκε. The preference may be given to the former on the ground that the iterative aorists are seldom found with the augment. But as exceptions to the rule may be quoted ἔφασκον (passim); ἐμισγέσκοντο Od. 20. 7, παρεκέσκετο Od. 14. 521, παρέβασκε Il. 11. 104.

226. ἀλεγεινῆς, 'hard;' because a fighting man chafes at passive endurance.

227. λανθανόμην means 'I let myself forget,' i.e. 'disregarded.' The negative before ἀνώγει passes over to θωρήσσεσθαι, as in the phrase ἡ Πυθίη οὐκ ἔφη χρήσειν.

228. καταδύς, used here of putting arms on one's self. So Il. 4. 222; 6. 504; but Il. 7. 103 κατεδύσετο τεύχεα. Similarly with ἀποδύω Il. 22. 125; Od. 5. 343; 22. 364; and ἐσδύω Od. 24. 498; and ἐνδύω Il. 2. 42; 10. 21, etc.; but ἐν δ' αὐτὸς ἐδύσετο χαλκόν Il. 11. 16.

230. πρῶρης. This word, like πρύμνη, is properly an adjective in agreement with νηὺς.

231. φέρε must not be rendered 'was to bring;' it is simply 'brought.' The narrator anticipates inf. 245.

232. ἔκαμον δέ. This clause, introduced in parataxis, means 'though my eyes were wearied out as I kept gazing.'

235. ἔνθεν γὰρ Σκύλλη, supply ἦν, for the verb ἀνερροίβδησε can go only with Charybdis.

237. ἦ τοι ὅτ', 'now whenever she vomited it forth, like a cauldron on a big fire, she seethed up swirling from her inmost depth (πᾶσα), and the spray fell aloft on the tops of the two cliffs,' (i.e. the rock of Scylla, and the rock of Charybdis), 'but when she sucked back the salt sea water, she showed all down, within her swirling eddy, while around her the rock bellowed fearfully: and at the bottom the ground showed dark with sand.' When this Maelstrom was discharging its waters, they seemed to come boiling and bursting up from below, with a roar like thunder and amid clouds of spray. But when the sea was being sucked in, one might look down into the whirling gulf as into a monstrous funnel; and between its liquid sides, far below, the sea-floor was visible, cp. Tibull. 4. 1. 73

'Nec violenta suo consumpsit more Charybdis;

Vel si sublimis fluctu consurgeret imo,

Vel si interrupto nudaret gurgite pontum.

ἀλλ' ὅτ' ἀναβρόξειε θαλάσσης ἀλμυρὸν ὕδωρ, 240
 πᾶσ' ἔντοσθε φάνεσκε κυκωμένη, ἀμφὶ δὲ πέτρη
 δεινὸν βεβρύχει, ὑπένερθε δὲ γαῖα φάνεσκε
 ψάμμῳ κυανέῃ· τοὺς δὲ χλωρὸν δέος ἦρει.
 ἡμεῖς μὲν πρὸς τὴν ἴδομεν δείσαντες ὄλεθρον·
 τόφρα δέ μοι Σκύλλη κοίλης ἐκ νηὸς ἑταίρους 245
 ἐξ ἔλεθ', οἳ χερσὶν τε βίηφί τε φέρτατοι ἦσαν.
 σκεψάμενος δ' ἐς νῆα θοὴν ἅμα καὶ μεθ' ἑταίρους
 ἤδη τῶν ἐνόησα πόδας καὶ χεῖρας ὑπερθεῖν
 ὑψόσ' ἀειρομένων· ἐμὲ δὲ φθέγγοντο καλεῦντες
 ἐξονομακλήδην, τότε γ' ὕστατον, ἀχνύμενοι κῆρ. 250
 ὥς δ' ὅτ' ἐπὶ προβόλῳ ἀλιεύς περιμήκει ῥάβδῳ
 ἰχθύσι τοῖς ὀλίγοισι δόλον κατὰ εἶδατα βάλλων
 ἐς πόντον προΐησι βοὸς κέρας ἀγραύλοιο,
 ἀσπαίροντα δ' ἔπειτα λαβὼν ἔρριψε θύραζε,

241. πέτρη] So written since Bekker, with some MSS. authority. Vulg. πέτρη.
 243. κυανέη] ἀντὶ τοῦ κυανίζομένη, ὡς 'φοίνικι φαεινός' (Il. 15. 538) Schol. Q. So,
 with good MSS., Ameis and La Roche, the latter quoting Cramer, Epimetr. 315. 29
 'ψάμμῳ κυανέῃ ὃ καὶ χωρὶς τοῦ ἰῶτα γράφεται' σημαίνει γὰρ ψάμμῳ κυανίζουσιν.
 Vulg. κυανέη. 244. ἴδομεν] A few MSS. give ἴομεν. Schol. M. V. quotes a read-
 ing οἴομεν (οοοο), and interprets it ἀπεβλέπομεν. 252. εἶδατα] οὕτως Ἀρίσταρχος,
 ὃ δὲ Καλλίστρατος δείλατα (=δελέατα Callim. Fr. 458) Schol. H.

241. For φάνεσκε see on Od. 11. 587.
 πέτρη. Compare ἀμφὶ δὲ δῶμα σμερ-
 δαλέον κονάβιζε Od. 10. 399.

243. ψάμμῳ κυανέῃ. Cp. Virg. Aen.
 7. 31 'multa flavus harena;' but here
 the sand does not look 'yellow' but
 'dark,' because it lies in the ὕφαλον
 ἔρεβος Soph. Antig. 589.

247. σκεψάμενος. All eyes had been
 gazing towards Charybdis. Suddenly
 Odysseus hears a cry, turns round, gives
 a glance at the ship, and looks for his
 comrades, and catches sight of them
 swinging aloft in Scylla's clutches.
 For this combination of ἐς with μετά
 cp. Od. 8. 294; 13. 440; 20. 146;
 22. 351, 352; Il. 1. 423; 4. 70;
 5. 804; 17. 433.

249. Join ἐμὲ καλεῦντες ἐξονομακλή-
 δην, and cp. Od. 10. 229.

251. ῥάβδῳ is here a fishing rod;
 not, as some suppose, a fishing spear,
 which would not be used for ὀλίγοι
 ἰχθύες, nor would a fisher with a spear
 'throw in food as bait.' The 'line' is

not alluded to in so many words here,
 but is spoken of in Il. 16. 406 foll.
 ἔλκε· ὥς ὅτε τις φῶς | πέτρη ἐπὶ προ-
 βλήτῃ καθήμενος ἱερὸν ἰχθύν | ἐκ πόντοιο
 θύραζε λίφῃ καὶ ἥνοπι χαλκῷ. In Iliad
 24. 80 the fishing-line is described as
 ending in a plummet, μολυβδαίνῃ. ἥ τε
 κατ' ἀγραύλοιο βοὸς κέρας ἐμβεβανῖα |
 ἔρχεται ὠμωστῆσιν ἐπ' ἰχθύσι κῆρα φέ-
 ρουσα. This is parallel with the present
 passage, on which Schol. Q. says, κέρας,
 Ἀρίσταρχος τὸ κεράτινον συνίγγιον δ'
 ἐπιτιθέασιν πρὸς τὸ μὴ ἐσθίεσθαι ὑπὸ τοῦ
 ἰχθύος τὴν ὀρμίαν [the line of hair].
 This little pipe or collar of horn pro-
 tected the line just at its junction with
 the hook, and served the same purpose
 as the 'gimp,' on a trolling-line. We
 gather from Il. 16 sup. that the ἀγκιστρον
 itself was of χαλκός.

254. ἀσπαίροντα, sc. ἰχθύν. The
 singular number implies each fish as
 it comes up, which is further suggested
 by the use of the aor. of custom ἔρ-
 ριψε.

ὥς οἳ γ' ἀσπαίροντες ἀείροντο προτὶ πέτρας· 255
 αὐτοῦ δ' εἰνὶ θύρῃσι κατήσθιε κεκληγῶτας,
 χεῖρας ἐμοὶ ὀρέγοντας ἐν αἰνῇ δηιοτῇτι.
 οἴκτιστον δὴ κείνο ἐμοῖς ἴδον ὀφθαλμοῖσι
 πάντων ὅσ' ἐμόγησα πόρους ἄλδς ἐξερεείνων.

Αὐτὰρ ἐπεὶ πέτρας φύγομεν δεινὴν τε Χάρυβδιν 260
 Σκύλλην τ', αὐτίκ' ἔπειτα θεοῦ ἐς ἀμύμονα νῆσον
 ἰκόμεθ'. ἔνθα δ' ἔσαν καλαὶ βόες εὐρυμέτωποι,
 πολλὰ δὲ ἴφια μῆλ' Ὑπερίονος Ἡελίοιο.
 δὴ τότ' ἐγὼν ἔτι πόντῳ ἐὼν ἐν νηὶ μελαίνῃ
 μυκηθμοῦ τ' ἤκουσα βοῶν αὐλιζομενάων 265
 οἴων τε βληχὴν· καί μοι ἔπος ἔμπεσε θυμῷ
 μάντηος ἀλαοῦ, Θηβαίου Τειρεσίαο,
 Κίρκης τ' Αἰαΐης, ἥ μοι μάλα πόλλ' ἐπέτελλε
 νῆσον ἀλεύασθαι τερψιμβρότου Ἡελίοιο.

δὴ τότ' ἐγὼν ἐτάροισι μετηύδων, ἀχνύμενος κῆρ· 270
 'Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἐταῖροι,
 ὄφρ' ὑμῖν εἴπω μαντήια Τειρεσίαο
 Κίρκης τ' Αἰαΐης, ἥ μοι μάλα πόλλ' ἐπέτελλε
 νῆσον ἀλεύασθαι τερψιμβρότου Ἡελίοιο·

256. *κεκληγῶτας*] ἂν διὰ τοῦ ω, προπερισπᾶται, ἂν δὲ διὰ τῶν ντ, ὡς λέγοντας Schol. H. See La Roche, Hom. Textk. 296, who decides that *κεκλήγοντας* is an old form used by Aristarchus in his first recension; but that he afterwards adopted *κεκληγῶτας*, as more conformable to analogy. Eustath. has *κεκλήγοντας*, which seems to have been the *κοινή*. 265. *μυκηθμοῦ*] Bekker, from Eustath., reads *μυκηθμόν*, to harmonise with *βληχὴν*. 267. *μάντηος*] MSS. *μάντιος*. See on Od. 10. 493. 268, 273.] ἥ μοι...ἐπέτελλε, and (275) ἔφασκεν. The singular number seems to be the reading of the best MSS. and is adopted by Ameis and La Roche. ἔφασκεν occurs in Eustath. 269. *τερψιμβρότου*] γρ. *φαεσιμβρότου* Schol. H.

256. *κεκληγῶτας*. Whichever reading we adopt, the word is a perfect participle. If we prefer *κεκλήγοντας* it is a thematic perfect (see Monro, H. G. § 27), and probably an Aeolic form.

257. This is more graphic than such a word as *ἄλεθρος* or *ἄλγος*, for it implies an unavailing conflict with an overmastering power; as we speak of 'death-struggle.'

258. With the arrangement of the words compare Od. 11. 421; and Il. 6. 185 *καρτίστην δὴ τήν γε μάχην φάτο δύνεω ἀνδρῶν*.

259. *πόρους ἄλδς ἐξερεείνων*, cp. Od. 4. 337.

265, 266. *μυκηθμοῦ...βληχὴν*. With this variation of case Nitzsch compares *τῶν γόων ἤκουσα καὶ στέρνων κτύπον | νεκρῶν τε θρήνους*; Eurip. Suppl. 87, *οὐδεὶς θεῶν ἐνοπὰς κλύει τὰς δυσδαίμονος, οὐ παλαιῶν πατρὸς σφαγιασμῶν* Elect. 197.

αὐλιζομενάων, 'being housed for the night.' It was now evening, cp. inf. 283. The cattle are penned in a yard (*αὐλή*), Od. 14. 412.

ἐνθα γὰρ αἰνότατον κακὸν ἔμμεναι ἄμμιν ἔφασκεν. 275
ἀλλὰ παρέξ τὴν νῆσον ἐλαύνετε νῆα μέλαιναν.'

Ὡς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ.
αὐτίκα δ' Εὐρύλοχος στυγερῶ μ' ἡμείβετο μύθῳ.

Σχέτλιός εἰς, Ὀδυσσεῦ, περί τοι μένος, οὐδέ τι γυνῖα
κάμνεις· ἦ ρά νυ σοί γε σιδήρεα πάντα τέτυκται, 280

ὅς ρ' ἐτάρους καμάτῳ ἀδηκότας ἡδὲ καὶ ὕπνῳ
οὐκ ἔαας γαίης ἐπιβήμεναι, ἐνθα κεν αὖτε
νήσῳ ἐν ἀμφιρύτῃ λαρὸν τετυκοίμεθα δόρπον,
ἀλλ' αὐτως διὰ νύκτα θοὴν ἀλάλησθαι ἄνωγας,
νήσου ἀποπλαγχθέντας, ἐν ἡεροιδεῖ πόντῳ. 285

ἐκ νυκτῶν δ' ἄνεμοι χαλεποὶ, δηλήματα νηῶν,
γίγνονται· πῇ κέν τις ὑπεκφύγοι αἰπὺν ὄλεθρον,
ἦν πῶς ἐξαπίνης ἔλθῃ ἀνέμοιο θύελλα,
ἦ Νότου ἦ Ζεφύροιο δυσαέος, οἳ τε μάλιστα
νῆα διαρραίουσι, θεῶν ἀέκητι ἀνάκτων; 290

284. αὐτως] Ζηνόδοτος οὕτως. καὶ ἔστιν ἠθικόν Schol. H. ἀλάλησθαι] So
Herodian. ἀλαλήσθαι Ptolem. Ascalon., Schol. H. Q. 290.] Ζηνόδοτος γράφει
'φίλων ἀέκητι ἐταίρων' Schol. H.

275. κακὸν ἔμμεναι, not ἔσεσθαι. Our most disastrous misfortune actually lay there in the shape of the herds of Helios.

278. Εὐρύλοχος. This is consistent with his character. See inf. 339; Od. 10. 429.

279. Σχέτλιός εἰς, 'a hard man art thou, beyond all measure is thy might.' The Schol. renders σχέτλιος well by καρτερικός.

280. σιδήρεα 'verily, everything about thee is made of iron.'

281. καμάτῳ ἀδηκότας ἡδὲ καὶ ὕπνῳ. This exact combination only occurs here, and in Il. 10. 98, though καμάτῳ ἀδηκότες is found in Il. 10. 312, 399, 471. In Od. 6. 2 we have ὕπνῳ καὶ καμάτῳ ἀρημένος. Translate, 'overdone with weariness and sleepiness too.'

284. αὐτως, 'just as we are;' tired, sleepy, and supperless.'

286. ἐκ νυκτῶν, 'by night.' Perhaps meaning 'after the night-watches have set in;' for the plural of νύξ is used

in this sense, as in Pind. Pyth. 4. 455 ἄμαρ ἢ νύκτες and μέσαι νύκτες Plato Rep. 621 B; cp. Ar. Nub. 1 τὸ χρῆμα τῶν νυκτῶν ὅσον. ἐκ νυκτῶν occurs in this sense in Theogn. 460; Aesch. Cho. 288 μάταιος ἐκ νυκτῶν φόβος, and Eurip. Rhes. 13, 17. It is possible here that the phrase implies that the wild winds come actually 'out of the darkness.'

290. θεῶν ἀέκητι ἀνάκτων. This is the only passage where the 'sovereign gods' have the collective title ἀνακτες, though ἀναξ is applied individually to Zeus, Apollo, Hermes, Poseidon, etc. The phrase reminds us of ὑπὲρ μόρον Od. 1. 34; but probably it is no more than a graphic expression to describe the wildness and waywardness of the winds. The south wind (Νότος) is, in Homer, the stormy rain-wind, which often wraps the mountains in mist (Il. 2. 394; 3. 10). Its epithet ἀργηστής (Il. 11. 306) refers to the foam into which it lashes the waters; like our 'white squall;' though others render the word

ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ
 δόρπον θ' ὀπλισόμεσθα θοῇ· παρὰ νηὶ μένοντες·
 ἡῶθεν δ' ἀναβάντες ἐνήσομεν εὐρέι πόντῳ.

ὦς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦνεον ἄλλοι ἑταῖροι.
 καὶ τότε δὴ γίγνωσκον ὃ δὴ κακὰ μήδετο δαίμων, 295
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

‘Εὐρύλοχ', ἦ μάλα δὴ με βιάζεστε μῶνον ἔοντα·
 ἀλλ' ἄγε νῦν μοι πάντες ὁμόσσετε καρτερὸν ὄρκον,
 εἴ κέ τιν' ἡὲ βοῶν ἀγέλην ἢ πῶν μέγ' οἴων
 εὕρωμεν, μή πού τις ἀτασθαλίῃσι κακῇσιν 300
 ἢ βοῦν ἢέ τι μῆλον ἀποκτάνῃ· ἀλλὰ ἔκηλοι
 ἐσθίετε βρώμην, τὴν ἀθανάτη πόρε Κίρκη.

ὦς ἐφάμην, οἱ δ' αὐτίκ' ἀπώμνυνον ὥς ἐκέλευον.
 αὐτὰρ ἐπεὶ ῥ' ὁμοσάν τε τελεύτησάν τε τὸν ὄρκον,
 στήσαμεν ἐν λιμένι γλαφυρῷ εὐεργέα νῆα 305
 ἄγχι ὕδατος γλυκεροῖο, καὶ ἐξαπέβησαν ἑταῖροι
 νηὸς, ἔπειτα δὲ δόρπον ἐπισταμένως τετύκοντο.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 μνησάμενοι δὴ ἔπειτα φίλους ἔκλαιον ἑταίρους,
 οὓς ἔφαγε Σκύλλη γλαφυρῆς ἐκ νηὸς ἐλοῦσα· 310
 κλαιόντεσσι δὲ τοῖσιν ἐπήλυθε νήδυμος ὕπνος.
 ἦμος δὲ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκει,

297. βιάζεστε μῶνον ἔοντα] Ζηνόδοτος βιάζεσθ' οἶον ἔοντα, οὐ νοήσας ὅτι ποιητικῶς ἐσχημάτισται Schol. H. The middle voice occurs in Od. 9. 410 βιάζεται οἶον ἔοντα, which Zenodotus may be supposed to have had before his eyes, ignoring the fact that the active voice was quite admissible. The reading in the text is that of all MSS. but M. La Roche adopts βιάζεστε but retains οἶον, regarding μῶνον as a gloss.

‘swift,’ or ‘sky-clearing,’ like Horace’s ‘albus Notus.’ For Ζέφυρος see on Od. 4. 567.

291. πειθώμεθα νυκτί. Nightfall suggests supper-time; so ‘to act upon the suggestion of night’ is here to make supper ready. Cp. Il. 8. 502.

293. ἐνήσομεν, ‘will put out;’ ‘launch’ does not quite express it, for when a *short* stay was made, the ship was not drawn up on shore, but moored ὑποῦ ἐν νοτίῳ Od. 4. 785; cp. Od. 2. 295; inf. 401.

297. μῶνον, not as really being ‘alone;’ but, as we say, ‘in a minority of one.’

299. εἴ κέ τιν'. We naturally expect here, as apodosis, μὴ ἀποκτείνειν, or a future infinitive, cp. Od. 4. 254; 5. 178. In Od. 18. 56 we have ὁμόσσετε . . μὴ τις πλήξῃ, and in Il. 10. 328 ὁμοσσεύσιν . . ἴστω Ζεὺς μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχῆσεται ἄλλος, which is probably a future indicative.

303. ἀπώμνυνον, see on Od. 2. 377.

312. ἦμος δέ. The day is divided

ᾠρσεν ἔπι ζαῆν ἄνεμον νεφεληγερέτα Ζεὺς
λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε
γαῖαν ὁμοῦ καὶ πόντον· ὁρώρει δ' οὐρανόθεν νύξ.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
νῆα μὲν ὠρμίσαμεν, κοῖλον σπέος εἰσερύσαντες.
ἔνθα δ' ἔσαν Νυμφέων καλοὶ χοροὶ ἡδὲ θόωκοι
καὶ τότε ἔγων ἀγορὴν θέμενος μετὰ μῦθον ἔειπον·

‘Ω φίλοι, ἐν γὰρ νηὶ θεῇ βρῶσις τε πόσις τε
ἔστιν, τῶν δὲ βοῶν ἀπεχώμεθα, μή τι πάθωμεν·
δεινοῦ γὰρ θεοῦ αἶδε βόες καὶ ἵφια μῆλα, ?
Ἡελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.’

Ὡς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγῆνωρ.
μῆνα δὲ πάντ' ἄλληκτος ἄη Νότος, οὐδέ τις ἄλλος
γίγνεται· ἔπειτ' ἀνέμων, εἰ μὴ Εὐρὸς τε Νότος τε.
οἱ δ' εἴως μὲν σίτον ἔχον καὶ οἶνον ἐρυθρόν,
τόφρα βοῶν ἀπέχοντο λιλαιόμενοι βιότοιο.
ἀλλ' ὅτε δὴ νηὸς ἐξέφθιτο ἥια πάντα,

313. ᾠρσεν ἔπι] An ancient variant was ᾠρσε δ' ἐπί, δέ introducing the apodosis. Χωρὶς τοῦ δὲ Ἀρίσταρχος γράφει, καὶ ἀναστρεπτέον τὴν πρόθεσιν, ἐὰν δὲ μετὰ τοῦ δὲ οὐκ ἀναστρέφεται Schol. H. [ζαῆν] ἔδει χωρὶς τοῦ ν ζαῆ, ὡς ‘ἀκραῇ Ζέφυρον’ (Od. 2. 421). ἔστιν οὖν Αἰολικὸν τὸ μετὰ τοῦ ν, καὶ ἔδει αὐτὸ Αἰολικῶς βαρύνεσθαι . . ὁ δὲ Ἀρίσταρχός φησι περισπᾶσθαι, καὶ οὕτως ἔχει ἡ παράδοσις. ib. 319. μῦθον] γρ. πᾶσιν Schol. H., which Ameis and La Roche adopt. Cp. Od. 9. 171. 325. ἄη] The readings vary between αἶε and ἄη. See on Od. 5. 478.

into three portions, ἡώς, μέσον ἡμαρ, δαίλη Il. 21. 111. So is the night, cp. Il. 10. 251 μάλα γὰρ νύξ ἀνεται, ἐγγύθι δ' ἡώς, | ἄστρα δὲ δὴ προβέβηκε, παρῶχην κεν δὲ πλέων νύξ | τῶν δύο μοιράων, τριτάτῃ δ' ἔτι μοῖρα λέλειπται. Here μετὰ . . βεβήκει means to ‘cross the zenith and decline,’ as μετενίσσετο Od. 9. 58. Translate, ‘But when it was in the third watch of the night, and the stars had southed.’

313. ζαῆν. This form of the accusative from an adjective in -ης is quoted as an Aeolism. See Ahrens, de dial. Aeol. 113 ‘accusativus singularis apud Lesbios in ν exire amat, ubi vulgo terminatio a est . . ut δυσμένην, ἀβάκην, ἐμφέρην.’ Monro, H. G. § 97, regards ζαῆν, Ἀρην, and Μέγην as formed directly from the nom. ζαῆς, Ἀρης, Μέγης on the

(false) analogy of masc. nouns in -ης.

317. σπέος εἰσερύσαντες, i.e. εἰς σπέος ἐρύσαντες, compare Κρήτην εἰσήγαγ' ἐταίρους Od. 3. 191, ἐσφόρεον μέλαν ὕδωρ Od. 6. 91.

319. μετὰ . . ἔειπον, sc. among his comrades assembled.

326. εἰ μὴ, ‘except,’ Od. 17. 383. In Il. 16. 227 ὅτι μὴ is used in the same sense; so Hdt. 1. 143 ὅτι μὴ Ἀθῆναι, ἦν οὐδὲν ἄλλο πόλισμα λόγιμον. In Il. 13. 319 we find ὅτε μὴ and not ὅτι.

328. λιλαιόμενοι βιότοιο, ‘vitae servandae studiosi.’ This interpretation seems settled by Od. 24. 534 foll. τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἔπατο τεύχεα . . πρὸς δὲ πόλιν τραπῶντο, λιλαιόμενοι βιότοιο. Others render ‘victum quaerentes,’ but they had bread and wine still left.

καὶ δὴ ἄγρην ἐφέπεσκον ἀλητεύοντες ἀνάγκη, 330
 ἰχθῦς ὄρνιθάς τε, φίλας ὃ τι χεῖρας ἵκοιτο,
 γναμπτοῖς ἀγκίστροισιν· ἔτειρε δὲ γαστέρα λιμός·
 δὴ τότ' ἐγὼν ἀνὰ νῆσον ἀπέστιχον, ὄφρα θεοῖσιν
 εὐξαίμην, εἴ τις μοι ὁδὸν φήνειε νέεσθαι,
 ἀλλ' ὅτε δὴ διὰ νήσου ἰὼν ἤλυξα ἐταίρους, 335
 χεῖρας νιψάμενος, ὅθ' ἐπὶ σκέπας ἦν ἀνέμοιο,
 ἡρώμην πάντεσσι θεοῖς οἱ "Ολυμπον ἔχουσιν·
 οἱ δ' ἄρα μοι γλυκὺν ὕπνον ἐπὶ βλεφάροισιν ἔχευαν.
 Εὐρύλοχος δ' ἐτάροισι κακῆς ἐξήρχετο βουλῆς.

‘Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἐταῖροι· 340
 πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσι,
 λιμῶ δ' οἴκτιστον θανέειν καὶ πότμον ἐπισπεῖν.
 ἀλλ' ἄγετ', Ἡελίοιο βοῶν ἐλάσαντες ἀρίστας
 ῥέξομεν ἀθανάτοισι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
 εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα, πατρίδα γαῖαν, 345
 αἰψά κεν Ἡελίῳ Ὑπερίονι πῖονα νηὸν

332.] This verse is quoted as standing here in Athenaeus i. 13, but has been bracketed by Bekker and other modern editors as being interpolated from Od. 4. 369. It is not customary (though, as Eustath. says, it is possible) to catch (sea-) birds with a hook and line.

330. καὶ δὴ is still a part of the protasis introduced by ὅτε δὴ. ‘When the food was all consumed—and they were in quest of game—then (δὴ τότε) I went away up the island.’ For καὶ δὴ so used cp. Od. 5. 409; Il. 2. 135. Probably δὴ ἄγρην is to be read in synizesis as δὴ ἔβδομον inf. 399. We might scan δὴ ἄγρην, but ἄγρην is used with the initial long in Od. 22. 306. The general rule in Homer is that when a short vowel is followed by two consonants the syllable is long. For a table of exceptions see Monro, H. G. § 370.

333. Odysseus withdraws, for he was more likely to hold communion with the gods when alone. Cp. Od. 4. 367, of Eidothea, ἥ μ' οἴφ' ἔρροντι συνήντετο νόσφιν ἐταίρων, and Od. 10. 277. Besides, the feeling of confidence between himself and his comrades was broken; so that he doubtless had misgivings about their loyalty which he could not utter to the gods in their presence.

338. γλυκὺν ὕπνον. It was during his sleep that his comrades had brought trouble upon him before, by opening the wind-bags of Aeolus (Od. 10. 31). γλυκὺν serves as a fine contrast to κακῆς βουλῆς.

341. θάνατοι are ‘forms of death;’ elsewhere in Homer, called κῆρες θανάτοιο Il. 11. 332; 12. 327. Löwe compares δεσμοὺς καὶ θανάτους Plat. Crit. 46 C, ‘mortes imperatoriae’ Cic. de Fin. 2. 30, ‘omnes per mortes’ Virg. Aen. 10. 854.

342. οἴκτιστον. Clarke quotes Sallust, Frag. Hist. 3. 2 ‘fame, miserruma omnium morte, confecistis.’

344. ῥέξομεν (aor. subjunct.). The sacrifice implies a meal to be enjoyed by the worshippers.

345. εἰ δέ κεν . . ἀφικοίμεθα. This combination expresses a possible result, but the subjunctives ἐθέλη, ἔσπονται (inf. 349) point to a result yet more probable. See sup. 157.

τεύξομεν, ἐν δέ κε θεῖμεν ἀγάλματα πολλὰ καὶ ἐσθλά·
 εἰ δὲ χολωσάμενός τι βοῶν ὀρθοκραιράων
 νῆ' ἐθέλῃ ὀλέσαι, ἐπὶ δ' ἔσπωνται θεοὶ ἄλλοι,
 βούλομ' ἅπαξ πρὸς κῦμα χανῶν ἀπὸ θυμὸν ὀλέσσαι 350
 ἢ δηθὰ στρεύεσθαι ἐὼν ἐν νήσῳ ἐρήμῃ.'

Ὡς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦνεον ἄλλοι ἑταῖροι.
 αὐτίκα δ' Ἥελίοιο βοῶν ἐλάσαντες ἀρίστας
 ἐγγύθεν· οὐ γὰρ τῆλε νεὸς κυανοπρόροιο
 βοσκέσκονθ' ἔλικες καλαὶ βόες εὐρυμέτωποι· 355
 τὰς δὲ περίστησάν τε καὶ εὐχετόωντο θεοῖσι,
 φύλλα δρεψάμενοι τέρενα δρυὸς ὑψικόμοιο·
 οὐ γὰρ ἔχον κρῖ λευκὸν ἐυσσέλμου ἐπὶ νηός.
 αὐτὰρ ἐπεὶ ῥ' εὔξαντο καὶ ἔσφαξαν καὶ ἔδειραν,

351. στρεύεσθαι] Schol. Harl. γρ. στρέγγεσθαι. 356. περίστησάν τε] The reading of the MSS. is *περίστησαντο*, but Bekker's conjecture *περίστησάν τε* has been adopted here and in Il. 2. 410 by all modern editors. *περίστησαν* is the undoubted reading in Il. 4. 532; and it would seem that the middle voice of *ίστημι* is used transitively in Homer, as *ιστὸν στήσαντο* Il. 1. 480; Od. 2. 94; *κρητῆρας στήσαντο* Od. 2. 431; Il. 6. 528. The phrase *στήσάμενοι δ' ἐμάχοντο μάχην* Il. 18. 533; Od. 9. 54 is, perhaps, ambiguous.

347. τεύξομεν. With this use of the future with *κε* compare ἐγὼ δέ κε δώσω Il. 14. 267, οὐδέ κέ τις . . ἀλύξει Od. 19. 558, etc. Nitzsch remarks that this is the solitary instance of such a vow in Homer; but we have the payment of such vows alluded to in Il. 1. 39.

348. ὀρθοκραιράων, shortened from ὀρθοκεραιράων. This epithet does not make a confusion with ἔλικες inf. 355, unless we maintain the meaning 'with crumpled horns.' See note on Od. 1. 92.

349. ἔσπωνται, subjunctive from syn-copated aor. ἐσπόμην, i.e. σεσ[ε]πόμην, present ἔπομαι, root σεπ, Skt. *sak* and *sap*. Translate, 'and the rest of the gods should follow his lead.'

350. βούλομαι . . ἦ. See on Od. 3. 232.

πρὸς κῦμα χανῶν, 'with one gasp open-mouthed at the wave.' Cp. the expression for drowning ἐπεὶ πῖεν ἄλμυρον ὕδωρ Od. 4. 511, 'naufragus ebibat undas' Propert. 3. 18. 11 (2. 24. 27).

351. στρεύεσθαι, from stem *στραγγ*, as in *στράγγ*, 'a drop;' Lat. *stringo*,

strictus. The metaphor here may be from a thing being squeezed through in drops; so that the meaning will be 'to be drained of strength.' The variant *στρέγγεσθαι* (crit. note) is noticeable, and the Scholl. generally interpret rightly *κατὰ στράγγα φθείρεσθαι* . . ὅ ἐστι κατ' ὀλίγον στραγγίσαι καὶ ὑπορρεῖν.

353. αὐτίκα δὲ . . ἐλάσαντες. Nitzsch remarks here that ἐλάσαντες does not stand for the finite verb, but that (after the parenthesis οὐ γὰρ . . εὐρυμέτωποι) the apodosis begins with τὰς δὲ περίστησαν. Cp. Thuc. 8. 29. 2 Ἐρμοκράτους δὲ ἀντειπόντος τοῦ Συρακοσίου στρατηγού (ὁ δὲ Θηραμένης, οὐ ναύαρχος ὦν ἀλλ' Ἀστυόχῳ παραδούναί τὰς ναῦς συμπλέων, μαλακὸς ἦν περὶ τοῦ μισθοῦ) ὁμῶς δὲ παρὰ πέντε ναῦς πλέον ἀνδρὶ ἐκάστω ἢ τρεῖς ὀβολοὶ ὠμολογήθησαν.

356. περίστησαν. In Il. 2. 410 the line runs βοῶν δὲ περίστησάν τε καὶ οὐλοχύτας ἀνέλοντο. Here however they have no οὐλόχυται to hand, so that they are obliged to substitute for them leaves stripped from a sapling oak; see Od. 3. 441-447.

359. For this line cp. Il. 1. 458; 2.

μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 360
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν·
 οὐδ' εἶχον μέθυ λείψαι ἐπ' αἰθομένοις ἱεροῖσιν,
 ἀλλ' ὕδατι σπένδοντες ἐπώπτων ἔγκατα πάντα.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν. 365

Καὶ τότε μοι βλεφάρων ἐξέσσυτο νήδυμος ὕπνος·
 βῆν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
 ἀλλ' ὅτε δὴ σχεδὸν ἦα κιῶν νεὸς ἀμφιελίσσης,
 καὶ τότε με κνίσῃς ἀμφήλυθεν ἡδὺς ἀντμή·
 οἰμῶξας δὲ θεοῖσι μετ' ἀθανάτοισι γεγώνευν· 370

‘Ζεῦ πάτερ ἡδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,
 ἦ με μάλ' εἰς αἶτην κοιμήσατε νηλεί ὕπνω,
 οἱ δ' ἔταροι μέγα ἔργον ἐμητίσαντο μένοντες.’

᾽Ωκέα δ' ᾽Ηελίῳ ᾽Υπερίονι ἄγγελος ἦλθε,
 Λαμπετὶν τανύπεπλος, ὃ οἱ βόας ἔκταμεν ἡμεῖς. 375

369. ἡδὺς ἀντμή] Schol. P. on Od. 4. 442 quotes θερμὸς ἀντμή as a parallel to δλωτάτος ὀδμή. This may refer to h. Hom. Merc. 110; Hesiod Theog. 696 (cp. Schol. on Il. 18. 222). Kayser, Philol. 17. 354, supposes that θερμὸς is the reading of Aristarchus here, from which La Roche dissents. Cp. θήλυς ἀντή Od. 6. 122, πούλυν ἐφ' ὕγρην Il. 10. 27. 370. μετ'] Bekker, Hom. Blätt. 284, conjectures μέγ', as μέγα δ' εὔξατο Od. 17. 239. 374–390.] These lines have the obelos in M., and were rejected by Aristarchus, probably, and Aristonicus; see Schol. on Il. 3. 277; Od. 5. 79. We have the ground of objection given here by Schol. B. Q. ἐναντίον τοῦτο τῷ ‘Ἡελίος θ' ὅς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούεις’ (Il. 3. 277). ἀφ' ἑαυτοῦ γὰρ ἐχρῆν ἐγνωκέναι. On ὠκέα Schol. H. says, ἐν πολλοῖς ὠκύς. 375. ἔκταμεν ἡμεῖς] οὕτως αἱ Ἀριστάρχου Schol. H. The MSS. give ἔκταν ἑταῖροι, from a wish to exonerate Odysseus from the blame.

421; for 360, Il. 1. 460; 2. 423; for 361, Od. 3. 458; Il. 1. 461; 2. 424; for 364, 5, Od. 3. 461, 2; for 367, Od. 10. 407; and for 368, Od. 10. 156.

369. ἀμφήλυθεν is here used of scent that floats around the nostrils: in Od. 6. 122 of sound that floats around the ears. Cp. περὶ .. ἦλυθε Od. 9. 362; Il. 10. 139.

370. μετ' ἀθανάτοισι. If this reading be right (see crit. note), we may take the expression as a standing formula, without pressing the meaning of the preposition too closely; for Odysseus was not in the presence of the gods; unless we suppose them to have gathered, though not in visible presence, round the sacrifice. It is too fanciful

to suppose a prolepsis, as if the words could mean, ‘for my prayer to find its way into the presence of.’

372. εἰς αἶτην, cp. εἰπεῖν εἰς ἀγαθόν Il. 9. 102, ἐς μίαν βουλεύειν Il. 2. 379, ἐς φόβον Il. 15. 310. In later Greek ἐπί is more familiar in this sense, as ἐπὶ λώβα Soph. Antig. 792.

νηλεί ὕπνω, as compared with νήδυμος ὕπνος sup., suggests a hiatus; but ὕπνος stands properly for σὺπνος, as the Lat. som-nu-s, sof-or, and Skt. svar-na-s show.

373. μέγα ἔργον. See on Od. 11. 272.

375. ἔκταμεν, 1st plur. of aor. ἔκταν (κτείνω); but ἔκταμεν in Od. 9. 320 is for ἐξέταμε. For the force of ἡμεῖς see crit. note.

αὐτίκα δ' ἀθανάτοισι μετηύδα χωόμενος κῆρ·

‘Ζεῦ πάτερ ἡδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἔόντες,
τῖσαι δὴ ἐτάρους Λαερτιάδεω Ὀδυσῆος,
οἳ μιν βοῦς ἔκτειναν ὑπέρβιον, ἧσιν ἐγὼ γε
χαίρεσκον μὲν ἰὼν εἰς οὐρανὸν ἀστερόεντα,
ἡδ' ὁπότ' ἄψ' ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτραποίμην.
εἰ δέ μοι οὐ τίσουσιν βοῶν ἐπιεικέ' ἀμοιβήν,
δύσομαι εἰς Ἀΐδαο καὶ ἐν νεκύεσσι φαείνω.’

380

Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
‘Ἡέλι', ἧ τοι μὲν σὺ μετ' ἀθανάτοισι φάεινε
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζεῖδωρον ἄρουραν·
τῶν δέ κ' ἐγὼ τάχα νῆα θοὴν ἀργῇτι κεραυνῷ
τυτθὰ βαλὼν κεάσαιμι μέσῳ ἐνὶ οἴνοπι πόντῳ.’

385

Ταῦτα δ' ἐγὼν ἤκουσα Καλυψοῦς ἠυκόμοιο·
ἡ δ' ἔφη Ἑρμείαο διακτόρου αὐτῇ ἀκοῦσαι.

390

Αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,
νεῖκεον ἄλλοθεν ἄλλον ἐπισταδὸν, οὐδέ τι μῆχος

388. τυτθὰ] Ζηνόδοτος τριχθὰ βαλὼν Schol. Vind. 133. 389-390.] ψεύδεται· Ὀδυσσεὺς ὅταν λέγῃ ‘ταῦτα δ' ἐγὼν . . ἀκοῦσαι,’ οὐδέπω γὰρ αὐτὸν ἑωράκει Schol. P. Q. on Od. 5. 79. But the ψεύδος rather rests with Calypso.

379. ὑπέρβιον is used adverbially, as in Od. 14. 92, 95.

382. Join οὐ τίσουσιν closely together as οὐ φησι, etc.

383. δύσομαι . . φαείνω. Schol. H. says, τὸ φαείνω ἐνεστῶτός ἐστιν ἀντὶ τοῦ μέλλοντος. It is just possible that φαείνω is the indic. present, and that the graphic touch given by it is ‘I will dive into Hades, and, there am I giving light among the dead!’ Cp. ἐριδαίνωμεν followed by ἐρχόμεθα Od. 2. 206. But the Homeric usage certainly points to a subjunctive mood here; cp. the formula καὶ ποτὲ τις εἴπῃσιν Il. 6. 459; 7. 87; Od. 6. 275; οὐ γὰρ τίς με βίῃ γε ἐκὼν ἀέκοντα δίηται Il. 7. 197, οὐκ ἶδον οὐδὲ ἴδωμαι Il. 1. 262, περικλυτὰ δῶρ' ὀνομήνω Il. 9. 121; and for a subjunctive following, as here, upon a future indicative cp. οὐκ ἔσσεται οὐδὲ γένηται Od. 16. 437. See Monro, H. G. § 275, who notes this passage as illustrating the force of the 1st pers. of the subj., expressing what the speaker

resolves or insists upon doing. If we could venture to take δύσομαι as a subjunctive mood, the force of the *threat* in both words would be the same.

388. Join τυτθὰ closely with κεάσαιμι and βαλὼν with κεραυνῷ.

389. See crit. note. Eustath. says here, ἰστέον δὲ ὅτι χαίρων μὲν μύθοις ὁ ποιητῆς, ὑπειδόμενος δὲ ἀπορίαν ἐνταῦθα, ὡς ἐροῦντός τινος, πόθεν Ὀδυσσεὺς εἰδὼς, λέγει τὰ κατὰ τὸν Ἥλιον καὶ τὸν Δία, οἷς αὐτὸς οὐ παρέτυχε, τὸν μὲν μῦθον οὐκ ἀνατρέπει, τὸ δὲ ἀπορούμενον ἀπίθανον θεραπεύων, λύει, εἰπόντος Ὀδυσσεὺς οὕτως. But this λύσις is surely very suspicious, as pointing to too punctilious a literary criticism for the period.

392. ἐπισταδόν, cp. Od. 13. 54, means ‘walking up to each one (in turn, cp. ἐποίχεσθαι) and then standing near him:’ so that it is equivalent to παρασταδόν sup. 207, but it includes the earlier step of ‘coming towards,’ which motion gives an appropriateness to ἄλλοθεν here.

εὐρέμεναι δυνάμεσθα· βόες δ' ἀποτέθνασαν ἤδη.
τοῖσιν δ' αὐτίκ' ἔπειτα θεοὶ τέραα προὔφαινον·
εἶρπον μὲν ῥινοὶ, κρέα δ' ἀμφ' ὀβελοῖσι μεμύκει, 395
ὀπταλέα τε καὶ ὠμά· βοῶν δ' ὥς γίγνετο φωνή.

Ἐξῆμαρ μὲν ἔπειτα ἐμοὶ ἐρίηρες ἐταῖροι
δαίνυντ' Ἡελίοιο βοῶν ἐλάσαντες ἀρίστας·
ἀλλ' ὅτε δὴ ἔβδομον ἡμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,
καὶ τότε ἔπειτ' ἀνεμὸς μὲν ἐπαύσατο λαίλαπι θύων, 400
ἡμεῖς δ' αἶψ' ἀναβάντες ἐνήκαμεν εὐρέι πόντῳ,
ἰστὸν στησάμενοι ἀνά θ' ἰστία λεύκ' ἐρύσαντες.

Ἄλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, οὐδέ τις ἄλλη
φαίνεται γαιάων, ἀλλ' οὐρανὸς ἡδὲ θάλασσα,
δὴ τότε κυανέην νεφέλην ἔστησε Κρονίων 405
νῆος ὑπερ γλαφυρῆς, ἥχλυσε δὲ πόντος ὑπ' αὐτῆς.
ἡ δ' ἔθει οὐ μάλα πολλὸν ἐπὶ χρόνον· αἶψα γὰρ ἦλθε
κεκληγὼς Ζέφυρος, μεγάλη σὺν λαίλαπι θύων,
ἰστοῦ δὲ προτόνους ἔρρηξ' ἀνέμοιο θύελλα

393. ἀποτέθνασαν] So most MSS., Vulg. ἀπετέθνασαν. La Roche quotes ἀποκινή-
σασκε, ἀποπλύνεσκε, ἀμφιβεβήκει, etc., etc., as proof that the augment is un-
necessary. 398. ἐλάσαντες] γρ. ἐλώντες Schol. H., and lemma of Schol. V.

393. βόες δέ, this introduces the reason why no remedy was possible.

395. εἶρπον, i.e. 'crawled on the ground.'

μεμύκει. Cp. Eur. Troad. 439 ἡλίου θ' ἀγναὶ βόες | αἰ σάρκα φωνήεσαν ἥσουσιν ποτε, | πικρὰν Ὀδυσσεὶ γῆρυν. Herodotus tells of a similar marvel (9. 120) καὶ τῶν φυλασσόντων λέγεται ὑπὸ Χερσονησιτέων ταρίχους ὀπτέοντι τέρας γενέσθαι τοιόνδε· οἱ τάριχοι ἐπὶ τῷ πυρὶ κείμενοι ἐπάλλοντό τε καὶ ἤσπαιρον ὅκως περ ἰχθύες νεοάλωτοι. Ameis quotes Propert. 3. 12. 29 'Lampetias Ithacis verubus mugisse iuencos.'

397. ἐρίηρες, certainly inappropriate here as a special epithet. We must regard it as merely an epic formula (cp. ἐυκνήμιδες Od. 9. 550), and need not interpret it as ironical.

399. δὴ ἔβδομον, in synizesis, as δὴ αὐτε Od. 10. 281 and sup. 330. Join ἐπὶ θῆκε, 'added thereto,' i.e. added the seventh to the tale of six.

401. ἐνήκαμεν, see sup. 293.

404. γαιάων, here, and in Od. 8. 284; 14. 302, an unusual plural. Nitzsch quotes γαίᾱς τε πάσας from Pind. Isth. 3 (4). 95 (55). Krüger refers it to the Homeric use of the plural to express a general or abstract idea, as ἵπποσύνη Il. 16. 776, τεκτοσύνη Od. 5. 250.

407. πολλὸν ἐπὶ χρόνον, here and in Od. 15. 494; cp. Hesiod, Opp. 132 παν-
ρίδιον ἐπὶ χρόνον. 'The ship ran on for no long time.'

409. προτόνους. Two forestays went from the mast-head and were made fast, one at each side of the bows. The backstay (ἐπίτονος) stretched from the masthead to the stern, so that the strain on the mast was divided between three ropes. If one πρότονος had snapped, the remaining one together with the backstay would have prevented the mast from falling clean aft: but both broke at once, ἀμφοτέρους being emphatic from its position in the verse.

ἀμφοτέρους· ἰστὸς δ' ὀπίσω πέσεν, ὅπλα τε πάντα 410
εἰς ἄντλον κατέχυνθ'· ὁ δ' ἄρα πρύμνῃ ἐνὶ νηὶ
πληῆξε κυβερνήτεω κεφαλὴν, σὺν δ' ὅστέ' ἄραξε
πάντ' ἄμυδις κεφαλῆς· ὁ δ' ἄρ' ἀρνευτῆρι ἐοικὼς
κάππεσ' ἀπ' ἱκριόφιν, λίπε δ' ὅστέα θυμὸς ἀγῆνωρ.
Ζεὺς δ' ἄμυδις βρόντησε καὶ ἔμβαλε νηὶ κεραυνόν· 415
ἢ δ' ἐλελίχθη πᾶσα Διὸς πληγεῖσα κεραυνῶ,
ἐν δὲ θεείου πληῆτο· πέσον δ' ἐκ νηὸς ἐταῖροι.
οἱ δὲ κορώνησιν ἵκελοι περὶ νῆα μέλαιναν
κύμασιν ἐμφορέοντο, θεὸς δ' ἀποαίνυτο νόστον.
Αὐτὰρ ἐγὼ διὰ νηὸς ἐφοίτων, ὄφρ' ἀπὸ τοίχους 420
λῦσε κλύδων τρόπιος· τὴν δὲ ψιλὴν φέρε κῦμα.
ἐκ δέ οἱ ἰστὸν ἄραξε ποτὶ τρόπιν· αὐτὰρ ἐπ' αὐτῶ
ἐπίτονος βέβλητο, βοὸς ῥινοῖο τετευχώς.

422 ἄραξε] αἱ Ἀριστάρχου καὶ αἱ πλείους. Ζηνόδοτος δὲ ἔαξε Schol. H.

410. ὅπλα includes all the cordage connected with the mast and yard-arm; when the mast fell aft, all this naturally tumbled in the hold or waist of the ship.

411. ὁ δ' ἄρα, sc. ἰστός.

413. ἀρνευτῆρι. The ancient interpreters commonly referred this to ἄρνες, as if it were identical with the expression 'skipped like rams.' Doderl. would write ἐρευνητήρ. Curtius assigns to ἀρνευτήρ the initial F, and connects it with Skt. *vāri*, 'water,' Lat. *ur-na, urinator*. In Il. 12. 385, Palimps. Syr. has ὁ δ' ἄρα νευτῆρι, but Bekker insists that νευστήρ and not νευτήρ would be the necessary form. Hesych. however gives νευτήρ· κολυμβητής. For a description of the action of a diver see Il. 16. 745 foll. ὦ πόποι, ἦ μάλ' ἐλαφρὸς ἀνὴρ, ὥς βεῖα κυβιστᾷ. | εἰ δὴ πον καὶ πόντῳ ἐν ἰχθυόεντι γένοιτο, | πολλοὺς ἂν κορέσειεν ἀνὴρ ὅδε τήθεα διφῶν, | νηὸς ἀποθρώσκων, εἰ καὶ δυσσέμφελος εἴη. Cp. Virg. Aen. 1. 115 'excutitur pronusque magister | volvitur in caput.'

415. ἄμυδις, 'along with' the wind and rain: or, perhaps, ἄμυδις may correlate the καὶ that follows, 'in the same moment that he thundered, he did even smite the ship.'

417. θεείου. Cp. Il. 8. 133 βροντήσας δ' ἄρα δεινὸν ἀφῆκ' ἀργῆτα κεραυνόν.

δεινὴ δὲ φλόξ ὦρτο θεείου καιομένοιο, and similarly Il. 14. 414 foll. Cp. Plin. N. H. 35. 15. 50 'fulmina et fulgura quoque sulphuris odorem habent, ac lux ipsa eorum sulphurea est.' In Il. 16. 228; Od. 22. 481, 493; 23. 50, sulphur is used for cleansing and fumigation. θεείον is connected through root *th* with *thúos*, *θύω*, etc.

418. κορώνησιν. See on Od. 5. 66.

419. ἀποαίνυτο, here with the F, sc. ἀποφαίνυτο. So in Od. 14. 309; Il. 13. 262: but in Il. 11. 582; 15. 595; 17. 85, we have the form ἀπαινύμενον, etc.

420. διὰ νηὸς ἐφοίτων, 'I kept pacing the length of the ship, till the surge loosened the sides from the keel, and a wave carried her along all dismantled, and snapped off her mast close at the keel, but over it (the mast) had been flung, the backstay made of ox-hide; with it I lashed both together, keel and mast.'

423. ἐπίτονος. The technical name for a hexameter beginning with a short syllable was στίχος ἀκέφαλος. As instances we have verses beginning with ζεφυρίῃ Od. 7. 119, with ἐπεὶ δὴ Od. 4. 13; 8. 452; 21. 25; 24. 482; Il. 23. 2; 22. 379, with ὅς ἐτλης Il. 22. 236, ὅς ἄξει Il. 24. 154, αἰείδῃ Od. 17. 519, Ἄρες Il. 5. 31, φίλε Il. 4. 155, διὰ Il. 11. 435, etc. etc. Compare also the

τῷ ρ' ἄμφω συνέεργον ὁμοῦ τρόπιν ἡδὲ καὶ ἰστὸν,
ἐξόμενος δ' ἐπὶ τοῖς φερόμην ὁλοοῖς ἀνέμοισιν. 425

Ἐνθ' ἡ τοι Ζέφυρος μὲν ἐπαύσατο λαίλαπι θύων,
ἦλθε δ' ἐπὶ Νότος ὦκα, φέρων ἐμῷ ἄλγεα θυμῷ,
ὄφρ' ἔτι τὴν ὁλοὴν ἀναμετρήσαιμι Χάρυβδιν.
παννύχιος φερόμην, ἅμα δ' ἡελίῳ ἀνιόντι
ἦλθον ἐπὶ Σκύλλης σκόπελον δεινὴν τε Χάρυβδιν. 430

ἡ μὲν ἀνερροίβδησε θαλάσσης ἄλμυρον ὕδωρ·
αὐτὰρ ἐγὼ ποτὶ μακρὸν ἔρινεον ὑψόσ' ἀερθεῖς
τῷ προσφύς ἐχόμεν ὥς νυκτερίς· οὐδέ πη εἶχον
οὔτε στηρίζαι ποσὶν ἔμπεδον οὔτ' ἐπιβῆναι·
ρίζαι γὰρ ἐκὰς εἶχον, ἀπήωροι δ' ἔσαν ὄξοι, 435

μακροὶ τε μεγάλοι τε, κατεσκίαον δὲ Χάρυβδιν.
νωλεμέως δ' ἐχόμεν, ὄφρ' ἐξεμέσειέν ὀπίσσω
ἰστὸν καὶ τρόπιν αὐτίς· ἐελδομένῳ δέ μοι ἦλθον
ὄψ'. ἦμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορήθην ἀνέστη
κρίνων νείκεα πολλὰ δικαζομένων αἰζηῶν, 440
τῆμος δὴ τά γε δοῦρα Χάρυβδιος ἐξεφαάνθη.

428. Χάρυβδιν] θάλασσαν Apoll. Soph. 35. 25 'recte, ut opinor; quamquam Χάρυβδιν praebeant Plat. Epist. 7. p. 354 E; Plut. Dion. c. 18; Eust. in Dion. p. 707' A. Nauck. 435. εἶχον] ἀντὶ τοῦ ὑπῆρχον Schol. V. Al. ἦσαν or ἔσαν. 439-441.] ἐν πολλοῖς ἐδιστάχθησαν οἱ στίχοι Schol. H. Q. 441. τά γε] Aristarchus τάδε Schol. H.

quantities assigned to ἀθάνατος, ἀκάματος, ἀνέφελος (Od. 6. 45). A verse ending in an iambus instead of a spondee was called στίχος μείουρος, e. g. αἰόλον ὄφιν Il. 12. 208. A verse, with a short vowel used long in the middle of the line, was called λαγαρός, e. g. ἀποπέσῃσι Od. 24. 7, ἀγοράασθε Il. 2. 337. See Athenaeus, 14. 632 E, who in quoting the present line reads τετά-
νυστο instead of βέβλητο.

ΤΕΤΕΥΧΩΣ, the solitary instance of the perf. active of τεύχω in a passive sense. Elsewhere we have τετυγμένος.

428. ὄφρα follows directly upon ἦλθε, the words φέρων ἐμῷ ἄλγεα θυμῷ being parenthetical. 'The South came swooping down upon me, so as to make me retrace my course to Charybdis.' Nitzsch compares Od. 9. 154; 10. 236, where however ἵνα

and not ὄφρα is found, but see Il. 22. 329.

ἀναμετρήσαιμι is equivalent to ἀναμετρήσας πέλαγος Χάρυβδιν ἰκοίμην, cp. Od. 3. 179.

432. αὐτὰρ ἐγώ, 'but I, springing upwards towards a lofty fig-tree, held on, clinging to it as a bat (holds): but I could not anywhere either plant myself firmly with my feet or mount the tree, for the roots stretched far away [below], and the boughs were high up out of reach.'

434. στηρίζαι is used in a neuter sense, but in Il. 21. 242 we have στηρίζασθαι.

435. With ἐκὰς εἶχον compare ὑψόσ' ἔχοντες Od. 19. 38. The long vowel in ἀπήωροι is seen in ἄωρτο, αἰώρα, αἰωρεῖν. Bothe would write ἀπηόριοι, cp. Antiphil. Byz. (Anth. Pal. 9. 71) κλώνες ἀπηόριοι.

439-441. The objection raised against

ἦκα δ' ἐγὼ καθύπερθε πόδας καὶ χεῖρε φέρεσθαι,
μέσσω δ' ἐνδούπησα παρὲξ περιμήκεα δοῦρα,
ἐξόμενος δ' ἐπὶ τοῖσι διήρεσα χερσὶν ἐμῇσι.

[Σκύλλην δ' οὐκέτ' ἔασε πατήρ ἀνδρῶν τε θεῶν τε 445
εἰσιδέειν· οὐ γάρ κεν ὑπέκφυγον αἶπὺν ὄλεθρον.]

Ἔνθεν δ' ἐννήμαρ φερόμην, δεκάτῃ δέ με νυκτὶ
νῆσον ἐς Ὀγυγίην πέλασαν θεοὶ, ἔνθα Καλυψὼ
ναίει ἐνπλόκαμος, δεινὴ θεὸς αὐδήεσσα,
ἣ μ' ἐφίλει τ' ἐκόμει τε. τί τοι τάδε μυθολογεύω; 450
ἦδη γάρ τοι χθιζὸς ἐμυθεόμην ἐνὶ οἴκῳ
σοί τε καὶ ἰφθίμῃ ἀλόχῳ· ἐχθρὸν δέ μοί ἐστιν
αὖτις ἀριζήλως εἰρημένα μυθολογεύειν.

445, 446.] νοθεύονται δύο. τί γὰρ εἰ εἶδεν, ὅπου οὐ δύναται ὁρμᾶν ἡ Σκύλλα, ἀλλ' ἐνίδρυται τῷ σπηλαίῳ; Schol. H. Q.

these three lines is that they are contradictory to what is said about the hours of the ebb and flow in the whirlpool. Odysseus appears to have reached Charybdis at sunrise (429), but not till evening did his timbers come up from the gulf. To this it may be added that ἦμος δέ in Homer always stands at the beginning of a verse. The time denoted is towards evening, when a judge may be supposed to have got through his cases, and when the market-place begins to empty. Cp. μέχρι οὗ ἀγορῆς διαλύσιος Hdt. 3. 104.

ἀνέστη here is aorist of custom. For κρίνων, where we might naturally expect κρίνας, cp. sup. 400 ἐπαύσατο θύων, Od. 13. 187 ἔγρετο εὐδων.

442. πόδας καὶ χεῖρε. Notice the confusion of plural and dual (σύγχυσις), 'I let down hands and feet for a plunge (lit. 'so as to be carried down'), and I plumped down in the middle [of the water], beyond the long timbers.' Cp. Od. 15. 479 ἀντλῶ δ' ἐνδούπησε πεσοῦσ' ὡς εἰναλίη κῆξ.

445, 446. The reason given by the

Schol. for the rejection of these two lines (see crit. note) is, that there was really no danger from Scylla, as she could not leave her rock. At any rate we cannot suppose that she could reach as far as Charybdis. This difficulty would be removed by understanding ἐμέ as the subject to εἰσιδέειν. Zeus pitied Odysseus, and suffered him not to set eyes on Scylla again. This view would also help us to understand how Zeus is here spoken of as the protector of Odysseus from Scylla; whereas, sup. 124, he is bidden in his extremity βωστρεῖν Κραταῖν. Ameis suggests that the line may have been compiled from sup. 223, Od. 9. 286; Il. 16. 256, by some editor who thought it required explanation that Scylla did not get Odysseus into her clutches.

450. τί τοι τάδε μυθολογεύω; Here Odysseus turns and addresses Alcinoos directly.

451. χθιζός. See on Od. 7. 244 foll.

453. Join αὖτις μυθολογεύειν and ἀριζήλως εἰρημένα.

APPENDIX I.

THE HOMERIC SHIP.

§ 1. ναῦς and σχεδίη. § 2. τρόπις. § 3. στείρα. § 4. σταμῖνες. § 5. ἵκρια.
 § 6. ἐπηγκενίδες. § 7. φραγμός, ὕλη. § 8. ζυγά. § 9. κληῖδες. § 10. ἔρετμά.
 § 11. ἄντλος. § 12. ἱστός, ἱστοπέδη, μεσόδμη. § 13. ἱστοδόκη. § 14. ἱστίον,
 ἐπίκριον. § 15. πρότονοι, ἐπίτονος. § 16. κάλοι, ὑπέραι, πόδες. § 17. πηδάλιον,
 οἴηιον. § 18. εὐναί, πρυμνήσια.



References to letters above.

A. Mast (ἱστός). B. Sail (ἱστίον). C, C. Forestays (πρότονοι), D. Backstay (ἐπίτονος).
 E. Yard (ἐπίκριον). F, F. Halyards (κάλοι). G, G. Braces (ὑπέραι). H, H. Sheets (πόδες).
 I. Mast-rest (ἱστοδόκη). K. Rudder (πηδάλιον).

§ 1. It will be the aim of this note to give a description of the construction and appliances of the Homeric ship, as far as it can be gathered from the poems themselves, or can be explained from

later writers. In illustrating the building of the ship in Od. 5, it seems better to treat the *σχεδίνη* as more or less like the ordinary ship in use at the time. We should remember that the description comes in the middle of a marvellous story, so that we need not suggest impossibilities by adverting to the fact that Odysseus was working single-handed; that he had not the necessary tools for building a ship; that the vessel was ready for sea in four days, etc. It is probable that the poet elaborates the idea as he proceeds, so that the details at the end of the account are out of keeping with the simplicity of the beginning. But it involves fewer incongruities to represent the *σχεδίνη* as a real ship or boat, than to describe it as a raft, or, rather, a flat-bottomed box; which is the recent view maintained by Brieger (*Philolog.* 29. p. 200 foll.), and accepted by Hentze, in the last edition of Ameis' *Odyssey*, and by Autenrieth, in his *Wörterb. zu den Homerischen Gedichten*, (Leips. 1873). See below on § 6 ad fin. Much assistance has been derived in writing this note from A. C. Lucht's '*Abhandlung über das Schiff der Odyssee*,' Altona 1841.

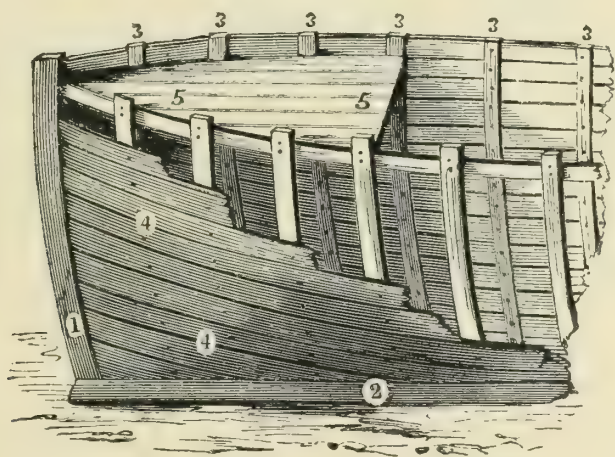
§ 2. *τρόπις*. The first preparation for building a ship was to lay down the *τρόπις* or keel. This must have been a strong balk of timber, broader and flatter than the keel of a modern vessel, as the ships were often obliged to take the ground, and to be hauled up and down on the shore. Owing to this flatness of the bottom of the hull, a ship could easily be supported in a vertical position when on shore by *ἔρματα* (Il. 1. 486), which we may suppose to have been blocks of wood or stone, pushed underneath the hull, near to the keel. During the building of the ship, the keel lay on a row of blocks or trestles, which may have had notches cut in them for its support. At least this is the interpretation which Eustath., on Od. 19. 574, gives of *δρύοχοι*, *κυρίως πάσσαλοι*, ἐφ' ὧν στοιχηδὸν διατεθειμένων ἡ *τρόπις* ἵσταται τῶν καινουργουμένων πλοίων διὰ ἰσότητα. Thus we find the phrase ἐκ δρύοχων ναυπηγεῖσθαι, 'to build a ship from the keel,' Polyb. 1. 38. 5; and, metaphorically, δρύοχους τιθέναι δράματος Aristoph. Thesm. 52. But Procopius, Bell. Goth. 4. 22, understands by *δρύοχοι* the ribs of the ship, ξύλα ξύμπαντα ἐς τὴν *τρόπιν* ἐναρμυσθέντα, ἅπερ οἱ μὲν ποιηταὶ δρύοχους καλοῦσι, ἕτεροι δὲ νομέας. The interpretation of Eustath. however suits far better with the passage in Od. 19, where the line of *δρύοχοι* illustrates perfectly the line of axes, or axe-heads, through which the arrow was to be shot.

Ahrens seeks to connect *τρόπις* with *δρῦς* and *δόρυ*, but it seems far simpler to refer it to *τρέπειν*, and to regard it as the centre-point round which the vessel sways or rocks. When Odysseus is describing to Arete

his shipwreck upon the Ogygian isle, he relates how he supported himself by clasping the keel with his arms (*ἀγκὰς ἐλών* Od. 7. 252). This gives some idea of its size; for the keel was then bare, the sides of the ship having been torn away from it (*ἀπὸ τοίχους | λῦσε κλύδων τρόπιος, τὴν δὲ ψιλὴν φέρε κῦμα* Od. 12. 420).

§ 3. *στεῖρα*. From the forward end of the keel rises the ‘stem,’ *στεῖρα*, from *στερεός* and *στεῖρος*, ‘firm.’ It was necessarily strong and solid, as it had to take the butt ends of all the planks, and to receive the full weight of the shock when the ship was run aground. Hesych. marks the difference between the *στεῖρα* and *τρόπις*, by describing the latter as *τὸ κατώτατον τῆς νεώς*, and the former as *τὸ ἐξέχον τῆς πλώρας ξύλον*. Pollux (Onomast. 1. 85) says even more distinctly, *μέσον τῆς προεμβολίδος καὶ τοῦ ἐμβόλου ἡ στεῖρα καλουμένη*, and (ib. 86) *ὁ στόλος ἐστὶν ὑπὲρ τὴν στεῖραν*, the meaning of *στόλος* being ‘the beak,’ *ὁ τῆς νεώς ἔμβολος*, *τὸ εἰς ὃν συνεστραμμένον* Hesych. This description of the *στεῖρα* harmonises well with Od. 2. 427 *ἀμφὶ δὲ κῦμα | στεῖρῃ πορφύρεον μεγάλ’ ἴαχε νηὸς ἰούσης*.

The position of *τρόπις* and *στεῖρα*, and of the rest of the woodwork of the hull may be illustrated by the accompanying sketch:—



1. *στεῖρα*. 2. *τρόπις*. 3, 3. *σταμῖνες*. 4, 4. *ἐπηγκενίδες*. 5, 5. *ἱκρία* (deck).

§ 4. *σταμῖνες*. From the keel, on either side, rise the ribs, *σταμῖνες*. The word is, probably, rightly so accented from a nominative *σταμίς* or *σταμίν*, but *σταμίνεσσι*, with the *ι* short, *metr. grat.*, is the only form found in poetry. The particular curvature of these ribs decides the shape of the ship. The one which Odysseus built was on the model of a *φορτὶς εὐρέϊα*, and was much broader in the beam than a ship made for speed. The etymology of *σταμῖνες* naturally suggests ‘up-standing’ timbers; but in Etym. Mag. *σταμῖνες* are strangely described as *καταστρώματα τῆς νηὸς ἐφ’ ὧν ἰστάμεθα*. The interpretation given by

the Scholl. to σταμίνεσσι ἐπιμήκεσι ξύλοις καὶ στήμονος τάξιν ἐπέχουσιν (which is almost identical with that of Aristarchus, ὀρθὰ ξύλα οἷα στήμοσιν εἰκότα) gives the picture most graphically; for στήμονες are the vertical threads, or 'warp' in the loom, and the comparison of this row of threads with the erect ribs of a skeleton ship is very intelligible. This is corroborated by the words of Pollux (1. 92), σταμίνες, τὰ ξύλα ἐφ' ὧν αἱ σανίδες ἐπικέινται, which is identical with the interpretation of Hesych.; except that he substitutes προσηλοῦνται for ἐπικέινται, showing how the σανίδες or horizontal planks are 'pinned' to the ribs. With θαμέσι σταμίνεσσι (Od. 5. 252) we may compare the description of Scylla's teeth, τρίστοιχοι ὀδόντες, | πυκνοὶ καὶ θαμέες (Od. 12. 91).

§ 5. ἴκρια. Very different etymologies have been suggested for ἴκρια, and very different interpretations given of the word. Eustath. quotes two derivations, one from ἄκρον, another from ἰκνεῖσθαι. Curtius, with some misgivings, connects it with ἵπος, and ἰποῦσθαι, thus referring it to root ἰπ, and Lat. *ic-o*; in which Autenrieth concurs. For the meaning it will be best to examine the passages in which the word occurs in Homer. In Il. 15. 676 Ajax νηῶν ἴκρι' ἐπ' ὀφάχετο, μακρὰ βιβάσθων, and (ib. 685) ἐπὶ πολλὰ θοάων ἴκρια νηῶν | φοῖτα μακρὰ βιβάς. Odysseus, in preparing to resist Scylla, says εἰς ἴκρια νηὸς ἔβαινον πρῶρης (Od. 12. 229). Telemachus, on his visit to Nestor (Od. 3. 353), had proposed to go down to his ship and sleep; but Nestor declares οὐ θην . . νηὸς ἐπ' ἰκριόφιν καταλέξεται. The falling mast in the ship of Odysseus strikes the helmsman on the head, so that he κάππεσ' ἀπ' ἰκριόφιν (Od. 12. 414). When Odysseus is on his homeward voyage from Scheria, bedding is laid for him νηὸς ἐπ' ἰκριόφιν γλαφυρῆς (Od. 13. 74); and, lastly, when Theoclymenus comes on board the ship of Telemachus, his host takes his spear from him καὶ τό γ' ἐπ' ἰκριόφιν τάνυσεν νεός (Od. 15. 283); and the same spear, when he departs, is again taken up νηὸς ἀπ' ἰκριόφιν (ib. 552). Now, nothing seems more complete than to suppose that Ajax made his way from 'deck to deck' of the Greek ships as they lay side by side; that Odysseus mounted on the raised 'deck' to attack Scylla; that Telemachus, when he passed the night at his ship, lay on the 'deck,' as he had no cabin; that the helmsman was standing or sitting by the rudder on the 'quarter deck,' when the mast, as it fell aft, struck him; that during the calm summer night Odysseus lay on a mattress on 'deck;' and, that the spear of a visitor was laid down 'on the deck' when he came aboard, and taken up 'off the deck' when he left. The last passage, τάνυσεν ἔγχος ἐπ' ἰκριόφιν (Od. 15. 283), reminds us of Helen's distaff laid along from edge to edge of her work-basket, ἐπ'

αὐτῷ ἡλακάτῃ τετάνυστο (Od. 4. 135). Supposing then ἔκρια to be rightly rendered 'deck,' it may be asked, why is the plural always used? It would be a sufficient answer to say that a composite structure, such as the flooring of a deck, might well be represented by a plural noun, just as ἱστία stands for the sail and its accompanying rigging; ἄρματα for a chariot and its necessary appliances. But there is a further reason, viz. that the deck of the Homeric ship is not a continuous structure from stem to stern; as Thucydides reminds us, saying (1. 10) that the vessels of that period were 'not covered in,' μὴ κατάφρακτα. There was a small deck at the bows (Od. 12. 230), and another at the stern (Od. 13. 75), while the waist of the ship between the two decks was open (ἄντλος Od. 12. 411). The fact of this double deck, fore and aft, naturally suggested the use of the plural noun.

The shipwright, after he had set up the σταμίνες, would proceed to erect these 'decks' by pinning the planks which formed them to the ribs; and this is the process described in Od. 5. 252 ἔκρια δὲ στήσας, ἀραρὼν θαμέσι σταμίνεσσι, | ποίει, where ἀραρὼν is subordinated to στήσας, as showing how the erection of the decks was possible. The interpretation of Eustath. begins by stating this view very clearly (1553) ἔκριον . . τό τε ἐπὶ πρύμνης κατάστρωμα ἐφ' οὗ κυβερνήτης ἰκνεῖται . . καὶ τὸ ἐφεξῆς δὲ κατάστρωμα τῆς νηός. But he seems to have been puzzled by the phrase ἔκρια στήσας, as if ἱστάναι could refer to nothing but the erection of vertical timbers; so that he suggests τὰ ἐγκοίλια, 'the curved ribs,' as another interpretation; which would oblige us to explain σταμίνες as 'spurs' or 'stays,' to support the ribs; in which view the Scholl. Ambros. and Palat. concur, rendering ἔκρια here by τὰ ὀρθὰ ξυλὰ ἐφ' ὧν τὰ τῆς νεὸς καταστρώματα προσπῆγνυται.

Grashof (Das Schiff bei Homer und Hesiod) inclines to this view; but he seems to limit the meaning of ἔκρια to the 'bulwarks,' while Nitzsch understands by the word the whole inner lining of the ship's sides. Ameis, in his first three editions, maintained the rendering 'deck;' but Hentze, the new editor, follows Brieger (quoted above) and makes ἔκρια the true ribs, and σταμίνες the stays of the ribs. Strong evidence in favour of regarding ἔκρια as the flat boarding of a platform is gained from the description by Herodotus (5. 16) of the lacustrine dwellings of some of the Paeonians—ἔκρια ἐπὶ σταυρῶν ὑψηλῶν ἐξευγμένα ἐν μέσῃ ἔστηκε τῇ λίμνῃ . . τοὺς δὲ σταυροὺς τοὺς ὑπεστεῶτας τοῖσι ἰκρίοισι τὸ μὲν κου ἀρχαῖον ἔστησαν κοινῇ πάντες οἱ πολιῆται . . κρατέων ἕκαστος ἐπὶ τῶν ἰκρίων καλύβης τε ἐν ἧ διαιτᾶται καὶ θύρης καταπακτῆς διὰ τῶν ἰκρίων. In this passage σταυροί are the uprights analogous to σταμίνες, and ἔκρια are the level platforms fixed upon them.

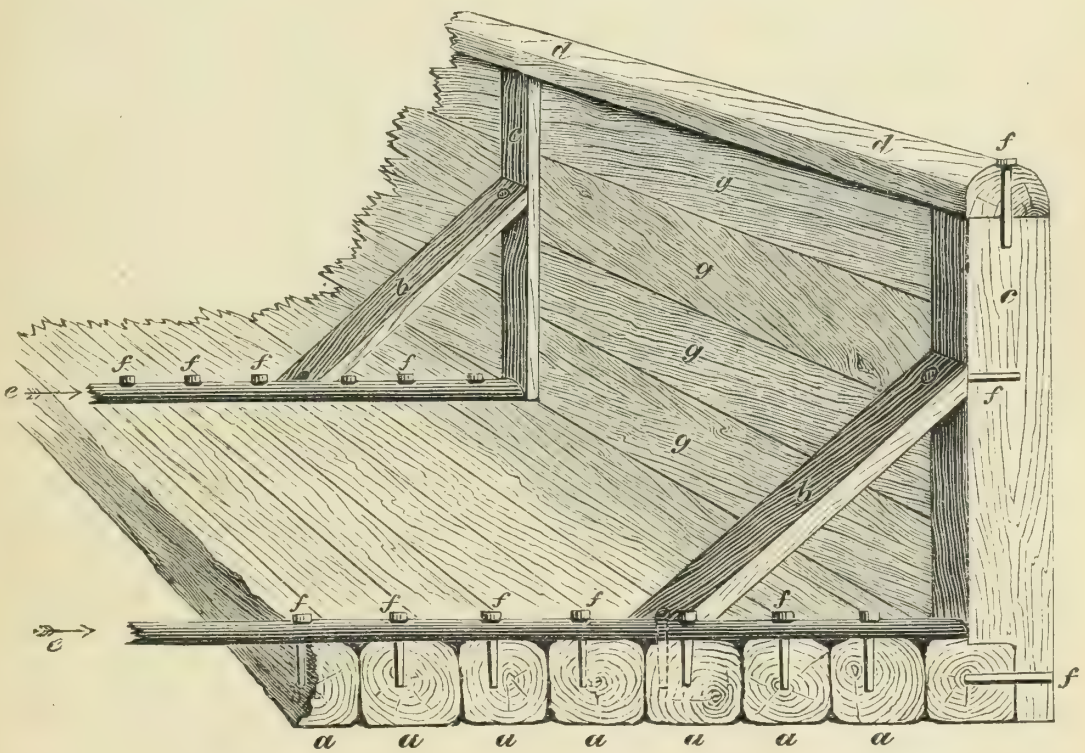
§ 6. ἐπηγκενίδες. The last work to be done to the hull is described by the words ἐπηγκενίδεσσι τελεύτα (Od. 5. 253). The word is interpreted by Eustath. as σανίδες ἐπενηνεγμένοι, derived, according to Etym. Mag., παρὰ ἐνέγκω καὶ ἐνείκω. As the position of the vertical σταμίνες was illustrated by comparing them to the warp on the loom (στήμονες); so the ἐπηγκενίδες are described by Etym. Gud. as κρόκης τάξιν ἐπέχουσαι, i. e. lying horizontally like the threads of the woof across the warp. And the epithet μακρῆσιν, given to them in this passage, suits very well with the interpretation in Hesych., αἱ ἐς μῆκος καθηλούμεναι σανίδες. Thus ἐπηγκενίδες may be rendered by 'planking.' The formation of the word is thus given by Eustath. 1533 ἐπηγκενίδες δὲ σανίδες ἐκ πρώρας ἐς πρύμναν τεταμέναι καὶ ἐπενηνεγμένοι, ὅθεν καὶ ἐτυμολογείται· παρὰ γὰρ τὸ ἐπενεγκεῖν ἐπενεγκίς γίνεται, καὶ κατὰ μετάθεσιν ἐπεγκενίς, καὶ κατὰ ἔκτασιν ἐπηγκενίς. The reading ἐπητανίδεσσι, attributed to Rhianus, points to the same meaning, and to an analogous derivation from ἐπιτεταμένους.

It may be suggested that a simpler etymology would be to connect ἐπ-ηγκενίς with ἀγκών, referring to the necessary 'bending' of the planks, before they can take the curve of the ship, and be attached to the ribs.

We may now venture to translate the passage, Od. 5. 246 foll., as follows, 'Then Calypso brought him borers, and he bored every piece, and fitted them one to another, and he hammered together his boat with trenails and morticings. And as big as a man, well skilled in carpentry, traces out the hull of a broad freight-ship, so big did Odysseus make his broad boat; and he worked away, setting up the decks by fitting them to the ribs standing arow, and he finished off with the long planking.' This represents Odysseus as preparing the separate pieces, boring them with corresponding holes, and fitting some with mortice and tenon, or some simple form of 'scarfing'; so that a few blows of the hammer (ἄρασεν), sufficient to drive home the pegs (γόμφοι) or force the joints together, soon fixed the frame-work.

A very different view of these details is given by Brieger (Philol. I. c.), who is followed in most particulars by Buchholz (Homerische Realien, 2 vol.). He considers that the floor of the 'raft,' rising slightly on each side from the keel, consisted of balks of timber laid close together. To hold these timbers in position, a strip of elastic wood, say, a young sapling split longitudinally, was laid as a clamp, and pinned down to each timber by a γόμφος. These strips of wood, so pegged down, constituted the ἀρμονία. Where the timbers that thus form the ἔδαφος

end, the ribs (*ἱκρία*, according to his view) rise erect, and to support these vertical ribs in position, 'struts' or 'spurs' are set at an angle, connecting the *ἱκρία* with the timbers of the *ἔδαφος*. These 'struts' are the *σταμῖνες*. Along the top of these *ἱκρία* run long slips of wood, connecting them together, as the 'balustrades' of a staircase are connected by 'the hand-rail.' The accompanying sketch follows the illustration in Autenrieth's lexicon, who adopts Brieger's view entirely. But to maintain this view, we must give up the idea of the *σχέδιον* being anything like ship, or boat, or even raft. This idea of a flat-bottomed box with vertical sides, apart from its unfitness for sailing, leaves out of sight the important hint given by the word *τορνῶσεται*, Od. 5. 249, which points most distinctly to the curvature of the sides, and probably contains the same notion as the epithet *ἀμφιέλισσαι*.



α. Timbers forming the *ἔδαφος*. *β.* *σταμῖνες*. *γ.* *ἱκρία*. *δ.* *ἐπηγκενίδες*.
ε. *ἀρμονία*. *ζ.* *γόμφοι*. *g.* *σανίδες*? side-planking.

§ 7. *φραγμός, ὕλη*. The ribs being now set up, the decks fixed to them, and the planking pegged along the sides, the edge of the vessel must have bulwarks added to it. The erection of these is described by the words (Od. 5. 256) *φρίξε δέ μιν ῥίπεσσι διαμπερές οἰσυνήσιν*, representing a palisade of wattle work, probably smeared over with clay and pitch, going all round the ship, so as to prevent the water from sweeping the decks and washing into the hold (*κύματος εἴλαρ ἔμεν*). This is precisely the interpretation of Eustath., *ὁ ἐκατέρωθεν*

περὶ τὰ χεῖλη τῶν πλοίων φραγμός. Then follow in Od. 5 the words πολλήν δ' ἐπεχεύατο ὕλην, which seem to be rightly interpreted by Schol. B. E. Q. T. 'he threw in much ballast,' sc. ξύλα, λίθους, ψάμμον, πρὸς τὸ μὴ εὐρίπιστον εἶναι τοῖς πνεύμασιν ἐλαφρὰν οὔσαν. But this interpretation is open to certain objections. First, the regular Homeric use of ἐπιχέειν is not 'to pour in;' but to 'pour or spread over' (cp. Od. 4. 212; 5. 487; Il. 23. 256; 24. 445; etc.); whereas we are obliged to construe ἐπεχεύατο here with the force of ἐνέθηκε. Second, it is surprising to find that the introduction of the ballast takes place before the ship is rolled down to the sea, the additional weight causing additional and unnecessary labour. Still, this sequence of events may be readily explained as a prothysterion. We might meet the difficulty by rendering πολλήν δ' ἐπεχεύατο ὕλην by 'he laid much material thereon,' as if the words introduced a sort of epexegetic description of the thickness of the wattled bulwarks; but it is doubtful if ὕλη can be used here in its later sense of 'material.' Autenrieth takes φράξε . . ῥίπεσσι to mean, 'he calked between the planks with osier twigs;' using, that is, the soft and elastic withes, as we use oakum, to render the seams water-tight.

§ 8. ζυγά. Between the fore and aft decks the hold of the ship was crossed by the ζυγά. These served a double purpose: (1) to stiffen the ship by supporting the sides, τοῖς τοιούτοις ζυγοῖς ζευγνύναι τοὺς τῶν νεῶν τοίχους (Eustath.); and (2) to serve as rowing benches, otherwise called (as in Hdt. 1. 24) ἐδώλια, interpreted by Hesych. as τὰ τῆς νεὼς ζυγὰ ἐφ' ὧν οἱ ἐρέσσοντες καθέζονται. Thus the ζυγά are like the Lat. 'transtra,' or 'cross-bars,' explained by Festus as 'tigna quae ex pariete in parietem porriguntur.' The ζυγά were some distance above the floor of the ship, and the space below was regarded as suitable for safe stowage. A truant crew were put in chains there (Od. 9. 99), and the treasures which Odysseus brought from Scheria were stowed away there too (Od. 13. 20).

§ 9. κληῖδες. It is difficult to decide whether the κληῖδες are identical with the ζυγά, or not. The question is complicated by the ambiguity of the word κληῖς, as applied in Homer to a door; for sometimes it signifies the cross-bar that secures it, and sometimes the key by which the bolt is shot; see on Od. 1. 441. Following the former meaning we may well translate κληῖδες 'thwarts,' because they, like the ζυγά, serve to lock or bind the sides of the ship together; and thus the frequent phrase ἐπὶ κληῖσι καθίζον will be rendered, 'sat on the thwarts.' But in Od. 8. 37 we find δησάμενοι . . ἐπὶ κληῖσιν ἐρετμά, on the strength of which many commentators understand by κληῖδες the

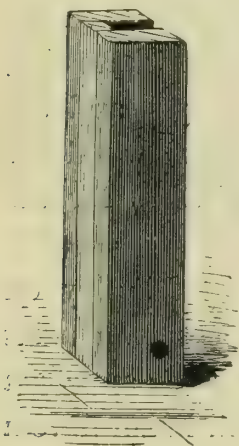
'thole-pins,' on which the oars worked, and to which they were attached by a leathern loop or strap, called τροπός (Od. 4. 782 ; 8. 53). When, in a moment of panic, the oars drop from the rowers' hands (Od. 12. 205) they remain suspended in these loops, and trail through the water. If we adopt this view we shall render ἐπὶ κληῖσι καθίζειν by 'sit *at* the rowlocks,' making κληῖδες identical with the later σκαλμοί. Cp. Etym. Mag. s.v. σκαλμός· περὶ ὃ δεσμεύουσι κώπης πάσσαλον, Eur. I. T. 1347 ναύτας . . ἐπὶ σκαλμῶν πλάτας ἔχοντας.

§ 10. ἔρετμά. The oars themselves (ἔρετμοί or ἔρετμά) must have had a very broad blade; for the oracle of Teiresias (Od. 11. 128) shows that the shape of the oar was not unlike that of a winnowing shovel. This blade was called πηδόν (Od. 7. 328 ; 13. 78), and the handle of the oar κώπη (Od. 10. 129). That the usual wood for making oars was fir we may gather from the use of ἐλάτη for the oar itself in Od. 12. 172.

§ 11. ἄντλος. The word ἄντλος is well described by Elmsley on Eur. Heracl. 168, 'apud vetustissimos scriptores Graecos eam navis partem significare videtur, quae postea κοίλη ναῦς sive κοιλία appellata est. Apud Atticos ἄντλος potius de aqua marina quae in imam navem influit quam de ipso loco dicitur.'

§ 12. ἱστός, ἱστοπέδη, μεσόδμη. The mast, ἱστός (ἵστημι), was generally made of fir (Od. 2. 424), and was 'stepped' into the solid wood of the keel; so that when the mast is snapped off at its lowest point, the breakage is described as ἐκ δέ οἱ ἱστόν ἄραξε (κῦμα) ποτὶ τρόπιν (Od. 12. 422). When Odysseus is sailing past the Sirens' coast he is described as having been lashed to the mast, while he himself stands ὀρθὸς ἐν ἱστοπέδῃ. There is some uncertainty about the meaning of this last word. Referring it, doubtless, to πεδάω, Apoll. Lex. 93. 3 interprets it by ξύλον ὀρθὸν ἀπὸ τῆς τρώπεως ᾧ προσδέεται ὁ ἱστός, while Eustath., Suid. and Hesych. concur in rendering it ὁ ἐν μέσῳ τῆς νεὸς κοῖλος τόπος, ὃν τινες λινίδα καλοῦσιν, εἰς ὃν ὁ ἱστός ἐντίθεται, implying a derivation from πούς. The word occurs three times, Od. 12. 51, 162, 179, and in two other passages the mast is described as reared κοίλης ἔντοσθε μεσόδμης (Od. 2. 424 ; 15. 289). It seems best to regard ἱστοπέδη and μεσόδμη as virtually the same thing, μεσόδμη being a more graphic description of what is elsewhere called ἱστοπέδη, the latter having closer reference to the mast itself, the former a more general reference to the whole ship. But the word μεσόδμη is susceptible of several interpretations, for its etymology merely points to something 'built in the middle' (μέσος-δέμειν), and thus the meaning is necessarily vague, as in such a word as ὑπερτερή (Od. 6. 70). But

great weight must be given to the epithet *κοίλη* which is attached to it, this word always signifying in Homer something that encloses a space. See note on Od. 2. 424. Some light may be thrown on the meaning of *μεσόδμη* from its use in connection with the interior structure of a house in Od. 19. 37, where *καλαὶ μεσόδμαι* are interpreted by Aristarchus as *τὰ μεσόστυλα . . ἔνιοι δὲ τὰ μεταξύ τῶν δοκῶν διαστήματα*, cp. Eustath. 1855. 1. This 'depression between two pilasters or beams,' suits perfectly well with the epithet *κοίλος*. To return again to the use of



μεσόδμη in the ship, we may suppose it to have been a three-sided vertical box; with the open side facing the stern; so that the mast when not in use lay altogether free from the *μεσόδμη* except at the extreme point of its lowest end; the whole mast extending horizontally to the stern of the ship. But when the mast was raised it stood erect in this box, which encircled it on three sides for some two feet of its height. The open side could well be secured when the mast had been reared, by a pin or peg passing through two sides of the box. Precisely the same method of securing the mast

may be seen at the present day on any of the barges that ply upon the Thames and Medway. This interpretation of *μεσόδμη* seems in every way preferable to the common one, which represents it as a cross timber with a hole in it, such as we see in light boats nowadays. To raise a heavy mast and drop it into this hole, or to remove it, when the ship was in a seaway, would have been a difficult and dangerous task. Moreover, such a timber should be called *τηρτός* and not *κοίλος*. There is also the advantage in this view that it brings out the virtual identity of the *μεσόδμη*, in the *house* and in the *ship*. Cp. Pseudolucian. Amor. 6 *τὸν ἱστὸν ἐκ τῶν μεσοκοίλων ἄραντες*. We may be content to translate *ἱστοπέδη* by 'step,' and *μεσόδμη* by 'mast-box.'

§ 13. *ἱστοδόκη*. The *ἱστοδόκη*, mentioned in Il. 1. 434, may very likely have been a fork or crutch at the stern, into which the end of the mast might drop when lowered. A similar contrivance may be seen in use to support the boom of a cutter or schooner when the vessel is in harbour.

§ 14. *ἱστίον, ἐπίκριον*. The word *ἱστίον*, for a sail, may be connected with *ἱστός* in its sense of 'mast,' or in its equally common meaning of 'web' in the loom. The plural may be compared with *ἄρματα*, etc., or it may have direct reference to the various strips of canvas, of

which the sail was constructed, and which were sometimes only laced together, to admit of their separation for convenience of stowage. In Od. 5. 318; 6. 269 *σπεῖρον* is the word used for a sail. The oldest form of the sail was square, what we now call a 'lug-sail;' and it hung from the 'yard,' *ἐπίκριον*, which may have been so called, as Eustath. interprets, *ὥς ἐπὶ τῷ ἱκρίῳ ὄν*. But this fails to express its usual position, and it may perhaps be better referred to *ἄκρον*.

§ 15. *πρότονοι, ἐπίτονος*. The mast was held upright by three ropes, which divided the strain between them. Two of these ropes went forward, and one abaft; this proportion being intelligible if we remember that the *μεσόδμη* was open towards the stern, so that the mast would be more likely to fall in that direction; but it was solid in front, so that one rope was sufficient to check its tendency to fall forward. These two 'forestays' were called *πρότονοι*. They were fastened from the mast-head to the bows, and had to be unfastened before the mast could be lowered. Cp. Il. 1. 434 *ἰστὸν δ' ἰστοδόκη πέλασαν προτόνοισιν ὑφέντες*, Od. 2. 425 *ἰστὸν στήσαν . . κατὰ δὲ προτόνοισιν ἔδησαν*. That the *πρότονοι* were two in number is seen from Od. 12. 409 *ἰστοῦ δὲ προτόνους ἔρρηξ' ἀνέμοιο θύελλα | ἀμφοτέρους*. Cp. Schol. on Eur. I. T. 1134 *προτόνους, οἷς ἰσχυροποιεῖται ὁ ἰστὸς ἐξ ἐκατέρου μέρους εἰς τὴν πῶραν*. It was partly by hauling on the 'forestays' that the mast was raised. The 'backstay,' *ἐπίτονος* (Od. 12. 423), was made fast from the mast-head to the stern; so Hesych. calls it *δέρμα ᾧ κατησφάλισται ὁ ἰστὸς τῆς νεώς*. Suidas took *ἐπίτονος* to mean the ring of twisted rope attached to the yard, to enable it to slip up and down the mast, *ὁ δεσμεύων ἡμᾶς πρὸς τὸν ἰστὸν τὸ κέρας*.

§ 16. *κάλοι, ὑπέραι, πόδες*. In Od. 5. 260 the description of the running rigging is thus given, *ἐν δ' ὑπέραις τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ*. Of these three words *κάλοι* may be satisfactorily identified with our 'halyards,' which, as their name implies, are used to haul up the yard (*ἐπίκριον*). The older commentators are generally agreed upon this interpretation. So Schol. V. *τὰ σχοινία δι' ὧν ἀνάγεται καὶ κατάγεται ἡ κεραία*, and Eustath. gives their position with still greater accuracy, *τὰ ἐν μέσῳ τοῦ κέρατος ἀνάγοντα καὶ χαλῶντα τὸ ἰστίον*. The *κάλοι* probably ran through a hole high up in the mast, or through a ring, or some simple form of pulley, like the later *τροχιλία*. The 'braces,' *ὑπέραι*, are made fast to the ends of the yard-arms, their use being to trim the yard to the particular angle required by the direction of the wind. This is the interpretation given by several Scholl., *τὰ ἄνω εἰς ἄκρον ἐκατέρωθεν τοῦ κέρατος δύο σχοινία δι' ὧν μετὰγεται τὸ κέρας*. The Schol. V. gives a less accurate description, *τοὺς ἐκ τοῦ ἄκρου τῆς ὀθόνης*

ἐξημμένους κάλους, which makes a confusion between ὑέραι and πόδες. There is no reasonable doubt that πόδες are the 'sheets,' Lat. 'pedes,' i.e. ropes at the lower corners of the sail for the purpose of altering its position, just as the ὑέραι determined the position of the yard. Eustath. expresses this very intelligibly, *καλοῦνται δὲ πόδες διὰ τὸ κάτω εἶναι ἀπεναντίας ταῖς προρρηθείσαις ὑέραις, ὡς οἶον ὑπερθεῖν κεφαλαῖς τοιούτων ποδῶν*. Similarly the Schol. on Aristoph. Eq. 436 *πόδας δὲ καλοῦσι οἱ ναῦται τοὺς παρ' ἑκάτερα τὰ μέρη ἐκδεδεμένους τῆς ὀθόνης*. For the use of the word in later authors cp. Soph. Antig. 715 *αὐτῶς δὲ ναὸς ὅστις ἐγκρατὴς [? ἐγκρατῇ] πόδα | τείνας ὑπείκει μηδέν, ὑπτίοις κάτω | στρέψας τὸ λοιπὸν σέλμασιν ναυτίλλεται*, Eur. Orest. 706 *καὶ ναῦς γὰρ ἐνταθείσα πρὸς βίαν ποδὶ | ἔβαψεν, ἔστη δ' αὖθις ἦν χαλᾷ πόδα*, I. T. 1379 *δεινὸς γὰρ κλύδων ᾧκειλε ναῦν | πρὸς γῆν, φόβος δ' ἦν ὥστε μὴ τέγξαι πόδα*, sc. by turning on her beam-ends, Virg. Aen. 5. 830 *'una omnes fecere pedem, pariterque sinistros, | nunc dextros solvere sinus'*, Lucan. Phars. 5. 427 *'et flexo navita cornu | obliquat laevo pede carbasa.'*

§ 17. *πηδάλιον, οἴηιον*. The ancient ship was steered not with a rudder hung vertically on pivots, according to the modern use, but with an oar at or near the stern, as a life-boat is now steered. The shape of the steering oar or paddle did not greatly differ from the ordinary oar; but possibly the blade (the most important part, as the word *πηδάλιον* shows) was broader. That on many occasions two such oars were used instead of one may be seen from carvings, coins, etc.; cp. also Eur. I. T. 431 *συριζόντων κατὰ πρύμναν εὐναίων πηδαλίων*, 'the steering oars resting (or fixed) at the stern.' Certainly only one is alluded to in Od. 5. 255, 270, 315, and Od. 3. 281. In the storm described in Od. 5. 355 the steering-oar is represented as dashed from the helmsman's hand, as he 'sits' steering (cp. *ἤμενος* Od. 5. 271). Sometimes the helmsman was raised a little above the deck, so as to have more power over his oar; and for this purpose a low stool or bench was fixed athwart the deck, called in Il. 15. 729 *θρήνης ἐπταπόδης*.

The word *οἴηιον* is occasionally used as identical with *πηδάλιον*, as in Od. 9. 483, 540. The plural *οἴηια* refers, in Il. 19. 43, to several ships, but in Od. 12. 218 it is applied to one ship alone. It is probable that *οἴηιον* (from *οἶσω*) is really the 'handle of the steering-oar;' perhaps a peg inserted in the upper part to facilitate the turning of the blade; or, on the analogy of *οἴκεσσι* (*οἶαξ*) Il. 24. 269, it may be a ring through which the shaft of the steering-oar passed, and against which it worked, as against a fulcrum. Cp. Eustath. 1533 *Διογενιανὸς δὲ φησιν, οἶακας λέγει οἷς τὰ πηδάλια ἐπιστρέφουσιν, ἥγουν κανόνας καὶ*

κρίκους δι' ὧν ἱμάντες διείρονται, καὶ φέρεται μέχρι καὶ νῦν ἢ τῶν οἰάκων λέξις, οὐκ ἐπὶ ὅλου τοῦ πηδαλίου.

§ 18. *εὐναί, πρυμνήσια*. When a ship arrived at her destination she might be run ashore, and hauled up if the stay was to be a long one; but if she was soon to set sail again, or if the nature of the coast made it preferable, she was moored without taking the ground. Cp. Od. 15. 498 ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν. These *εὐναί* were blocks of stone with a rope attached to them, which were thrown out of the fore-part of the ship, thus mooring her by the bows. The constant use of the plural implies that more than one was used; perhaps a stone at each side of the bow. It may be surmised that these stone-blocks served as part of the ballast while the ship was at sea; and that when she was drawn up on shore they were placed as supports (*ἔρματα* Il. 1. 486) at each side of the keel.

The stern, which now faced the shore, was moored there by a cable or cables called *πρυμνήσια*. These may have been fastened to a tree, or projecting rock, if one stood handy. But in Od. 13. 77 we find the cable fastened to a stone pillar, evidently prepared for the purpose, *πέισμα δ' ἔλυσαν ἀπὸ τρητοῖο λίθοιο*. This method of mooring when the ship was to sail at short notice is described in other passages, as, e.g. *πάσας δὲ ἐρύσσομεν εἰς ἅλα διαν, | ὕψι δ' ἐπ' εὐνῶν ὀρμίσσομεν* Il. 14. 77; or, *ὕψοῦ δ' ἐν νοτίῳ τήν γ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί* Od. 4. 785. Comparing the last quoted passage with Il. 1. 436; Od. 15. 497, it would seem that the crew could land after having set their moorings; and, as it is generally understood that small boats were not in use, we have to suppose that there were some means of warping the ship close to shore to enable the crew to disembark, and of hauling her out again to her mooring ἐπ' εὐνῶν. Such a process is common along our coasts and in our harbours, where boats and fishing vessels are moored with a double rope that passes through a ring or loop in their anchor or mooring-stone, and are hauled up to shore, and out again to their moorings either from the shore, or from the boat itself.

APPENDIX II.

ON SOME VARIOUS FORMS OF THE LEGEND OF THE BLINDED CYCLOPS.

THE story of an ogre blinded or slain by his intended victim is common to many countries. While the details vary, the general features of the legend remain the same, pointing to some common source in very early times. But the variations are sufficiently characteristic to make it unlikely that the different forms of the tale are copies of the Homeric account. The story appears not only in ancient Greece, but in Persia, in Turkey, in Roumania, in Finland, and in Norway.

The materials for this note are taken from J. F. Lauer, *Homerische Studien*, p. 319 foll. (Berlin 1851), and Wilhelm Grimm, *die Sage von Polyphem*, *Abhandl. der Königl. Akad. der Wissenschaften*, 8vo. Berlin 1857.

(1) The first legend that Grimm notices is from a Latin book called 'Historia septem sapientum,' by the Monk John of the Abbey of Haute Seille, in the diocese of Nancy, written between 1184 and 1212. A few years after it appears to have been translated into French verse under the title of 'Li Romans de Dolopathos.' The form of the story, as given by the Monk John, is as follows:—

A famous leader of a band of robbers goes with his comrades to steal the treasures of a giant. They find the giant absent from home, but he soon returns with nine others, and catches the robbers at their work. They divide the captives among them, the captain and nine of his comrades falling to the share of the giant who owns the house. He boils and eats the nine men, reserving the captain till the last because he is too thin. The giant suffers from weak eyes, and the captain, having his permission to attempt a cure, seethes together sulphur, pitch, salt, and arsenic, and pours them, when melted, into the giant's eyes. Furious with pain, the blinded giant lays about him with his club, hoping to kill the robber-captain, who is forced to creep up a ladder and to hang all day and night by his hands from the hen-

roost. When he could hold on no longer, he hides among the sheep, and manages to slip between the legs of the giant, who was guarding the door, by covering himself with the skin of a ram, and fastening horns upon his head. The giant, in pretended admiration at his cleverness, gives him a gold ring, which, by its magical power, forces him to cry out 'Here I am!' 'Here I am!' The giant follows the sound of the cry into the forest, dashing himself against the trees, but gaining on the runaway; who, in despair, finding that he cannot pull off the ring, bites off the finger—ring and all—and so escapes.

(2) The next form of the story belongs to the Oghuzians, a mixed tribe of Turks and Tartars. It was first published by Diez in 1815, from a MS. of the thirteenth century. The title of the story is 'How Bissat slew Depé Ghöz.'

This Depé Ghöz was the son of a fairy by an Oghuzian shepherd. He was born with a single eye on the crown of the head, and in his earliest childhood gave such dangerous tokens of his native savagery, that he was driven from the house of the Khan Aruz, where he had been brought up. Then came his mother, who placed a ring on his finger, which made him arrow-proof and sword-proof. After this he lived in a cave and preyed upon the people, who could offer no resistance, as none could wound him. So they made a compact to give him for his food two men every day, and 500 sheep, with two servants to cook his victuals. Sons of families were drawn by lot to supply him, among them the sons of Aruz; the youngest son, Bissat, determines to avenge his brothers. Bissat shoots several arrows at Depé Ghöz, who thinks a fly has touched him. At last he espies Bissat, catches him up, and puts him in his leathern boot, intending to eat him at supper time. Bissat cuts his way out of the boot, comes to the sleeping giant and plunges a red hot knife into his eye, and hides among the sheep in the cave. Depé Ghöz knows he is there, and sits at the cave door to catch him as he passes. But Bissat dresses himself in a ram's skin, and when the giant clutches him he slips through, leaving the skin behind. 'Art thou free?' cries Depé Ghöz. 'My God has delivered me,' answers Bissat. Depé Ghöz offers Bissat a ring which will make him proof against sword and arrow; but the ring returns to its master, and Bissat is only saved because it slips off his finger. Then Depé Ghöz decoys him into his treasure-house, intending to bring down the roof on his head and crush him; but Bissat calls on God, and seven doors suddenly fly open, so that Bissat escapes. 'Death cannot touch thee!' the giant exclaims. Then he tries to induce him to take up a sword that cut

through everything it touched, but once more Bissat is saved. Depé Ghöz asks Bissat of his home and parentage. 'My home,' he answers, 'is in the south; the name of my father is "Not-to-be caught-behind;" my mother is daughter of Kyghan Aflan; I am Bissat, son of Aruz.' The giant supplicates for his life, alternating his prayers with threats; but Bissat makes him kneel down like a camel, and with the giant's own magic sword, hews off his head.

(3) The third voyage of 'Sindbad the Sailor' recounts a very similar adventure. Driven by a storm upon an island, he and his friends take refuge in a castle, which is owned by a terrible ogre, with the mouth of a camel, the ears of an elephant, and the claws of a tiger. He seizes the fattest of the company, runs a spit through him and roasts him. The next day the same horrid scene is re-enacted. On the third day Sindbad and his friends make rafts, and in the evening, while the giant sleeps after eating another man, they heat some of the spits red-hot and plunge them into his eyes, escaping to the shore and waiting for the dawn of day to launch their rafts. But at day-break the ogre comes down to the shore, guided by two other giants, and they hurl volleys of stones upon the rafts, even venturing up to their waists in the water. So all the rafts are destroyed with all the men, except the raft on which Sindbad and two of his friends escape.

(4) The following is a form of the story current in Servia: A priest and his pupil, being overtaken by night, seek shelter in a giant's cave, who had only one eye in his forehead. The mouth of the cave was closed by a block of stone that 100 men could not roll away. The giant roasts and eats the priest, inviting the lad to share the meal and promising to eat him next day. The lad sharpens a bit of wood, and when the giant sleeps pierces his eye with it. He escapes in the morning by the familiar trick of the ram's skin. The giant offers him a stick to drive his sheep with; but, as he holds out his hand for it, the stick cleaves to his finger, and the lad has to draw his knife and cut the finger off. He runs off, driving before him the flocks of the giant, who follows in pursuit. But the lad decoys him to the brink of a lake and then pushes him in and leaves him to drown.

(5) A Roumanian story tells how a father sent out his three sons with the flocks, warning them not to answer if they hear any one call. Three times a call is heard: the third time all answer, and at once a giant appears who takes the three lads and their sheep to his house. That evening he boils and eats the eldest; the next night he sups upon the second son. But the youngest, who has skimmed the fat of

his two brothers off the boiling-pot, melts it and throws it into the giant's face, thus burning out his eyes. The giant hunts for him in his house, but the lad deceives him as to his whereabouts by scattering nuts in different corners. Next day he slips past the giant in a sheep's skin, but foolishly accepts the gift of a gold ring, which cries, as soon as he puts it on his finger, 'Here, blind-man, here!' The lad has to cut off his finger, and throws it into the water, still crying out 'Here, blind-man!' So the giant follows the cry, falls into the water, and is drowned.

(6) There is an Esthonian legend to the effect that one day a farm bailiff was melting lead and casting buttons. The Devil appeared to him, and asked him what he was doing. 'Casting eyes,' said the man. 'Cast me a good large pair,' said the Devil. Thereupon he melted plenty of lead, and persuaded the Devil he must bind him fast, in order to be able to put in his new eyes. 'What is your name?' the Devil asked. 'My name is Issi (Self).' 'A very good name too,' said the Devil. Then the man poured the melted lead into his eyes, and when the Devil filled the air with his complaints, and people asked him 'Who did it?' he could only answer 'Issi teggi' (Self did it). And everyone laughed and said, 'Then you've only Self to thank for it!'

(7) There is a story told by the Finns of a groom named Glypho, who undertook to rescue three princesses imprisoned in a subterranean cavern. He finds one of them in an iron chamber, watched by an old demon called Kammo, who had one eye in his forehead and a monstrous horn. His eyelid had grown so big that it overhung his eye and he could not see the young man, who pierced his eye with a red-hot iron, and cut off his head.

(8) Two almost identical stories are current in Russian Carelia, and in the Harz Mountains.

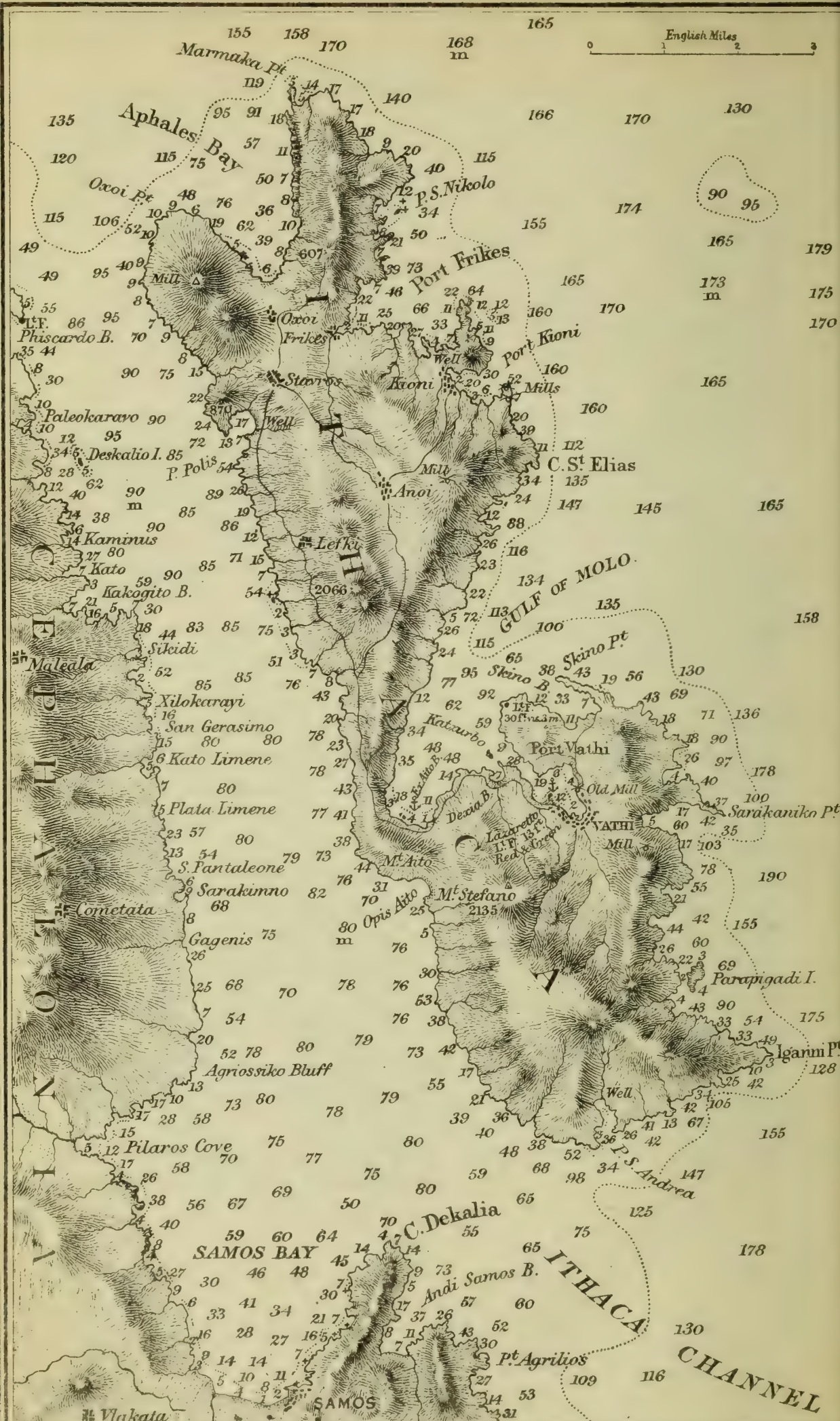
The Greek legend is complete in itself, and offers some remarkable contrasts to the other adventures of Odysseus. The character of the hero seems to have altered for the occasion. He may show cleverness in Polyphemus' cave, but his old caution has forsaken him: he is foolhardy and thoughtless. The mantle of his wisdom seems for once to have descended on his comrades. It is they who recommend him to take advantage of the absence of the Cyclops, and merely to drive his herds away. But Odysseus insists on seeing him and partaking of his hospitality. Nor is he less reckless when he taunts the Cyclops from ship-board, and incurs new perils after his deliverance.

The variation between the Greek story and the Romans de Dolopathos is considerable. There the giant has two eyes, and the robber-captain rescues none of his companions. The pretended cure is a novel feature; but the night and day spent by the man hanging from the hen-roost has a real counterpart in Odysseus holding on to the fleece of the ram. The details of the magic rings and the stick that cleaved to the finger are found in several of the stories, but are not Homeric. The adventure of Sindbad and his friends on the rafts recalls the last scene in the account of the Cyclops. The Oghuzian story approaches the Homeric most nearly in the method of the blinding, and in the giant having an inkling of his impending fate; but the motive in that legend was revenge, not robbery, from the first; and the arrow that fell on Depé Ghöz like a fly reappears in more than one fairy-tale. The device of escaping in a sheep-skin is found in several legends, and has something in common with the form of the story in Homer. But the device of Οὔτις is reproduced only in the Esthonian tale, where the farm bailiff gives his name as Issi. Grimm quotes a similar trick in a story current in the Vorarlberg, and in another from Hesse.

Grimm thinks that in the legends of giants with a single eye in the forehead we have some reminiscence of Sun-worship; reminding us of the eye of Ormuzd in the ritual of the Parsees, and of the right eye of the Demiurge according to Egyptian beliefs, which may be compared with the view that represents Odin as one-eyed. A curious modification of such legends is found in Aeschylus, who speaks (P. V. 794) of the Φορκίδες, as *δηναιαὶ κόραι* | *τρῆς κυκνόμορφοι, κοινὸν ὄμμ' ἐκτημέναι*, and this joint possession of a single eye reappears in the stories of the Northern Trolls.

Lastly, we may suppose that under these legendary tales of giants, blinded or destroyed by men so much weaker than themselves, we have a general representation of brute force over-matched by cunning. Perhaps, too, such stories contain some allusion to the quiet and hidden forces at work in the physical world, which prove themselves to be more potent than those wilder and stormier powers, that seem at first sight to carry all before them.





APPENDIX III.

ITHACA.

§ 1. THE general results of the Homeric description of the topography of Ithaca may be summed up as follows: Ithaca is one of a numerous group of islands lying close together¹, among which are Dulichium, Same, and Zacynthus; it lies farthest westward of the whole group, and its shores are flat. Its physical condition is described by the epithets 'rough' (τρηχεῖα Od. 9. 27), and 'rocky' (κραναή I. 247); but the climate is invigorating (κουροτρόφος 9. 27), and the soil is fertile (Ἰθάκης ἐς πίονα δήμων I4. 329). When Athena describes the characteristics of the island to Odysseus, who had just landed there, ignorant of his locality, she speaks of it as a place of world-wide fame²; a rugged land, and unfit for horse-driving, but by no means barren or poor, though of small extent. Plenty of corn grew there, and it was well-watered by rain and dew, and well-wooded. There were standing pools for the cattle, that never were dry, and good pasturage for goats and kine. This description harmonises well with the reasons given by Telemachus for not accepting a present of horses, 'because there is no meadow-land, nor broad runs there, any more than in the neighbouring islands;

¹ ἀμφὶ δὲ νῆσοι
πολλαὶ ναιετάουσι, μάλα σχεδὸν ἀλλήλησι,
Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος.
αὐτὴ δὲ χθαμαλὴ πανυπερτάτῃ εἶν ἀλλ' κεῖται
πρὸς ζόφον—αἱ δὲ τ' ἀνευθεὶ πρὸς ἡῶ τ' ἥελιόν τε... (Od. 9. 22 foll.)

² ἴσασι δέ μιν μάλα πολλοὶ...
ἦ τοι μὲν τρηχεῖα καὶ οὐχ ἱππῆλατός ἐστιν,
οὐδὲ λίην λυπρὴ, ἀτὰρ οὐδ' εὐρεῖα τέτυκται.
ἐν μὲν γάρ οἱ σίτος ἀθέσφατος, ἐν δέ τε οἶνος
γίγνεται· αἰεὶ δ' ὄμβρος ἔχει τεθαλυῖά τ' ἔέρση.
αἰγίβοτος δ' ἀγαθὴ καὶ βούβοτος· ἔστι μὲν ὕλη
παντοίη, ἐν δ' ἄρδμοι ἐπηετανοὶ παρέασιν.
τῷ τοι, ξεῖν', Ἰθάκης γε καὶ ἐς Τροίην ὄνομ' ἴκοι,
τὴν περ τηλοῦ φασὶν Ἀχαιῖδος ἔμμεναι αἶψ. (I3. 239 foll.)

but it is best suited for feeding goats¹. Yet Eumaeus, the swine-herd, is represented as having charge of twelve styes², each containing fifty sows for breeding; besides which were 360 boar-pigs, some of which were brought in every day to supply the table of the suitors.

Among the principal heights in Ithaca was the striking mass (*ἀριπρεπές* 9. 22) of Mt. Neriton, clothed in forest (*καταειμένον ὕλη* 13. 351; *εἰνοσίφυλλον* 9. 22). Another wooded height was Neïon (1. 81), which seems to have overhung the town of Ithaca (*Ἰθάκης ὑπονηίου* 3. 81); a third eminence was the 'Raven's rock' (*κόρακος πέτρη* 13. 408), described as being near the spring Arethusa.

At the foot of Neïon lay the harbour, or creek, Rheithron (1. 186); and another land-locked bay was called the harbour of Phorcys³, formed by two projecting spurs of cliff, and so sheltered that vessels could lie therein without moorings.

At the head of the harbour of Phorcys⁴ stood a great olive tree, and near the tree a grotto, described as containing bowls, jars, and looms of stone, where the Naiades wove their sea-purple webs, while the bees stored honey for them in the hollows of the rock. Springs abounded in the grotto, which was entered by two doors—the one to the north accessible to men; the other, facing south, open only to immortals.

¹ ἐν δ' Ἰθάκῃ οὗτ' ἄρ' δρόμοι εὐρέες, οὐτε τι λειμών·
αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἵπποβότοιο.
οὐ γάρ τις νήσων ἱππήλατος, οὐδ' εὐλείμων,
αἶθ' ἀλλ' κεκλίεται· Ἰθάκῃ δέ τε καὶ περὶ πασέων. (Od. 4. 605 foll.)

² συφεοὺς δυοκαίδεκα ποίει κ.τ.λ. (14. 13 foll.)

³ Φόρκυνος δέ τις ἔστι λιμὴν, ἀλίιο γέροντος,
ἐν δὴ μὲν Ἰθάκῃ· δύο δὲ προβλήτες ἐν αὐτῷ
ἀκταὶ ἀπορρῶγες, λιμένος ποτιπεπητυῖαι,
αἶτ' ἀνέμων σκεπόωσι δυσᾶων μέγα κῦμα
ἔκτοθεν. ἔντοσθεν δέ τ' ἄνευ δεσμοῖο μένουσι
νῆες ἐύσσελμοι, ὅτ' ἂν ὄρμου μέτρον ἴκωνται. (13. 96 foll.)

⁴ αὐτὰρ ἐπὶ κρατὸς λιμένος τανύφυλλος ἐλαίη·
ἀγχόθι δ' αὐτῆς ἄντρον ἐπήρατον, ἥρωειδές,
ἱρὸν νυμφάων, αἶ Νηιάδες καλέονται.
ἐν δέ τε κρητῆρές τε καὶ ἀμφιφορῆς ἔασι
λαῖνοι· ἔνθα δ' ἔπειτα τιθαιβώσσουσι μέλισσαι·
ἐν δ' ἱστοὶ λίθιοι περιμήκεες, ἔνθα τε νύμφαι
φάρε' ὑφαίνουσιν ἀλιπόρφυρα, θαῦμα ἰδέσθαι·
ἐν δ' ὕδατ' ἀενάοντα· δύο δέ τέ οἱ θύραι εἰσὶν,
αἶ μὲν πρὸς Βορέας καταβαταὶ ἀνθρώποισιν,
αἶ δ' αὖ πρὸς Νότον εἰσὶ θεώτεραι, οὐδέ τι κείνη
ἄνδρες ἐσέρχονται, ἀλλ' ἀθανάτων ὁδός ἐστι. (13. 102 foll.)

The town of Ithaca lay at the foot of Mt. Neïon ; so that Eumæus says, 'I will come *δοῦναι* to the town' (*εἰς ἄστυ κάτειμι* 15. 505 ; *ἦλθε συβώτης τρεῖς σιάλους κατάγων* 20. 162) ; and Laertes is said to go *δοῦναι* no more to the city (*οὐδὲ πόλινδε κατέρχεται* 11. 188). Near the town¹, and just where the hill-path reached the level ground, a fountain burst out from a rock, in the midst of a grove of poplars. Close above this was an altar in honour of the nymphs of the spring, where way-farers always made an offering.

Higher up was a knoll², sacred to Hermes, and commanding a view of the harbour and the town, so that Eumæus could see from it the ship which had been sent to waylay Telemachus.

The palace of Odysseus stood in the higher part of the city³, the view from it extending over the harbour and the sea. From the court of the palace Amphinomus, one of the suitors, could watch the vessel that had been despatched in pursuit of Telemachus, entering the harbour⁴.

We gather that there was the usual place of assembly for the citizens (Od. 1. 90 ; 16. 361 ; 24. 420, etc.), its particular position being described as *πρὸ ἄστεος εὐρυχόροιο* (Od. 24. 468).

The estate of Laertes lay outside the city⁵. He had a house on it for his own accommodation, and a barrack for his slaves, and a well-stocked garden and vineyard⁶.

¹ ἄλλ' ὅτε δὴ στείχοντες ὁδὸν κάτα παιπαλόεσσαν
ἄστεος ἐγγὺς ἔσαν, καὶ ἐπὶ κρήνην ἀφίκοντο
τυκτῆν, καλλίροον, ὅθεν ὑδρεύοντο πολῖται,
τὴν ποίησ' Ἰθακὸς καὶ Νήριτος ἡδὲ Πολύκτωρ·
ἀμφὶ δ' ἄρ' αἰγείρων ὕδατοτρεφέων ἦν ἄλσος,
πάντοσε κυκλοτερές· κατὰ δὲ ψυχρὸν ῥέεν ὕδωρ
ὑψόθεν ἐκ πέτρης, βωμὸς δ' ἐφύπερθε τέτυκτο
νυμφάων, ὅθι πάντες ἐπιρρέζεσκον ὁδίται. (17. 204 foll.)

² ἤδη ὑπὲρ πόλιος, ὅθι Ἑρμαιοὺς Λόφος ἐστίν,
ἦα κιῶν, ὅτε νῆα θοὴν ἰδόμην κατιούσαν
εἰς λιμέν' ἡμέτερον. (16. 471 foll.)

³ αὐτὰρ ὁ [Ὀδυσσεύς] ἐκ λιμένος προσέβη τρηχεῖαν ἀταρπὸν
χῶρον ἂν ὑλήεντα δι' ἄκριας, sc. to the house of Eumæus. (14. 1, 2.)

⁴ Ἀμφινόμος ἶδε νῆα
στρεφθεὶς ἐκ χώρης, λιμένος πολυβενθέος ἐντός. (16. 351, 2.)

⁵ οἱ δ' ἐπεὶ ἐκ πόλιος κατέβαν, τάχα δ' ἀγρὸν ἴκοντο
καλὸν Λαέρταο τετυγμένον, ὃν ῥά ποτ' αὐτὸς
Λαέρτης κτεάτισσεν, ἐπεὶ μάλα πόλλ' ἐμόγησεν,
ἐνθα οἱ οἶκος ἔην, περὶ δὲ κλίσιον θέε πάντη. (24. 205 foll.)

⁶ εὖ τοι κομιδὴ ἔχει, οὐδέ τι πάμπαν,
οὐ φυτὸν, οὐ συκὴν, οὐκ ἄμπελος, οὐ μὲν ἐλαίη,
οὐκ ὄγχνη, οὐ πρασιή τοι ἄνευ κομιδῆς κατὰ κῆπον. (24. 245 foll.)

Ithaca is represented as separated from Same (Cephalonia) by a narrow frith¹, across which a ferry-boat plied². In the middle of this sound was a rocky island, called Asteris, not large, but sufficient to contain two harbours and to afford concealment to a ship³.

§ 2. We may now give briefly the actual facts respecting the geographical position and topography of the modern Theaki (which it is customary to identify with the Homeric Ithaca). It will be sufficient merely to state them, with the usual explanations given of the most difficult points, in order that we may have the means of determining broadly whether the Homeric description is in any way compatible with the actual features of the island.

Ithaca lies about twenty miles from the coast of Acarnania, and is separated from Cephalonia (Cephalonia) by a narrow strait about three miles across. A line drawn due N. and S. through the centre of Ithaca, will just graze the eastern coast of Leucas, and will pass through Cephalonia and Zacynthus (Zante), the latter island being almost in exactly the same parallels as Ithaca, but due south of it; the principal part of Cephalonia lying to the W. and S.W. of Ithaca. A glance at the accompanying chart of Ithaca will show that the coast is everywhere bold, and the sea round it well deserving of the Homeric epithet ἀγχιβαθής.



Entrance to the Gulf of Molo.

The sketch of the entrance to the Gulf of Molo, as seen from the sea, shows that the eastern side of the island is bold and mountainous; and the western coast presents a still more lofty appearance. The length of the island from N. to S. is sixteen English miles; its greatest breadth about four. The island may be represented as a limestone ridge, divided nearly in two by the deep inlet of the Gulf of Molo, that leaves an isthmus not more than half a mile broad to

¹ ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης. (Od. 4. 671.)

² πορθμῆες δ' ἄρα τοὺς γε διήγαγον. (20. 187.)

³ ἔστι δέ τις νῆσος μέσση ἀλλ' πετρήεσσα,
μεσσηγὺς Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,
'Αστερίς, οὐ μεγάλη· λιμένες δ' ἐνὶ ναύλοχοι αὐτῇ
ἀμφίδυμοι· τῇ τὸν γε μένον λοχόωντες Ἀχαιοί. (4. 844 foll.)

connect the northern and southern divisions of the island. The highest point of the ridge in the northern half rises to an elevation of 2066 feet, at Anoï ('Ανωγή); and Mt. Stefano in the south attains a height of 2135 feet; the summit of the ridge where it is narrowed in the isthmus goes by the name of Mt. Aito ('Αετός). Port Vathi, itself an inlet from the Gulf of Molo, is the site of the modern capital, which extends in 'one narrow stripe of white houses round the southern extremity of the horse-shoe port or "deep" (βαθύ), whence it derives its name. Large ships can moor in perfectly safety, close to the doors of their owners¹. West of Port Vathi is a small bay or creek called Dexia, while to the north a rocky point protects a third indentation of the coast called Skino Bay. The channel between Cephallenia and Ithaca shows uniformly deep soundings, no trace of any shallows or reef being marked, except the rock of Deskalio, some few yards in circumference, lying near the northern end of the strait. The mountains of Ithaca are for the most part bare of timber, but there are one or two fertile valleys that run up into them. Very little corn, insufficient for the wants of the inhabitants, is grown there, the chief product being currants, of which a considerable quantity is exported. Few, if any, animals are bred there for food or for farming purposes².

§ 3. It remains now for us to see how far it is either possible or necessary to reconcile these two accounts of the island. Was Homer acquainted with Ithaca? Had he ever visited it? Is his description that of an eye-witness? Is it the reproduction and embellishment of some general hearsay?

The controversy is both old and new. It began as early as the days of Strabo, and it still divides the learned. In modern times the principal authority for the identification of the Homeric Ithaca with Theaki has been Sir William Gell, who, in his monograph upon the topography and antiquities of Ithaca (Lond. 1807) not only satisfied himself as to the general identity of the islands, but found almost all the Homeric details on the spot. Neriton was to be identified with Anoï, Neïon with Mt. Stefano; the garden of Laertes could be placed at Lefki (Λευκοί) on the slope of Neriton; the fountain Arethusa was still flowing. The grotto and the harbour of Phorcys were discernible in Dexia Bay, and it was still possible to trace the ruins of the palace of Odyssseus.

¹ Murray's Handbook for Greece, p. 82.

² Teuffel (in Pauly's Real. Encycl. s.v. Ithaca).

Hercher's criticism¹ upon the subsequent treatment of the question is severe, but scarcely unjust. 'Gell's successors,' he says, 'did not feel themselves called upon to protest against his visionary views; they were rather inclined to take shame to themselves, if they failed to see anything in these localities, where he had found everything so clear and intelligible. They contented themselves with maintaining the independence of their judgment, by shifting the estate and garden of Laertes from one hill-top to another, and by substituting for Gell's grotto of the nymphs, which had disappeared, a new one "aus dem Naturalienkabinet der Insel."' One of the principal of these 'successors' was Goodisson, who in his book on the Ionian Greeks (London 1822) developes still further Gell's views, which were also approved and adopted by Kruse, in his 'Hellas' (Leipzig 1827). A thorough partisan of the same school was Ernst Schreiber, in the volume entitled 'Ithaca' (Leipzig 1829). The first reaction against this universally accepted view set in with Völcker, in his 'Homerische Geographie,' published at the same time as Schreiber's book. He stoutly maintained that the Homeric description of the group of islands forming the kingdom of Odysseus could not be reconciled with facts, and that Gell's discoveries in Ithaca were nothing better than illusions. An elaborate pamphlet on the Homeric Ithaca was published in 1832 by Rühle von Lilienstern, in which Völcker's positions were warmly attacked, and solutions offered of some of the difficulties which he had stated; the intention of the volume being to corroborate the views put forward by Gell. The general results of his pamphlet were accepted, as against the views of Völcker, by R. H. Klausen (in the *Zeitschr. für Alterthumswiss.* 1835), who had no doubt that Homer was thoroughly familiar with Ithaca. Hercher (in the article in 'Hermes,' quoted above) criticises in the most caustic style the credulity of Gell and his adherents, insisting that they accepted the fact of Homer's familiarity with the island as *un fait accompli*, instead of honestly confronting the Homeric description with the actual topography of the island. In Hercher's view Ithaca belongs, for Homer, to the mythic realm of the western seas, and is therefore localised by him as *παννπερτάτη πρὸς ζόφον* (Od. 9. 25), so that any attempt to identify the Ithaca of the poem with the actual island can be nothing short of folly; nor does Hercher deal any gentler measure to his own countryman Thiersch², who was no less fortunate

¹ *Hermes*, vol. i. p. 263 foll.

² *Briefe über Griechenland in Morgenbl.* 1832.

than Gell in discovering the actual grotto of the nymphs, though in a different spot. Dr. Schliemann is the latest visitor, and, in his 'Ithaque, La Peloponnèse, Troie,' Paris 1869, he describes, with full satisfaction to himself, his descent into the grotto of the nymphs in the cliffs of Dexia Bay; the ruins of the walls that marked the outline of the palace of Odysseus; the mountain-path traversed by Odysseus and Telemachus (Od. 24. 205 foll.), and other details. The island of Asteris he fails to identify, remarking justly that the rock of Deskalio does not satisfy the Homeric description.

Those scholars who adopt or develop the views of Gell do not however agree among themselves even in important particulars. For example, while the majority of them place Mt. Neriton in the northern half of the island, and Neïon in the south, Schliemann exactly reverses their position. The harbour of Phorcys is sometimes distinguished from, sometimes identified with, the harbour Rheithron; it is placed by one writer in Dexia Bay, by another in Port Frikes. The island of Asteris is according to some authorities the same as Deskalio; according to others, an islet now submerged: while Rühle von Lilienstern supposes it to have been Cape Dekalia, a promontory of Cephallenia that looks up the sound, and which, he thinks, may once have been an island.

§ 4. The most probable view, in our opinion, is that Homer intended to make the home of his hero in the actual island of Ithaca; but in the absence of any personal acquaintance with the scene, the poet could only draw upon such vague information as might be accessible, as to the geographical position of the place; the details being only a poet's conception of the natural scenery common to many Greek islands, and probably reproduced with more or less similarity in many places with which he was actually familiar. We are almost of necessity driven to such a view by the decisive passage in Od. 9. 25 foll., which seems, beyond a doubt, to place Ithaca in a wrong position relatively to the other islands of the group, and to give a false impression of the appearance it presents from the sea.

Dulichium, Same, and Zacynthus are the other three islands named with Ithaca. The site of the first is unknown. Strabo (10. 2. 19) would identify it with one of the Echinades, ἀλλ' ἡ χοῦς τὰς μὲν ἐξηπείρωκεν αὐτῶν ἤδη, τὰς δὲ μέλλει, πολλὴ καταφερομένη. Others have taken it to be the S.E. portion of Cephallenia, the other division being called Same, or Samos. The plain statement in Homer is that Ithaca lies πανυπερτάτῃ πρὸς ζόφον, 'farthest westward.' It seems quite impossible to accept Strabo's explanation (10. 2. 12) 'northward;' or

Rühle von Lilienstern's modification of the same, when he interprets *ζόφος* as including all to N.W. and S.W.; leaving the S. and E. for *πρὸς ἡὼ τ' ἡελιόν τε*. These last words are so distinctly descriptive of the E. that they settle the meaning of *ζόφος* to be W. It seems, in order to prevent a plain contradiction between *χθαμαλή* and *πανυπερτάτη*, that we must join *πανυπερτάτη πρὸς ζόφον* (as Ameis, Fäsi, and Autenrieth) in the sense of 'extrema versus occidentem.' No exact parallel to this use of *πανυπερτάτη* can be found, the nearest being Il. 23. 451 *ἦστο γὰρ ἐκτὸς ἀγῶνος ὑπέρτατος ἐν περιωπῇ*, where however the elevated position of his station is also alluded to. But in sea-distances we must remember how the word *ὑψοῦ* is used to mean 'far out.'

The next difficulty lies in *χθαμαλή* (Od. 9. 25). The etymology of the word from *χαμα* (compare *χαμαί*, and, for the insertion of *θ*, the form *χθών*) puts it exactly on the same footing as the Lat. 'humilis,' from 'humus;' and the use of the word in Homer is remarkably uniform. It is used of low beds on the ground (Od. 11. 193); of a low wall (Il. 13. 683); of one rock lower (*χθαμαλώτερον*) than another (Od. 12. 101). It occurs as an epithet of the island *Aeaea* (Od. 10. 194), where *Odysseus* mounts a commanding eminence, and sees that the coast lies 'low' all round. We have only to look at the chart, and notice the soundings close to the coast, to be convinced that the shores of *Ithaca* do not merit this epithet; unless we try to dilute the meaning of *χθαμαλή* so far as to make it merely describe the 'relative' lowness of the coast, as contrasted with the mountain-heights inland; which would be to rob it of all its characteristic meaning at once. *Strabo's* interpretation (10. 2. 12) of *χθαμαλή* as *πρόσχωρος τῇ ἡπείρῳ*, certainly is not contained in the word itself, though he seeks to bring the meaning out by representing *Ithaca* as lying under the heights of the *Acarnanian* mountains. The conjecture *χθαμαλῇ* to serve as an epithet of *ἀλί*, though approved by *Schreiber*, is not likely to find many supporters. *Dr. Hayman* seems to lay an unnatural stress upon *αὐτῇ*, when he says that it points the contrast between the general level of the island and its own leading feature *Mt. Neriton*; while *Wordsworth* (*Pictorial Greece*, p. 357), laying no stress at all upon the contrasting words, seeks to refer *αὐτῇ δέ* to *Zacynthus*; as he supposes *Virgil* does by the order of his enumeration of the islands (*Aen.* 3. 270). But, besides the difficulty introduced by assigning no force to the adversative *δέ*, it is hard to see why *Zacynthus* should be particularised at all; and why (supposing the reference to be possible) the subject should again change in *τρηχεὶ' ἀλλ' ἀγαθὴ κουροτρόφος* (Od. 9. 27).

There is no islet near Ithaca which will satisfy the conditions of the Homeric *Ἀστερίς* (see p. 558, n. 3). The existence of the islet was a matter of doubt in classical times (Strab. 10. 2. 16). The words of Strabo himself (1. 3. 18) are καὶ ἡ Ἀστερία ἥλλακται ἢν Ἀστερίδα φησὶν ὁ ποιητής. . . νυνὶ δὲ οὐδ' ἀγκυροβόλιον εὐφνὲς ἔχει. The identification of *Ἀστερίς* with the rock Deskalio at the northern end of the Ithaca channel, which satisfied Gell, is given up as hopeless by Schliemann, 'La petite île de Dascalion n'a que 99 mètres de long et 32 mètres dans sa plus grande largeur ; elle consiste en un rocher plat et n'est qu'à deux mètres au-dessus de l'eau. Selon Homère, l'île d'Asteris avait un double port ; Dascalion n'a pas même un enfoncement d'un mètre, et, vu la grande profondeur de la mer tout autour, il est inadmissible que de telles modifications aient pu survenir dans la topographie de l'île' (Ithaque, p. 75). Schliemann is inclined to adopt the view of Strabo, that the real Asteris has disappeared in consequence of an earthquake or of some volcanic action ; but the singular uniformity of the soundings in the channel makes this supposition improbable.

The suggestion of Rühle von Lilienstern and Klausen that we must look for Asteris in Cape Dekalia (Chelia) on the east coast of Cephalonia, now joined to the mainland, is equally disproved by an examination of the chart. The soundings round the promontory seem to show that no convulsive upheaval has disturbed the line of coast, and there has certainly been no deposit of sand or shingle to join an outlying islet with the mainland.

See an elaborate *résumé* of the question in Buchholz (Homerische Realien, vol. 1. pp. 120 foll.) of which ample use has been made in this note for references to modern German authorities.

TABLE OF THE PRINCIPAL WORDS AND PROPER NAMES REFERRED TO IN THE NOTES ON THE TEXT.

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ἀγανοῖς βελέεσσιν 3. 280;
5. 124.
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ἀγορή 2. 7.
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ἄγρωστις 6. 90.
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11. 544.
Αἰγαί 5. 381.
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Ἄιδεω δόμος 10. 512.
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ἀμενηνός 10. 521.
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ἀμφαδὴν 6. 120.
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ἀμφιέλισσαι 3. 162.
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